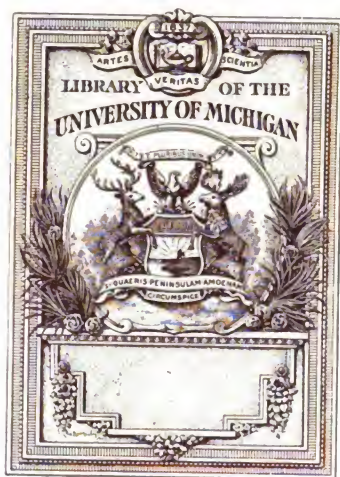
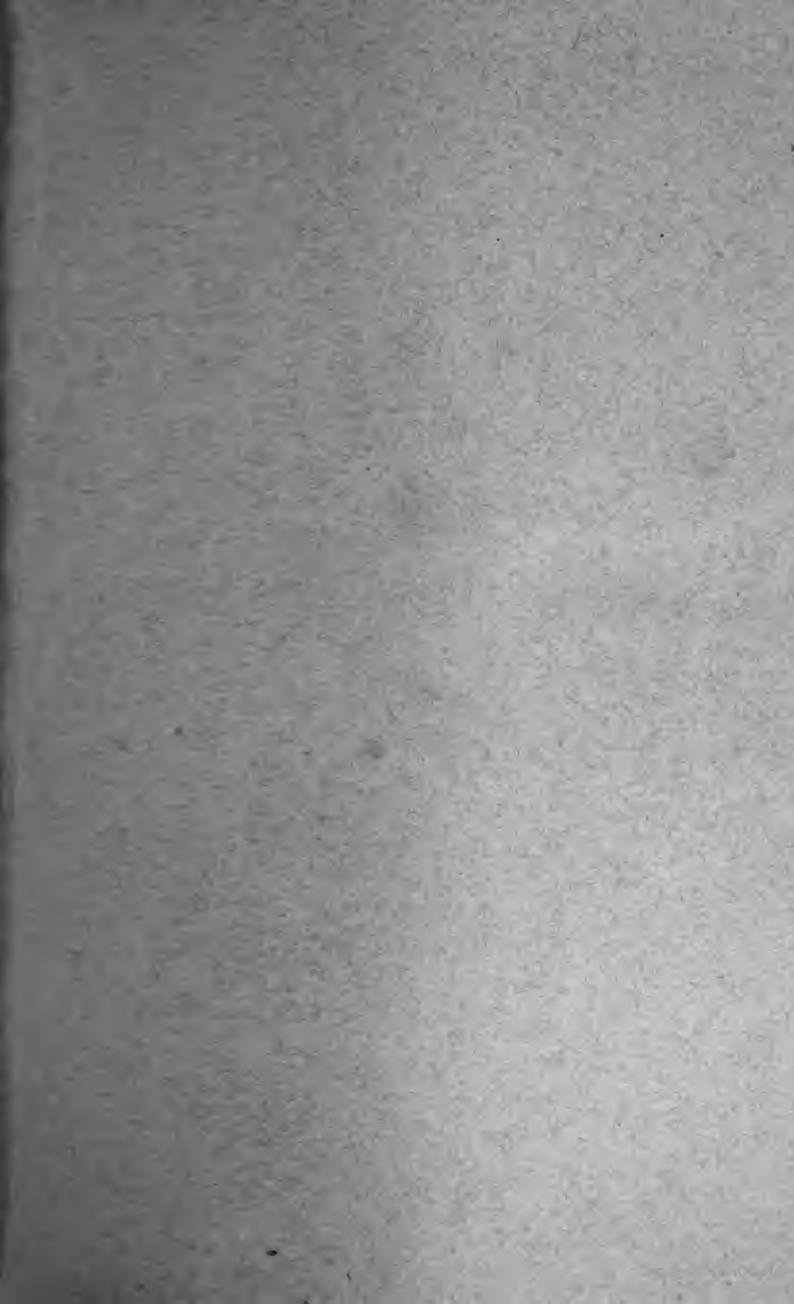
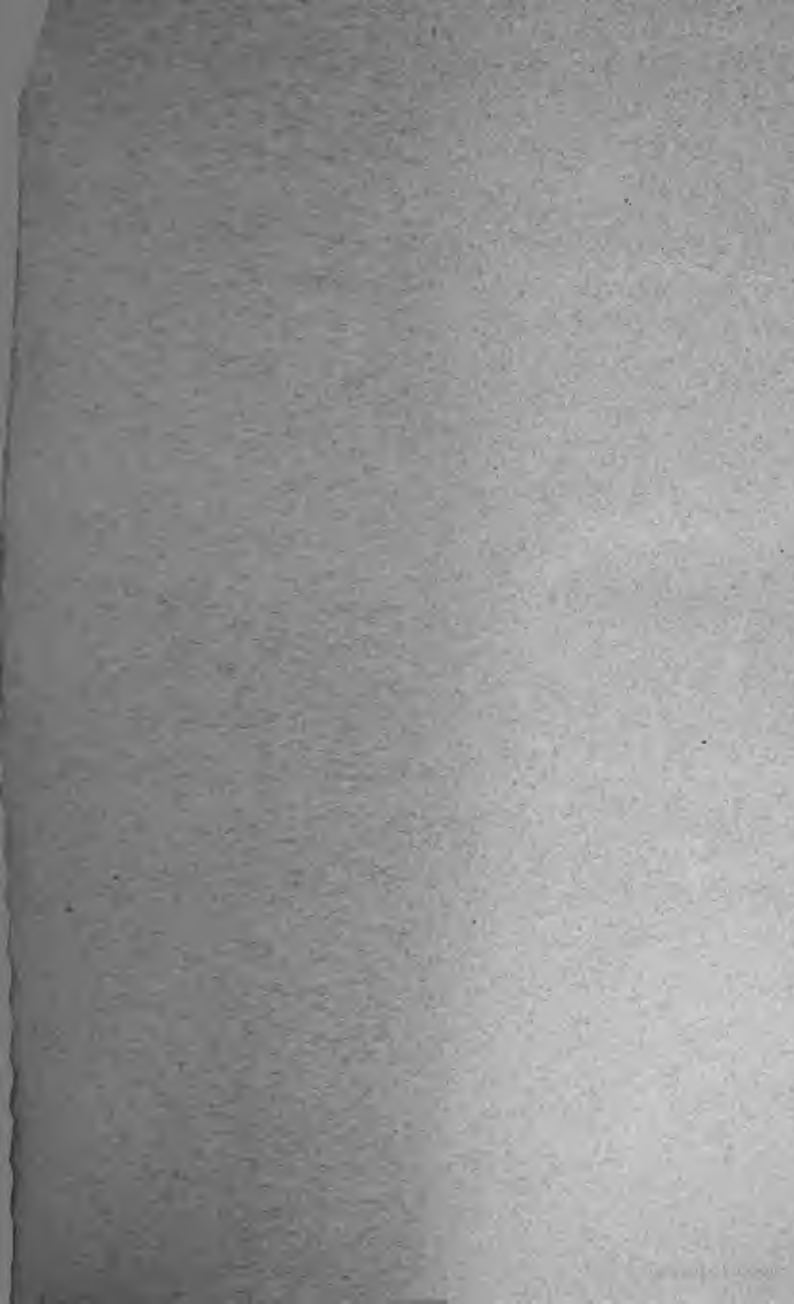


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THE
Congregational Quarterly.

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Your most reverent
humble servant
T Prince

THE
Congregational Quarterly.

VOL. I.—JANUARY, 1859.—No. I.

THOMAS PRINCE.

A BIOGRAPHICAL SKETCH, BY REV. J. M. MANNING, BOSTON.

It has been urged that this Periodical, considering the character and objects contemplated for it, should have the name and portrait of the Rev. Thomas Prince, to introduce it to the notice of the public. The Constitution of the Congregational Library Association declares, that its object "shall be to found and perpetuate a Library of Books, Pamphlets and Manuscripts, and a collection of Portraits, and whatever else shall serve to illustrate Puritan history." Strikingly coincident with this was the object of the life of Mr. Prince—so far as his life may be said to have had an object, beyond a faithful attention to the duties of the pastoral office. In his Will, which he made less than a month before his death, after having otherwise disposed of "all my Books that are in Latin, Greek, and in the Oriental Languages," he says, "I have been many years collecting a number of Books, Pamphlets, Maps, Papers in Print, and Manuscript, either published in New England, or pertaining to its History and Public Affairs, to which collection I have given the name of the New England Library."

He might in truth intimate that much of his lifetime had been devoted to these

labors—into which an Association of Christian scholars has at length entered—for his undertaking was carried through a period of more than fifty-five years. According to his own statement, he began the collection "upon his entering Harvard College, July 6, 1703;" and his death occurred October 22, 1758. It is evident, indeed, that he had done something toward this favorite purpose of his life before entering College. Several volumes which escaped British vandalism, and which have survived the ravages of time, bear testimony to this. A book now lying near us, the gift of a dear friend, appears to have come into his possession before he was ten years old. On the blank pages of the treasure, in rough school-boy hand, and with striking pen-and-ink illustrations, we are required to take notice that this is "Thomas Prince His Book." The date also is carefully given, in the same graphic style, and the name of the beloved donor is piously recorded underneath. His passion for collecting books evidently showed itself in childhood; and it is nowise improbable that he already owned a respectable library, as to numbers, when he became a Freshman at Cambridge. It is

worthy of notice that he dates the foundation of his Library from the very day on which he entered College. His contemplated collection of books and papers was the object uppermost in his thoughts, as he left his boyhood's home for the University. He went to that seat of Academical training, not with such vague aspirations as young men generally take with them to College, but with a definite and cherished plan to execute. On the 6th of July, 1703, he was admitted as a student at Harvard; and he celebrates the joyous occasion, not as students sometimes did in that day, by convivial parties and mutual congratulations, but by laying the corner-stone of his New England Library.

The eight years which he spent in Great Britain, and on the continent of Europe, were occupied, to a large extent, in making the acquaintance of scholars, and securing other facilities for carrying on the work he had undertaken. He no doubt regarded himself as a pioneer in the business of book-collecting, on this side the Atlantic; and it seems to have been his ambition, to gather a Library which should do honor to his country's scholarship, and which should cause his own name to be remembered with gratitude by all New Englanders. The following letter, written a few months after his return to his native land, will show what pains he took to improve a casual visit, and to interest an intelligent merchant in his favorite project. As the letter is brief, and probably has never been printed hitherto, we will give it entire:

ROTTERDAM, 25 March, 1718.

MR. PRINCE:

SIR:—This comes to wish you much joy of your call to the ministry in Boston. I pray God give you good success, and may you live to enjoy the fruits of your labor. You may well remember you were at my house when at Rotterdam. My acquaintance I own to be but small, but Mr. Loftus told me it might not be amiss to write you; that it might lie in your power to recom-

mend some of your friends who trade this way, to consign what effects they send here to me. I will do them the utmost justice. You having been in some of these parts, some of your friends may inquire of you to recommend them to some friend you know. I desire your favor also, *if that you want any books*, or any other service to be done here for yourself, that you would command me; and when any ships come from Boston here, will be proud if you do me the honour to let me hear of your welfare. I shall only add due respects, and am,

Sir, your servant to command,

JOHN STANTON.

This letter may have been meant as nothing more than a shrewd stroke of mercantile sagacity; but even if it was, it shows on which side the writer thought best to approach Mr. Prince, in order to accomplish his object. The allusion to books reveals the fact that Mr. Prince had made himself known chiefly as the founder of a library, in the Old World; and that no more grateful courtesy could be extended him than an offer to aid him in his cherished scheme.

It is not possible for us, at the present day, to have any just conception of the value of the Library collected by Mr. Prince. No man in his time surpassed him, in fitness for the work he had undertaken. The facilities which he possessed for carrying out his plan, were also very great; and the ever-increasing machinery, with reference to this darling object, was kept in operation by him for more than half a century. In view of these facts, we are driven to conclude that his collection of books and papers must have been immense, and of surpassing value, at the time of his decease. A feeling of sadness, mingled with indignation, comes over us, whenever we look at the few remnants of that magnificent Library, garnered partly in the Chapel of the Old South Church, and a few musty shreds of it stowed away in the Rooms of the Massachusetts Historical Society! It is like the wreck of an Egyptian city. All its costliest and

most substantial treasures have either been destroyed, or barbarously mutilated and suffered to fall into decay. Its chief ornaments, even the few which escaped the auto-de-fes of British royalism, are in such a condition as to render them nearly useless. Books, no doubt, which historians and scholars would now prize beyond all limits, have been stolen from it, and carelessly or wickedly thrown away. Its most sacred relics, like the columns of Thebes, have been transported, and now stand, as objects of attraction, in the libraries of other lands. As one glances along through the soiled remnants left us, his eye is arrested by such notices as this, written on the fly-leaf of a rare copy of Captain John Smith's History of Virginia: "Claimed at an auction of books and recovered, in 1814, after having been out of the New England Library upwards of forty years, as supposed." Knowing the methodical and accurate habits of Mr. Prince, it is proper for us to conclude that he left a complete manuscript catalogue of his books and other literary treasures. But no such catalogue has yet been found. It was probably destroyed, together with other papers and manuscripts, during the occupation of the Old South Meeting-house by the British soldiery. Not even a testimony to the good man's unwearied labors remains. Succeeding generations have never known, and never can know, how indefatigably he toiled for their instruction. The splendid inheritance was scattered and wasted while yet in reversion. The monument, which was to make the patient Christian scholar immortal, and wide as the learned world in his fame, perished on its way from the quarry.

How much more fortunate, though perhaps far less deserving of the gratitude of posterity, are such as the late Thomas Dowse!—who lived in an age when rare collections of books, however small and limited in their range, are more duly appreciated; when scholars, and associations of literary gentlemen, stand ready to take

any such collection under their charge, and to preserve it sacredly in honor of the testator; and when the most eloquent pens and tongues are employed, to swell his praises and perpetuate his fame.

We shall probably have occasion to speak again, of the labors of Mr. Prince as a collector of books, in the sketch of his life which we propose to give. We have seen it intimated, by some writers, that he ought to have presented his Library to Harvard College; and, if he had done so, that his life-long labor would not have been thrown away. But this prediction would probably not have been fulfilled, whatever may have seemed proper on the part of Mr. Prince. Had his collection of books and papers been at Cambridge, we must suppose that it would have been totally destroyed by the fire of January 24th, 1764. That sad calamity would have been far heavier than it actually was, had the New England Library then met the fate of "the best library and philosophical apparatus in America."¹ It will appear, we think, in the course of what follows, that Mr. Prince had some reason for not donating his books to Harvard, even if such a course was ever suggested to him.

The materials for the sketch to which we now proceed, are discouragingly meagre; but we shall endeavor to use them, such as they are; pursuing, as far as practicable, the chronological order.

From the few notices which have been preserved, it appears that Thomas Prince was the great grandson of Rev. John Prince, of East Shefford, in Berkshire, England. This ancestor, says the subject of the present sketch, "was born of honorable parents, educated in the University of Oxford, was one of the Puritan ministers of the Church of England, who in part conformed, and found great friends to protect him in omitting the more offensive ceremonies as long as he lived." Of Elder John Prince, son of the clergyman, little is known, except that he came to

¹ Quincy's *Illust. Harv. Coll.*, Vol. II., pp. 112, 113.

this country in 1633, lived for a time in Watertown, and finally became an inhabitant of the town of Hull. Samuel Prince, Esq., son of Elder John Prince, was a resident of Sandwich, Massachusetts; and in this place his fourth son, Thomas, was born May 15th, 1687. The father was twice married. His first wife was Martha Barstow, by whom he had five children. His second wife was Mercy, daughter of Thomas Hinckley, the last governor of Plymouth Colony. Thomas was the first child by this marriage, and was named, probably, in honor of his maternal grandfather.¹ Afterwards were born nine others; and therefore we must reckon the subject of this notice as one of a family of fifteen children. Several of these died early in life; and one, Nathan, born November 30, 1698, has left a somewhat sad history in connection with Harvard College.

In the absence of any clear records, which might throw light on the early life of Thomas Prince, we may perhaps venture to reconstruct that life, at least some portion of it, by a process similar to that which in science is termed comparative anatomy. The skilful zoölogist is able, from a single bone or tissue, to make out the entire frame of an animal. It is said that the single scale of a fish has served for such a work in the hands of the ichthyologist. Why may not the biographer also, if he knows the general characteristics of the person he is describing, seize upon some fact in a period otherwise blank, and from that fill out the vacancy? He may not reach the exact truth; but it should seem, certainly, that he might come near to it.

We have at hand a little volume entitled, "The Marrow of Modern Divinity." Opposite the title-page of this book, which is too much torn to inform us as to the date of its publication, occurs the name of "Thomas Prince." Beneath this name, we learn that the owner of the work was, at the time of thus claiming it, about ten

years old. And we also learn, in addition to this fact, that the volume was given to him "*by his mother.*" Turning over a single leaf, it appears further that he placed no slight value on the book; for there, in the handwriting of his mature life, he carefully repeats the fact that the work was a gift from his mother, and that it came into his possession when he was a mere child. The cost of the volume, also, is carefully noted; and, glancing along its pages, we find many of its most striking paragraphs marked with the same pen, apparently, which made the original entries. Now from this tell-tale volume, looked at, as it should be, in the light of the well-known characteristics of Mr. Prince in his manhood, several things may be inferred as probable. It warrants the inference that those habits of order and accuracy, which distinguished him in after life, were formed at an early age. In recording the price of this little book, the name of the giver, and the time when it came into his possession, the same thoughtfulness was evinced which he displayed as a traveller, and in the management of the most weighty affairs. By the kindness of the Rev. Chandler Robbins, D.D., of Boston, who in virtue of his family connections has inherited the manuscript Journal of Mr. Prince, we are enabled to verify these remarks. In this journal are noted the changes of weather, the events of every day experience, the smallest business transactions, the dates of letters, and to whom they were written, or from whom received—the whole manifesting, by its studied accuracy and completeness, a natural taste for such labor. Glancing from the carefully kept diary to the marks in the fugitive book, we trace in the latter the first forth-puttings of that peculiar style of mind which the former displays in its more mature workings. The child appears as father to the man. It was probably as true of Mr. Prince in boyhood, as in any period of his life, that he differed in his tastes from most of those around him. He had but few associates,

¹ Hist.-Gen. Reg., Vol. v., p. 333.

we may suppose; but little in common with the boys of his own age. It is likely that they regarded him as quite singular in his habits; as one who seemed most deeply interested in those things which had no attraction for themselves. This opinion would correspond with that which was often expressed of him during his manhood. His contemporaries, with the exception of a very few kindred spirits, looked on him as one who devoted his energies chiefly to matters which had no interest for other minds. It was strikingly true of him, that he walked in a path by himself. He was enthusiastic in doing that which the spirit of the times disregarded. The field which was generally passed by, he entered, making it his special department of labor. It is possible that he looked forward to the gratitude of a coming age, and in the hope of this was compensated for any present loneliness.

Whoever has read "*The Marrow of Modern Divinity*," will be convinced that it was no ordinary child, who, at the age of ten years, could be interested in such a treatise. It is a profound theological work, in which the great doctrine of the Reformation, Justification by Faith, is presented in its most Scriptural aspects. The passages which he has marked, and in which he seems to have delighted the most, are those which present Christ as a ground of hope and joy for the sinner. If there is a thread of religious melancholy running through his life, it is not owing to any gloomy view which he held of the way of salvation. The offer of full justification, on the simple condition of faith in Christ, has everything in it to encourage the desponding penitent. This fact, doubtlessly, accounts for its evident preciousness to Mr. Prince, not only in boyhood but as long as he lived. We know the religious peculiarities of his times. It is probable that he received a rigid Puritan training, in the family. His natural docility and love of retirement, must have given such influences great power over him. Hence he would come to have very

humbling views of his unworthiness and guilt before God, and would be driven to the doctrine of the mediation of Christ, for relief. Though he travelled more, perhaps, than the New England ministers of his day were wont to, and though he was largely concerned in public and secular affairs, yet his inclination seems ever to have been for a secluded, meditative life. His thirst for information, his love for every species of curious knowledge, the exigences of the age, and the widely scattered family estate which he was charged with administering, caused him to do violence to his early education and native tastes. It was well for him, no doubt, that such calls were allowed to draw him away from the pursuits which he instinctively loved; for though he often bewails the necessity of these uncongenial affairs, they probably counteracted, in some measure, his inclination to asceticism and the life of a recluse. The manuscript volumes already alluded to, contain several letters, written by Mr. Prince during his absence in Europe, in which he complains bitterly of the worldliness and wickedness everywhere encountering him. He seems, indeed, to regard it as a crime on his own part to be thus circumstanced; and he deeply abhors and abases himself, lest he should be guilty for barely beholding the ungodly conduct of others. These letters are to his "honored and dear parents;" and they show plainly enough that he was still true to the tendencies and training of his childhood.

We are almost certain, in the absence of positive testimony, that the religious experience of Mr. Prince began while he was yet a boy. Nothing less than this can account for his love of such books as he evidently read at an early age. Possibly there was a little of the morbid element in his piety; but we cannot be too careful to judge him mildly in this particular. Such confessions of guiltiness, such loathings of one's self on account of sin, as he was wont to express, would perhaps be regarded as savoring of affectation and spir-

itual pride, at the present day. But in his case there is no straining—no attempt to make a great display of humility and heart-brokenness—but all appears to be natural and sincere. He was undoubtedly inclined to the mystical form of development, in his piety; and this may be inferred not only from the character of his early reading, but also from the impression he made generally on his contemporaries. This does not imply that he was at all vague, in the articles of his belief, but that he inclined to the meditative rather than the active duties of the Christian life. Piety has rarely shone with a more beautiful or sweeter light, than in the character of Thomas Prince. He had not so much the impetuosity of Peter, as the gentleness of John; he loved the closet more than the field. But the day is over, when men are to be condemned for not showing their piety in one form rather than another. If they have the substance of faith in Christ, that faith has its loveliest growth always in the direction of their natural tastes. Mr. Prince had more of the Oriental than of the Occidental element in his genius. This is shown by his studies, and by the pains which he took to furnish his Library with works illustrating the history and literature of the East. It is pleasant to us to trace these characteristics back almost to the beginning of his history; to find that he was promptly attentive to the grand concern of life, and that his piety, even in its germination, took the form which suited his type of mind. It was legitimate and unconstrained. It was not twisted into an abnormal shape, but grew up in the natural way, partaking of all the peculiarities of his nature, till it budded and blossomed and bore fruit, after its kind. Even in his childish pursuits at Sandwich, amid such influences as we might expect in an independent and refined Christian home, his piety took root and began to grow—a piety of which his subsequent devotedness, as described by his associates and friends, was but “the bright consummate flower.”

Filial affection must have been a marked trait in the early character of Mr. Prince. His peculiar temperament—which was ever quiet, shrinking and childlike—the commonness and excellency of this virtue in the times in which he lived, combine with many other things in leading us to this conclusion. It certainly is a noticeable fact, that his mother's name appears in a favorite volume of his childhood; that it is written with his own unpracticed hand, which also states that it was her gift; and more especially noticeable is it, as indicating the strength of his filial attachment, that the same fact is again recorded carefully, after the lapse of many years. In a discourse preached to children, soon after his settlement as Pastor of the Old South Church, Mr. Prince has given us some glimpses of this lovely trait in his character. Speaking of the obligations to early piety, he says to his youthful hearers, “God has also been very gracious to you in the circumstance, time and place of your birth. He has brought forth many of you of rich and honorable parents: and what is a thousand times greater privilege, God has made many of you to come of those that are virtuous and godly. The most of you are born in His gracious covenant: a distinguishing favor. To be sure, your early devotion to God will be exceedingly delightful to your religious and solicitous parents. It will be their great honor and joy; as your neglect of piety will be their most sensible disgrace and sorrow.” In such direct and fervid appeals as this, we see proof that he was no wayward child; that he prized the blessing of a Christian home; that love for the father and mother who watched over his boyhood, was a life-long principle with him; that he gladly paid the homage which is due from children to their greatest earthly benefactors. His reverence for the aged, for the great men of past times, and for his ancestors, which was so conspicuous a trait in his life, had its beginning far back in childhood, when he so piously recorded his

obligations to his mother. The letters which he wrote during his journey to Europe, and which are preserved in his diary, breathe the same filial spirit. They are addressed to his "honored and dear parents;" and though occupied with pious reflections, for the most part, they reveal the heart of an affectionate and grateful son.

Mr. Prince entered Harvard College soon after the completion of his sixteenth year—a comparatively advanced age in those times. We infer, from this circumstance, that his mind was already furnished with much useful information, and his tastes and habits of thinking somewhat matured. It is not probable that he was moulded, as much as students are wont to be, by his residence at College; though this disadvantage, if it may be esteemed such, was attended with the advantage of a previous mastery of himself, which enabled him to pursue his studies in an independent and successful manner. The traditions respecting his ancestors, some of whom were distinguished Divines in the English Church, and the fact that he was the grandson of a governor of Plymouth Colony, no doubt had their influence in stimulating him to strive for high attainments in scholarship. We may suppose that but few excelled him in the regular studies of the course; and it is also evident, from what he says about beginning his Library at this time, that his investigations extended far beyond the ordinary routine of College life. He seems to have been seized, about this time, with an unconquerable thirst for universal knowledge; which, in such a mind as his, was the natural result of attempting to make a large collection of books. Few works which he put into his Library were unread; many of them were carefully studied, and filled with annotations from his pen. He began to read Divinity immediately after his graduation, which he continued for a little more than a year and a half, when he sailed for England. It appears to have been mainly as a Chris-

tian student, seeking to enlarge and perfect his scholarly acquirements, that he made this visit to the Old World. Dr. Wisner, in his History of the Old South Church, says that Mr. Prince "travelled, visiting different countries, 'not as an idle spectator, but as a diligent observer of men and things, which appeared from the knowledge and experience he had gained in his travels.'" It is not impossible that he had some thought of fitting himself for the position of an instructor in his Alma Mater. Such a hope would imply no unworthy ambition, and would well accord with his tastes and training. Yet he nowhere drops any intimation of this, so far as we have seen; and if he was disappointed in any such scholarly aspirations, he bore the ill success meekly and uncomplainingly. He did not fret, and openly declare his sense of unjust treatment—like the impetuous Cotton Mather—when he saw men of far less learning than himself, elected to vacant chairs in the University.

The embarkation of Mr. Prince for Europe took place on the 29th of March 1709, "from the Scarlet Wharf in Boston, on board the Thomas and Elizabeth, of 450 tons, 24 guns and 40 men." This vessel was one of a "fleet for Barbadoes, consisting of 8 Ships, 2 Brigantines and 2 Sloops"¹—a large enough armament, one would suppose, to satisfy the young traveller both as to dignity and safety. From the following entry, made in his Journal April 7, we may learn in what estimation Mr. Prince was held on board ship, and also what were his views of the proper discipline of sailors: "The Captain ordered me to draw up some laws for the good government of our ship, which are publicly to be read to-morrow." The result of this command was the following code of "laws and orders, to prevent and punish profaneness and immorality, and for the better management of the ship: I. Whosoever shall curse or swear, speak falsely, absent from dinner, wor-

¹ Robbins Manuscript, Vol. II.

ship, or sleep at it [worship,] shall receive three ferrules. II. He that steals, shall for the first offence sustain the penalty of five ferrules on each hand; but for the second he shall have ten lashes. III. For fighting the punishment is five ferrules; and he that shall be found most guilty shall have seven. IV. For drunkenness the first time six ferrules; the next, he shall wear the collar at the commander's pleasure. V. He that shall sleep on deck, in his watch, shall sustain the penalty of three ferrules; but if in his hammock, of four. VI. For cheating the glass, affirming the pump sucks when it does not, or leaving it before it does, three ferrules. VII. If any shall be found to have neglected information, for four hours, of the breach of the forementioned laws, he shall have two ferrules."¹ The word "ferrule" is not defined in our modern dictionaries, in any such sense as Mr. Prince evidently uses it here. It was probably an instrument of punishment with which his experience as a school-boy had made him familiar. Neither does he inform us as to its size and shape, nor as to the amount of force with which it was to be applied,—matters of some importance, we should suppose, to the unlucky offenders.

After a voyage of twenty days, Mr. Prince landed at the island of Barbadoes,—which fact he records with an expression of gratitude to God. Here he remained nearly five months, making a multitude of curious observations, quite as noteworthy as many which figure in more modern books of travel, though hardly arresting the eye as it glances along his Journal, owing to the brief and unpretending style in which they are recorded. We are interested to give a single paragraph, in this connection, which has reference to the subject of slavery; and which shows that Mr. Prince was not one of those travellers who are content with seeing only the sunny side of the peculiar institution. June 12, he says:

"Tis computed that in this Island, to no more than 8,000 whites, there are no less than four score thousand negroes; all absolute slaves, till kind death wrests them out of the hands of their tyrannic masters. But alas! the miserables are entirely restrained from reflecting on themselves, and on a future state. They know no interest but theirs that own them; who engross all their strength and labor,—and their time also, except what the Supreme Governor has mercifully reserved to himself. Then [i. e. on the Sabbath] they are at liberty to enjoy their own thoughts, and to regale themselves in the mean pleasures of a brutal appetite, and which scarce reach any farther than a drowsy joy for the transitory interruption of their slavery. Then it is, they endeavor to drown or forget their burdensome cares, by the most frantic amusements they can imagine."² There is more in the same strain. But this is enough to show what English Slavery was a little more than a hundred years ago; and could Mr. Prince return to the earth, and travel over some Southern plantations, it is probable that his impressions of American Slavery would be equally gloomy and revolting.

On the 4th of September, Mr. Prince left Barbadoes, and continued his voyage, still on board the "Thomas and Elizabeth," to London. The records in his Journal show that this voyage afforded him great satisfaction; that his days were spent in an unusually pleasant and happy manner. Every paragraph reveals the student, and the lover of new and curious information. He reached his destination after a voyage of a little more than two months. His arrival shall be described in his own language. "I took wherry [from Deptford] to London. Passed by multitudes of shipping; and in an hour landed at St. James' Stairs, in Wapping; where I lodged. But could not persuade the civil people who entertained me, that I was born and educated in New England; they apprehended it necessary that at

¹ Robbins MS., Vol. II.

² Robbins MS., Vol. II.

least I had been before in London, and they wondered as much at my carriage and deportment, as at the fulness and accuracy of my language. And thus, *per varios casus, per tot discrimina rerum*, I've escaped the various chances and perils of the sea, am arrived at the happy port, and have the joyful satisfaction to see myself in the greatest and most flourishing city of the universe. DEO TER OPT: MAX: GRATIE."¹ Here we see the sensitive student, anxious lest some defect in his speech or manner might betray his provincial education, and exulting in the fact that he had so far triumphed over the difficulties of the scholar in a new country, as to pass for a gentleman born and educated in England. His first sight of London was the fulfilment, no doubt, of the proudest dream of his childhood. We are drawn to the susceptible nature which could show such enthusiasm, and abandonment of itself to joy, in such a moment; and as we read the fervid exclamations, which escape his free pen, we are sure that he had a large, tender and patriotic heart.

Mr. Prince remained in London and its vicinity four months,—from the 18th of November, to the 17th of March. This time was spent, as we might expect it to be by a young and enthusiastic traveller, in a city which had been the boast of his ancestors. His knowledge of distinguished scholars and divines, of famous structures, localities and relics of the past grew rapidly, as his Journal shows. During one of these four months he was ill "of small pox;" from which, however, it does not appear that he suffered any permanent injury, but on the contrary received much benefit: for he writes, on recovering, "I find my spirits more vigorous . . . than ever; . . . my senses clearer, my blood warmer; and in fine, the whole *compages* of nervous fibres with their fluids, exercise a greater force and a more equal motion." After this new item of science, which he had compelled

even sickness to yield him, he sailed from London for the Madeira Islands, 17th of March, 1710. The ship stopped but two days at these islands, when the voyage was continued to Barbadoes; and after remaining here somewhat more than two months, Mr. Prince returned to Great Britain in the same vessel which had originally brought him from New-England. Certain expressions in his letters, written during this second visit to Barbadoes, indicate that his circumstances were by no means agreeable. His uniform and outspoken piety seems to have got him many enemies, on that island of slaves and slave-drivers. He sends word to his father and mother, to remember him "at the throne of Grace; that I may with an equal and courageous spirit, bear up under, and triumph over, the disheartening evils which attend me; and thereby may be happily accomplished for some peculiar service to God and the world."² In a letter to a friend in Boston, written just before his departure for England, he speaks more particularly of the character of the people in Barbadoes: "Such is the despotic and absolute reign of debauchery,—so imperious its dictates, so strong its supports, so incontrollable its power, so numerous its assertors and defenders,—that a man has need of the powerful assistance of Heaven, super-added unto his own most earnest endeavors, to enable him to resist the raging and impetuous torrent, much more to get head and advance against it. What a perplexing thing may you imagine it to be, that I am obliged to hear so much horrible profaneness, and to see so many brutish immoralities, and yet not in a capacity so much as to rebuke them. . . . But how dangerous, at the same time, are my own circumstances! . . . I would fain convince them that the practice of religion is so far from being inconsistent with the enjoyment of the true pleasures of life, that it rather refines them, and makes them more relishing. But while I am en-

¹ Robbins MS. Vol. II.

² Robbins MS., Vol. III.

deavoring to confirm it by my own example, I am in danger of extending my compliances beyond the inviolable bounds of Christianity. By this means, when I reach forth my arms to receive them, they draw me within the circle and power of their vortex, and whirl me into the same inextricable misery."¹ Fearing such a result as this, it is probable that the persecuted young preacher made but few advances to his wicked associates; and his remark is well worthy the thoughtful notice of those who attempt to help on Christianity by coquetting with social evils, or who think to overcome an established and gigantic wrong by making concessions to it.

On the 8th of October, we find Mr. Prince in London again, making entries in his Journal respecting the political troubles of the country, and strongly condemning the measures of the Tories. His sympathies were evidently with the more liberal party; and, in all the questions affecting the welfare of America, he seems to have manifested a hearty love for the land of his nativity. A prediction respecting the ultimate independence of this country, which was made by him during his stay in England, is worthy of mention here. It may be found in a postscript to an unpublished letter, in the Old South collection at the rooms of the Massachusetts Historical Society. The letter was written in 1730, by Rev. John Meadows of England, and addressed to Mr. Prince at Boston. The postscript is in Latin; we know not for what reason, unless the writer feared that his reminding Mr. Prince of a remark unfavorable to the mother country might get abroad, and be construed as treasonable, should he venture it in the common language. Alluding to the strifes in Parliament respecting the Colonial policy, and also to the troubles between the Assemblies and Governors in New-England, this correspondent says: "From the beginning of the forementioned strife, I have not once

reflected on what you, dear brother, while you were living in England, in free conversation (if I rightly remember) declared to me; namely, that *in about an hundred years the New-England people would be powerful enough to withdraw from the realm of Old England, and advance to the dignity of a free and independent nation.*" This prophecy cannot be regarded as merely a lucky guess on the part of Mr. Prince. It was the result of careful observations, both at home and in Great Britain; and it shows that he was wont to generalize his stores of information,—that he not only possessed a vast magazine of facts in his memory, but also had a statesmanlike and far-seeing intellect. If he had lived a few years longer, he would have seen his prediction fulfilled in a little more than half the time he had allowed for it.

It is uncertain how long Mr. Prince remained in London, upon this second visit. His Journal continues for nearly a month, with accounts of sight-seeing, lectures at Gresham College, and other characteristic notices, till suddenly we lose sight of him for a period of more than six years. This time was probably spent for the most part in the parish of Coombs, Suffolk county; where he ministered with much acceptance to a congregation of Dissenters, and where he was urged to settle permanently. But his strong attachment to New England overbore all reasons for remaining in the Mother Country. The object of his travels had been accomplished; and, with his mind thoroughly disciplined and furnished, he set his face resolutely towards the home of his childhood. Nor were the people of Coombs, some of them at least, less firmly resolved still to be his parishioners. Not being able to retain him in their native country, they accompanied him. There were three families of these, consisting in all of twenty-seven persons; and one of the number was Deborah Denny, who afterwards became the wife of Mr. Prince.

One event, which took place during

¹ Robbins MS., Vol. III.

this homeward voyage, is worthy of special notice: it lets us into what was probably one great secret of the success of Mr. Prince as a pastor. On the 9th of June, 1717, nearly a month after leaving England, he writes as follows: "Little Betty was very ill and restless all last night, in the morn grew still worse and fainter, till about half an hour after eleven she died. She was the second daughter of Mr. James and Mary Southgate, late of Coombs, and now bound to New-England. She was born Monday, August 1, 1709; was a very serious, thoughtful, sensible child, religiously disposed, was unusually inquisitive of divine things, and would ask a great many surprising questions. She was humble, silent, modest, and remarkably quiet, patient, spiritual and resigned in the time of her illness. As she drew near her end she abounded in sweet, charming, sensible, and religious talk, which flowed from her with a wonderful facility, quickness of thought, and a sedate and savory spirit."¹ A few pages onward he speaks of her burial at sea, and gives the text of the funeral sermon he preached for her. Here we see the ardent impulses of the student gradually gathering themselves into a single channel. His six years of labor at Coombs have taught him to love the calling of a Christian pastor. There is a surprising change in the character of his Journal. The thirst for universal knowledge is toned down by a feeling of love for souls. His heart has wound itself around the people to whom he has been ministering. Even the little children are dear to him. His native simplicity, his frankness and guilelessness, which often exposed him to the scoffs of rude men, have at length found beautiful expression. He is just the man to soothe the troubles of others by letting them see his own. He prizes, and gives himself up to a tender and responsive heart. No excellence, no trial, no grief of his humblest parishioners escapes him. He is the watcher at

the sick-bed; he notes the progress of the disease; he embalms the virtues for which the little one was remarkable. We behold here the beginning of Mr. Prince's career as a minister; of that prompt sympathy with the sorrowing, in which he never failed; of those gentle ministrations, for which his nature so admirably fitted him; of those many funeral sermons, in which he so poured out his love for the departed; of that strong affection, which bound him as with a ten-fold cord to his flock; of that substantial success, which followed him throughout his long pastorate in Boston. It is not often that a minister has been so thoroughly furnished for his work. He was returning from the Old World full of the blessing of the Gospel of Christ. It is no wonder that several churches in his native land, anticipating his arrival, were "seeking to him as a precious gift of our ascended Saviour."¹

July 21, 1717, Mr. Prince writes:

"I landed at Castle-Island [in Boston harbor] at 9 in the morning; Mr. Stanton the Chaplain received me at the shore, and the Captain at the foot of the stairs, with a great deal of respect; though they had only heard of me, and had never seen me. . . . About 12 there came two young gentlemen in a boat from Boston, to enquire after me, and to let me know that my dear parents were alive, [and] had been a long time waiting for me at Boston. . . . After a very civil entertainment, about 1½, the Captain sent his pinnace to carry me up. I landed at the long wharf, about ¼ of an hour after the meetings began: and by that means I escaped the crowds of people that came down at noon-time to see me. For they tell me, there were about 500 came down on the wharf, inquiring after me. But now the streets being clear, I silently went up to the old South-meeting; and none there knew me but Mr. Sewall then in the pulpit, Mr. Severs praying and preaching at that time with them. *Nec me Deus aequore mersit. DEO TER OPTIMO MAXIMO SOLI INNUMERÆ AC PERPETUÆ LAUDES.*"²

¹ Wisner's Hist. Old South Church, p. 22.

² Robbins MS., Vol. III.

The same modesty which caused the eagerly expected preacher to avoid the crowds at the wharf, was evinced at the close of the religious service; when he made haste into the porch, on purpose to avoid Mr. Sewall's taking notice of [him] in public.¹ How little did the meek-hearted Christian scholar think, in that interesting hour, that he had reached the scene of his life-long labors, and the sacred spot of ground with which his name and virtues would ever after be associated! Was it the hope of hearing his college classmate, Mr. Sewall, preach; was it the fact that the wishes of the Old South people respecting him had come to his knowledge; or was it the good hand of God, foretoking his purpose to bless a beloved Church, which guided the footsteps of that still and thoughtful worshipper?

On the 25th of August, 1717, more than a month after his arrival in this country, Mr. Prince preached, for the first time, in Old South Meeting-house. "September 29th, he was requested to supply the pulpit half the time for two months, and complied. December 20th, the Church gave him a call; which he accepted February 9th, and was ordained October 1, 1718."² In this connection, with his friend Sewall for an associate, he labored forty years—till he went from his work to his reward. Dr. Wisner, speaking of the co-pastorate of these two men, says, it furnished "an example of mutual affection and union of purpose and pursuit, for which the annals of collegiate charges will be searched for a parallel, I fear, almost in vain."³ One cause of this unfaltering brotherly love, was, no doubt, the custom of the pastors to meet often for seasons of prayer. This is the source to which Dr. Wisner traces their life-long harmony and affection. But were there not other causes, some of them lying back of this? Though Dr.⁴ Sewall had been

pastor of the Old South Church more than five years, when Mr. Prince was settled, yet in age Mr. Prince was his senior by a year and three months. Yet so unassuming, and so unambitious, was the great New-England Annalist, that in his sermons we find him alluding to his colleague as "your Rev. senior pastor."⁵ The difference in age was so small, however, that the two pastors could not well help agreeing, in their plans for the oversight of the Church. The prosperity of the parish was an object to be sought equally by both, since it could not reflect at all on the past course of either. They had, moreover, been "intimate" friends; and the fact that they were classmates in college must have had its favorable influence. Besides, they were treated by their people in a strictly impartial manner, which left no occasion for a sense of injustice on either side. They did not, like some parishes, cut down the salary of the "senior" pastor; nor did they compel the new associate,—by whom a full share of the joint labor was no doubt performed,—to take a smaller sum than his colleague. On the 2d of October, 1719, the day after the first anniversary of Mr. Prince's ordination, and a few weeks before his marriage,—the Old South Church passed the following votes: "Voted—That three pounds, five shillings per week be allowed, and by the deacons paid, to Mr. Joseph Sewall, our Reverend Pastor. Voted—That three pounds five shillings per week, be allowed and paid to Mr. Thomas Prince, our Reverend Pastor, from the time of his marriage; and that he be desired, by the committee aforementioned, to remove into one of the ministerial houses of the Church, as soon as may be."⁶ Such records as this are highly honorable to the men who ordered them; and it is not to be wondered at, that

University of Glasgow, in 1781—an honor which Mr. Prince never received, though the older, and much the more learned man of the two.

⁵ Sermon on the death of his daughter Deborah Prince, et. al.

⁶ Old South Records, Bigelow's Copy, Vol. I. p. 29.

¹ Robbins MS., Vol. III.

² Dr. Wisner's Hist. Old South Church. 3 Ibid.

⁴ Mr. Sewall was made Doctor of Divinity, by the

such pastors as Sewall and Prince,—with such a people,—toiled together happily and harmoniously. And the history of that joint pastorate, is a sufficient refutation of the charge, so often preferred in more modern days, that such a relation is inconsistent with a contented mind and great public usefulness.

The house which was so promptly provided for Mr. Prince, and into which he soon moved, stood on the east side of what is now Washington Street, nearly opposite the present publishing-house of Messrs. Ticknor & Co. It had formerly been the residence of Governor Winthrop, who once owned the "platt" of ground now in possession of the Old South Society; and Mr. Prince, in the advertisement to the Second Part of his *Annals*, says that Winthrop "deceased in the very house I dwell in." The structure was of wood, and was taken down by the British to serve them for fuel during their occupancy of the Old South Meeting-house. The lady who presided as wife and mother in this sumptuous home, was "Mrs." Deborah Denny, who had accompanied the young minister on his return from England. The title prefixed to her name does not indicate that she had previously been married; Mr. Prince was wont to mention unmarried ladies in this way, after the English fashion of that time. His daughter, who was never married, and who died near the age of twenty-one, is called "Mrs. Deborah Prince" in his funeral sermon for her. Mr. Prince was the father of five children. The eldest of these was Thomas. He seems to have inherited his father's love of learning, and was graduated at Harvard College. He was the editor of the *Christian History*, published during the Great Awakening, and in which Mr. Whitfield is so warmly defended. But his early promise of usefulness was not fulfilled; for he became the victim of wasting sickness while still a young man, and died in the 27th year of his age. The *Boston Gazette* says, in noticing his "lamented" death, that "he

was a young gentleman of great penetration, solid judgment, and of sober pious conversation." Mr. Prince never had another son. Of his four daughters, the two eldest died in early womanhood, and the youngest in infancy. His only child that ever married, was Sarah, the youngest but one. She became the wife of Lieutenant-Governor Gill,—not, however, till after her father's death; and she died childless, the 5th of August, 1771.¹ Hence the family became extinct thirteen years after the decease of its founder; and the name has been perpetuated only through some of the collateral branches. We may say, in this connection, that Mr. Prince, near the close of his life, was the owner of several large tracts of land. It is probable that they came into his possession mainly by inheritance. He left land "in Shepscut, in the county of York," beyond Hartford in Connecticut Colony," "in the county of Hampshire," "in Boston," "in Plymouth Colony," "in Wareham," "in Leicester, in the county of Worcester," "in the East and West Wing of Rutland." The "East Wing of Rutland" is now a town by itself, bearing the name of PRINCE-TON. Lieutenant Governor Gill, who inherited the estate, and had his "mansion" here, probably caused it to be thus named, in honor of his distinguished father-in-law.²

The public ordination of Mr. Prince, as we have already stated, took place October 1, 1718. The services of the day were described as follows, by Judge Sewall: "Mr. Wardsworth began with prayer, very well, about $\frac{1}{2}$ past ten. Mr. Prince preached from Heb. 13: 17. Mr. Sewall prayed. Dr. Increase Mather asked if any had to object; asked the Church vote, who were in the gallery, fronting the pulpit; and asked Mr. Prince's acceptance of the call. Dr. Increase Mather, Dr. Cotton Mather, Mr. Wardsworth, Colman, Sewall, lay their hands on his head. Dr. Increase Mather prays, gives the

¹ Drake's *Memoirs*, N. E. Hist.-Gen. Reg., pp. 333, 334. — ² Drake's *History of Boston*, p. 538, (n.)

charge, prays again. Dr. Cotton Mather gives the right hand of fellowship. Dr. Increase Mather, when he declared whom the Elders and messengers had appointed to do it, said it was a good practice. Sung Psal. 68, 17-20;¹ and Mr. Prince gave the blessing."² Of the sermon, preached by the Pastor elect, Dr. Chauncy says, "no ordinary man could write" it. It displays a critical acquaintance with the original text of the Scriptures, and a wide range of study in history, theology, and classic literature. The first part of it is very much divided, and subdivided; and the several topics are discussed in the most comprehensive manner—the whole showing that the young Pastor need not fear to measure swords with the most learned of his associates. Toward the close of the discourse, however, he drops the more scholastic style, and addresses his hearers in that direct and simple speech, which was most natural to him. Turning to his future charge, and associating his colleague with himself in thought, he says, "I must draw to a close, with humbly desiring these things of you: that you would indulge and nourish in you a *dear affection* for us; that you would account us the compassionate and faithful *friends* of your precious souls, and endeavor to cultivate a *peculiar acquaintance* with us; that you would freely repair to us under all your afflictions and spiritual troubles; that you would let us know how you benefit and edify by our ministry; that you would always give us a free and open *access to your hearts and consciences*; that you would never forget to pour out your earnest prayers every day for us." We have been obliged to abridge this extract, and to forbear quoting much more in the same strain—all going to show that the speaker thought more of men's souls than of any reputation for learning, and that the near view of his responsibility as a Christian Pastor made him eager only to do good. He was never

pedantic, even in his published works; though these often exhibit vast erudition; and his spoken discourses seem always to have been in that plain, Saxon style, which made it easy for a child to catch the thought. Many illustrations of this might be given, had we the space for them. He ever spoke of himself in terms of disparagement. It would be difficult to find, in all his writings, an expression which savors of vanity or ambition. In this particular he differed vastly from his learned friends, the Mathers. He even doubted his fitness for the pastoral office, and says, I "should scarcely have engaged in it, were it not for the persuasion of others, and the repeated call of Providence by so many churches."³ There is another consideration," he also says, "which affects me with the utmost concern and abasement; and that is my succeeding such great and illustrious persons as have so conspicuously distinguished and adorned your Society, and made it the more renowned and venerable throughout all the country."⁴ We should doubt the sincerity of such expressions—knowing, as we do, that Mr. Prince never had an equal for learning in the pastorate of the Old South Church—were they not in entire harmony with the life and style of the man. This extreme self-distrust caused Mr. Prince to be a very dependent person socially. He threw himself on the affection of his people. He did not conceal the longing of his heart, for their sympathy and tender forbearance. His private trials were often unbosomed in the public discourse. He felt that all troubles ought to enter into the common stock, among those who are one in Christ. His sermons reveal this yearning for the love of his people, in many places; and he was wont to speak of their joys and sorrows, as freely as of his own. His preaching abounded in facts, therefore, and was a kind of journal of the experience of the parish, with pious reflections. His personal appearance

¹ Bay State Collection.

² Wisner's Hist. O. S. Church, p. 101, (n.)

³ He had received calls from at least three churches in England.

⁴ "Ordination Sermon," Dedication, pp. 2, 3, 4.

must have added a peculiar charm to this affectionate, confiding style of address. If the painters and engravers have done him justice, he must have been a very handsome man. His large, full eye has a womanly softness, the mouth is exquisitely sweet and playful, all the features are regular, though manly, and the elevated open brow reveals his frankness and truthfulness of soul.¹ His ordinary preaching, though it abounded in hortatory and emotional passages, was nevertheless well filled with the milk and meat of the Gospel; and on public occasions, as some of his printed discourses show, he could exhibit the depth and range of a well-furnished thinker. Some of his Thanksgiving sermons show that he was an eager student of the facts of nature, as they were then understood. His power in the pulpit was not due to any arts of the orator; for he read his discourses from a small manuscript volume, which, owing to some defect of vision, he held close to his face; and he very rarely made a gesture, or raised his voice, or allowed his eye to wander from the written page. Yet that low tone, tremulous in the still House of God, revealed the unaffected love and earnestness of the holy man, and went to the hearts of his hearers, oftentimes, with overwhelming power.

The childlike and emotional nature of Mr. Prince, fitted him to be especially happy in the public service of prayer. Many traditions have been preserved of his remarkable gift in this particular. He prayed like an inspired man—nay, like an inspired child. But we cannot enlarge. One instance of immediate answer to his petitions is celebrated throughout the Christian world.²

If there were any doubt as to the strict Orthodoxy of Mr. Prince, it would be removed by his letters to Isaac Watts on the Deity of Christ. The eminent hymnologist of London has never been suspected of any wide departure from the evangeli-

cal standards; yet he does not seem to have come fully up to the doctrinal views of his co-laborer in Boston. "You say," writes Mr. Prince, "you cannot yet assent to this position, that a denial of the Deity of Christ is as culpable as that of the Father: . . . for guilt arises chiefly from the proportion of light; God the Father is known in a hundred instances by nature and Scripture, which yet say nothing of the godhead of the Son. To which I might answer—I know not an instance in nature, wherein any one of the three particular persons, or whatever you call them, whether Father, Son or Holy Spirit, is discovered to us; and as for the Scriptures, I know not that in one instance, they discover any one of these subsistences, without at least one of the others."³ From this point he proceeds to argue very learnedly, and as we think conclusively, that the Deity of the Father is no more clearly revealed than that of the Son, in the Inspired Volume. We are sorry that we cannot quote more of this ingenious and thorough argument. But a statement of its subject-matter is enough to fix the theological position of Mr. Prince; since it is well understood what general system of belief one must logically adopt, if he believes in the proper Divinity of the Redeemer.

No one was more earnest than Mr. Prince in promoting the great revival of 1740. Mr. Whitfield received his full sympathy and hearty coöperation. And when many of the churches in and around Boston had become hostile to the movement, and were charging its friends with fanaticism, the "great Itinerant" found in Mr. Prince a warm and able defender. When letters of warning came in, from prominent Divines, associations of ministers, and Harvard College even, both the Pastors of the Old South Church stood their ground firmly; and, with tongue and pen, by giving up their pulpit to Tennent and Whitfield, and with their prayers and brotherly counsel, they helped

¹ See the engraved Portrait prefixed.

² See "Columbian Centinel" for Dec. 29, 1821.

³ Robbins MSS., Vol. III.

onward the work. Mr. Prince contributed many pages to the "Christian History,"—edited by his son, and undertaken at his suggestion—defending Whitfield against the aspersions of his opponents, calling attention to the progress of the revival, showing its Christian spirit and blessed results. The Church to which he ministered, shared largely in these fruits; and it was the impulse received at this time, probably, which saved that Church from going down, half a century later, when so many churches around it were falling away from their foundations. It yet stands, a striking illustration of the fact, that any Church which would preserve its doctrinal purity, and vigor of spiritual life, must hail the advent of revivals, and joyfully put itself in the way of their influence. Could Thomas Prince have returned to the scenes of his ministry, and been, in 1858, what he was in 1743, no eye sooner than his would have detected the rising of the "little cloud;" he would have been the last man to complain of any apparent irregularity; and his whole soul and strength would have been devoted to the great ingathering.

The building in which the Old South Church now worship, is fragrant with memories of Mr. Prince. It replaced the original structure in 1730, twelve years after his settlement. The early fathers of New England, owing to their dread of prelatical forms, would not have the Scriptures read in the public worship of God on the Sabbath. This prejudice was overcome during the ministry of Mr. Prince. April 24, 1737, the Church voted, "that the holy Scriptures be read in public after the first prayer, in the morning and afternoon: and that it be left to the discretion of the pastors, what parts of Scripture to be read, and what to expound."¹ It was on the 9th of October, 1758, only two weeks before his death, that his people passed the following votes: "1. That the revival and improvement of the New England Version

of the Psalms by our Pastor, the Rev. Mr. Prince; together with the Hymns annexed, be used in the Church and Congregation, as our Psalm-Book. 2. That these Psalms be sung without reading line by line, as has been usual."² It is pleasant to meet with these votes of a grateful and appreciative flock; and such records show that neither Mr. Prince nor his people were wedded to the past—that their piety was of an enterprising and progressive type; standing as a worthy example to all their successors.

A more extended notice of Mr. Prince's labors as a hymnologist, and also some estimate of his merits as an historian, must be postponed for a future Article.

"The 22d of October, [1758.] will be remembered as a remarkable day in the history of the Town, and not only of Boston, but of New England; for on that day died the Rev. Mr. Thomas Prince, a benefactor to his country; leaving a name which will be venerated to the remotest ages, if literature shall then be valued; a name which may with pride be emulated by the inquirers after historical knowledge, and the admirers of precision and accuracy in the paths of history."³ That 22d of October was the Sabbath; the day on which his collection of Psalms and Hymns was used, for the first time, by his people. The lips of their beloved pastor were forever sealed; but they still had his life and spirit embalmed in those sacred poems, to be with them, guiding them and comforting them. In the twinkling of an eye, had he been changed; mortality had blossomed into immortality; his own sweetest thoughts awoke in music on the tongues of his weeping congregation, as he sank into that blessed sleep which Christ giveth to His beloved. The mystery of the two lives was made perfect by his departure, for he still praised God in the voices of the living, though gone to be a member of the choir of angels.

² Old South Records, Bigelow's Copy, Vol. 1, p. 247.

³ Drake's History of Boston, p. 646.

¹ Dr. Wisner's Hist. Old South Church. p. 102, (n.)

CONGREGATIONALISM :

ITS ESSENTIAL FEATURES, AND INHERENT SUPERIORITIES.

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It seems appropriate that the first number of a new Quarterly, devoted to the interests of Congregationalism, should contain some statement of its distinguishing principles, and some exposition of the reasons why those who love, and labor for it, believe that—both in its nature, and natural results—it is better fitted to bless men and to glorify God, than any other form of Church Government. The following article is an attempt briefly to indicate its distinctive peculiarities, and to establish its superior intrinsic excellence.

1. *What are the distinctive features of Congregationalism, as compared with those of other Ecclesiastical systems?*

This inquiry has special reference to Congregationalism as it enters, as a present force, into the religious life of men. But a preliminary glance backward is a prerequisite to any intelligent answer.

The Church dates from days described in the book of Genesis. But the Christian Church had its origin in the teachings and labors of Jesus. The Gospels contain no record of any prescribed organic plan for its life, yet we should miss the entire testimony of the New Testament upon the subject, if we overlooked three important passages in the record of Matthew.

In the 18th chapter, (vv. 15-17,) Christ directs that an offence which cannot be privately settled, be told to the Church, and "if he neglect to hear the Church, (*ἐκκλησία*—'the assembled,' the congregation of believers,) let him be unto thee as an heathen man and a publican;" thus establishing the principle that, so far as internal discipline is concerned, the decision of any associated local body of believers should be final to all under its jurisdiction.

So, in the 20th chapter, (vv. 20-28,) when the mother of James and John was an applicant, on behalf of her sons, for some special place of honor in the new "kingdom," and the application had disturbed the other ten, as if the best places in that "kingdom" were in danger of being surreptitiously taken, Christ, in rebuke and explanation, "called them unto him, and said: Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister (*διάκονος*—'one dusty from running,' a runner or servant); And whosoever will be chief among you, let him be your servant (*δοῦλος*—'bond-slave,' humblest servant); even as the Son of man came not to be ministered unto, but to minister," &c. So, again, in the 23d chapter, (vv. 8-11,) Christ instructed his disciples: "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father (spiritual superior) upon the earth; for one is your Father, which is in heaven. Neither be ye called masters, (*καθηγηται*—'leaders of the conscience'); for one is your Master, even Christ. But he that is greatest (really greatest) among you shall be your servant," (*διάκονος*). These passages necessarily involve the doctrine of the inherent essential equality in rank of all true believers on earth, and require their subjection only to God as Father, and to Christ as Teacher and Head. And, since every organic body must have some government, these precepts—so far as they were left unmodified to mould the future—

appear to have been intended to control all ideas of government which might be subsequently proposed for the external development of the Christian Church, and oblige it, under whatever form, to recognize this essential equality among its entire membership, and provide for a ministry of service and not of rule.

We find no record of any counter teaching from our Saviour's lips. The only passage which requires notice, as being even seemingly of different character, is that in the 16th of Matthew, (vv. 18-19,) where Christ, in response to Peter's frank and earnest avowal of faith in his Messiahship, says: "thou art Peter, (*Πέτρος*—*Petros*) and upon this rock (*πέτρα*—*petra*) I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This might, at first glance, look like the conferring of some special function and honor upon Peter, either as an individual, or as the representative of a class. Accordingly we find that the Romish Church has, with short logic, reasoned from this passage thus: 'Peter was the rock on which the Church was built; but a foundation rock must necessarily have existence, at least as long as its superstructure, and the promise must therefore be to Peter in some sense allowing of succession, and so of permanence; but the Bishop of Rome is the legitimate successor of Peter; therefore this promise of Christ is made to the Bishop of Rome, who, through all time, is thus constituted the earthly head of the Church—having the power of (the keys) admitting to, or excluding from heaven.' This was not so understood, however, by the Apostles, for on one occasion (Acts xv: 7-30), the counsel of James was followed to the rejection of that of Peter, and Paul once (Gal. ii: 11) "withstood him to the face, because he was to be blamed." Nor did

the early Christian Fathers so understand it.¹ We find among them indeed the germs of all subsequent criticism upon the subject. It is obvious that Christ either referred to the declaration of faith which Peter had just made, and meant to say—"upon the rock of *this great truth*, I will build my Church;" or that he turned suddenly from Peter to himself, and meant to say—"upon the rock of *myself*, as *the Messiah*, I will build my Church;" or that he referred directly to Peter, and meant, in some sense, to say—"upon you, Peter, I will build my Church." The latter is unquestionably the most natural, and therefore the most probable sense. Nor does it require the adoption of the Romish hypothesis—in itself unnatural and absurd, and unsupported by any shred of other Scripture. We simply need to understand here such a slight play upon words as is very common in the sacred writers (vide Matt. v: 19, xx: 16, &c., &c.) and we get a sound and strong and sufficient sense, without any suggestion of Peter's lordship over God's heritage either for himself, his class, or their successors. 'Thou art Peter—Syriac, "Cephas"—(a rock, so named by Christ himself—John i: 42, because of divine insight into his character) and upon this rock (this solid fitness—in essential boldness and firmness of character—for service

¹ Some few of them regarded the *petra* of the Church as being Peter; more as the *faith* of Peter; others understood the reference to be to Christ. Augustine changed his view from the former to the latter, as he says, (*Retrac.* 1: 21.) Jerome says, (*Ed. Bened.* ii: p. 689.) "Ecclesia Catholica super Petram Christum stabili radice fundata est." Ambrose says, (*in Luc.* ix: 20,) "Petra est Christus: etiam discipulo suo hujus vocabuli gratiam non negavit ut ipse sit Petrus, quod de Petra habet soliditatem constantiæ, fidei firmitatem." Augustine calls Paul "ipse caput et princeps Apostolorum." (*Ed. Benedic.* iii: 2318.) So Ambrose declares, (*De Spir. Sanc.* ii: 13,) "nec Paulus inferior Petro." And Theophylact, (*Luc.* x.) calls all the Apostles *κεφαλαιον*—head men, leaders of the Church. Even Gregory VII. (Hildebrand) admitted the doctrine taught last by Augustine, for when he deposed Henry IV., he sent a crown to Rudolphus with the inscription, "*Petra* (Christ) dedit *Petro*, Petrus *dixit* Rudolpho."—(*vide Baronius*, Vol. xi. p. 704.)

in the difficult work of winning men to the Gospel,) I will build my Church; thy labors shall become a foundation stone on which it shall rise.' This interpretation is borne out by the fact that Peter was the first to preach Christ to both Jews (Acts ii: 14,) and Gentiles, (Acts x: 34.) Olshausen seems to lean toward the idea that Peter's enunciated truth was the rock, yet he says, (Vol. 1, p. 550, Kendrick's translation,) "the faith, and his confession of it, must not be regarded as apart from Peter himself personally; it is identified with him—not with the old Simon but with the new Peter." And as to the power of the keys, it is enough to suggest that, so far as the natural idea of opening which attaches to a key is modified by Biblical use, it gets mainly the sense of 'power of superintendence with reference to the bestowal of certain privileges,'¹ and its simple use would seem to be to promise to Peter that he shall be made the instrument for opening the door of the Church to the world, as he was made after the ascension. And if any idea of vesting power over the Church in Peter, as an individual, or as representing the Apostles, be insisted on in connection with this verse, by turning over to the 18th chapter (v. 18,) it will become clear, that the same power of binding and loosing was there conferred—and in the same language—upon the whole body of the disciples—the entire Church, as then existing. So that this passage, in no sense, contradicts or modifies those teachings of fraternal equality among his followers, which Christ had before solemnly promulged.

So far, then, as the Gospels are concerned, it appears to be settled that as Christ was the visible and only head of his Church so long as he remained on earth, and beside him there was no supe-

riority and no ruling, but all were brethren, equal in rights, however unequal in their performance of service, or their earning of honor; so it was his idea and intention in regard to the practical development of the Christian Church through all the ages, that he should remain, though ascended, its invisible yet still real and only head, and that its membership should permanently stand on the same broad platform of essential equality.

Passing on to the Acts of the Apostles, we shall see that they bear the most decided testimony that this teaching of Christ was received, and acted upon, by his followers, in the sense which we have put upon it. The Christian Church of the first century—so far as the Acts of the Apostles convey its history—was governed, not by Peter, or any other Apostle, as in Christ's stead; nor by all the Apostles, in their own right, or by any delegation of power from Christ; but by itself—by its entire membership—debating, deciding, doing.¹

¹ The essence of the Christian community rested on this: that no one individual should be the chosen, preëminent organ of the Holy Spirit for the guidance of the whole; but all were to cooperate, each at his particular position, and with the gifts bestowed on him, one supplying what might be wanted by another, for the advancement of the Christian life and the common end.—Neander, Vol. 1, p. 181.

The Jewish and later Catholic antithesis of clergy and laity has no place in the apostolic age. The ministers, on the one part, are as sinful and dependent on redeeming grace as the members of the congregations; and the members, on the other, share equally with the ministers in the blessings of the gospel, enjoy equal freedom of access to the throne of grace, and are called to the same direct communion with Christ, the head of the whole body.—Schaff. History of the Christian Church, A. D., 1-311; p. 131.

⌞The assembled people, therefore, elected their own rulers and teachers, or by their free consent received such as were nominated to them. They also, by their suffrages, rejected or confirmed the laws that were proposed by their rulers, in their assemblies; they excluded profligate and lapsed brethren, and restored them; they decided the controversies and disputes that arose; they heard and determined the causes of presbyters and deacons; in a word, the people did everything that is proper for those in whom the supreme power of the community is vested.

• • Among all the members of the Church, of whatever class or condition, there was the most per-

¹ Tertullian (de jejuniis adv. Psych. c. 15,) says, alluding to Paul's permission (1 Cor. x: 25,) to eat "whatever is sold in the shambles," "claves macelli tibi tradidit;"—Paul has given to you the keys of the meat-market—meaning free authority to buy and eat whatever is sold there.

This is made evident by the examination of all those passages which contain a record of church action. In the appointment of some one in place of Judas, (Acts i: 15-26) it appears that an hundred and twenty church members were present, and Peter, after referring to the fate of the apostate, expresses his conviction of the necessity that some one who had been in and out with them in attendance on Christ's teachings, should (*γενέσθαι*) be made, or appointed, an official witness, with the eleven, of "his resurrection." And they appointed two, (*ἔστησαν δύο*—they 'caused or selected to stand forward two') and then, being unable or unwilling to decide between them, having joined in solemn prayer to Christ that he would decide for them—receiving him as still their real and only head—they gave forth their lots, and the lot fell upon Matthias, who was thenceforth numbered with the eleven Apostles. Mosheim even goes so far as to translate this phrase (*ἔδωκαν κλήρους*—'gave forth their lots'), *they cast their votes*, making the passage teach that the suffrage of the one hundred and twenty was introduced not merely, as it confessedly was, in the selection of the two, but in the subsequent election of the one. And even Chrysostom (Hom. Ad. Act. i. p. 25,) says: "Peter did every thing here with the common consent; nothing, by his own will and authority. He left the judgment to the multitude, to secure their respect to the elected, and to free himself from every invidious reflection. He did not himself appoint the two, it was the act of all." Perhaps the real sense of the passage may be cleared by considering the nature of their subsequent action, which it would be natural to assume—in the absence of any evidence to the contrary—would be in harmony with what was then done.

We find, then, (Acts vi: 1-6) that when

feet equality; which they manifested by their love feasts, by the use of the appellations, *brethren* and *sisters*, and in other ways.—Murdoch's Mosheim, Vol. 1, pp. 68, 69.

it became needful to appoint deacons to aid the apostles in "serving tables," the twelve assembled "the multitude of the disciples," and, having explained the necessity, said: "Brethren, look ye out among you (*ἐπισκέψασθε*—'search out') seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint (*καταστήσομεν*—'set in place,' 'cause to stand,' 'induct into office,') over this business. And the saying pleased the multitude, (*πᾶν τὸ τοῦ πλήθους*—'the all of the fulness of people,') and they chose (*ἐξελέξαντο*—'selected out') Stephen, &c. &c., whom they set before the Apostles,"—for what purpose appears from the record of what was done: "And when they [the Apostles] had prayed, they laid their hands on them," i. e. by way of solemnly inducting them into the office to which they had been chosen by the free suffrage of all. We find, moreover, that the whole membership acted in the choice of the messengers, or delegates of the Church, as Paul says (2 Cor. viii: 19), in honor of Titus, that it was not only true that his praise was in the gospel throughout all the churches, but that he had also been "chosen (*χειροτονηθείς*—'appointed by vote of the outstretched¹ hand,') of the churches to travel" with himself. [So the whole Church voted in the choice of their presbyters or pastors. The authorized version indeed says (Acts xiv: 23) of Paul and Barnabas: "And

¹ This sense of the verb is not only etymologically exact, but it has the sanction of the usage of the classical and early Christian writers. Demosthenes (*De Corona*, sec. 65 and sec. 9,) uses the verb *ἐχειροτονεῖν* in the sense of electing by show of a majority of hands. (See also Smith's *Dic'y Greek and Roman Antiq.* p. 271, art. *Cheirotonia*.) So Ignatius (*Ad Phil.* c. 10,) says: "It will become you, as the church of God, to choose by hand vote (*χειροτονήσαι*) some deacon to go there." So (*Ad Smyrn.* c. 11,) he says: "It will be fitting, and for the honor of God, that your church elect (*χειροτονήσαι*) some worthy delegate." Moreover, the Council at Neocaesarea (*Conc. Neocæs.* c. 11,) forbade that a presbyter be chosen (*μὴ χειροτονήσῃ*) under thirty years of age. The Council of Antioch (*Conc. Antioch.* c. 19,) and the Apostolical Canons (*Can. Apoc.* c. 1,) use the same word in the same sense.

when they had ordained them elders in every Church, and prayed, with fasting, they commended them to the Lord," &c., making the impression that the elders, or presbyters, or pastors, were put over the churches by Paul and Barnabas in right of their Apostleship, and without any intimation even, of consultation with, or consent from, the churches. But the passage literally reads, "now having (*χειροτονήσαντες*) chosen, by vote of the outstretched hand, elders in every Church," &c. This would seem to mean either that Paul and Barnabas by voting thus, chose elders for the churches, or that they simply secured and superintended the choice in each Church, by vote of the Church, of the necessary officers,—which latter sense not only fits better the proprieties of the case in hand, but corresponds more faithfully with the tenor of the general record.¹

✓ 1 Dr. Alexander, himself a Presbyterian—whom all students of the New Testament Greek will respect as a sound critic—says of this transaction: "the use of this particular expression, which originally signified the vote of an assembly, does suffice to justify us in supposing that the method of election was the same as that recorded, (Acts vi: 5, 6,) where it is explicitly recorded that the people chose the seven, and the twelve ordained them."—Alexander on Acts, vol. II. p. 65.

/ Albert Barnes, also a Presbyterian, says on this passage, "probably all that is meant by it is that they (Paul and Barnabas) presided in the assembly when the choice was made. It does not mean that they appointed them without consulting the Church, but it evidently means that they appointed them in the usual way of appointing officers, by the suffrage of the people."—Notes on Acts, p. 211.

Among the older critics we find Matthew Tindal saying (Rights of the Chr. Chh. Asserted, &c. Lond. 1706), "We read only of the Apostles constituting elders by the suffrages of the people, which, as it is the genuine signification of the Greek word used, so it is accordingly interpreted by Erasmus, Beza, Diodati, and those who translated the Swiss, French, Italian, Belgic, and even English Bibles, till the Episcopal correction, which leaves out the words 'by election,' as well as the marginal notes, which affirm that the Apostles did not thrust Pastors into the Church through a lordly superiority, but chose and placed them there by the voice of the congregation."

Tyndale's translation (A. D. 1534,) reads, "And when they had ordained them senlours by election in every congregation," &c. Cranmer's, (A. D. 1539,) "And when they had ordained them elders by election in every congregation," &c. The Geneva,

Evidently, also, the whole Church acted in the discipline of offending members—as Christ had commanded (Matt. xviii: 17)—for Paul says (1 Cor. v: 13,) to the Church at Corinth of a certain offender, "put away from yourselves that wicked person." And afterward, (2 Cor. ii: 6,) he says—apparently referring to subsequent action of theirs in the same case, which had been caused by his advice—"sufficient unto such a man is this punishment, which was inflicted (*ὅπο τῶν πλείονων*) of 'the many,' i. e. the mass of the voting Church. It is also very clear that the whole membership was consulted in cases of doubt and difficulty. This was done in regard to Peter (Acts xi: 1-18,) when there was a question whether he had done right in preaching the Gospel to the Gentiles, and, after they had heard the evidence in the case, they ("the Apostles and brethren,") "held their peace and glorified God, saying: then hath God also to the Gentiles granted repentance unto life." So, in the question whether to require Gentile converts to be circumcised or not, we find (Acts xv: 4-31,) that Paul and Barnabas "were received of the Church and of the Apostles and elders," and stated the case, after which "it pleased the Apostles and elders, with the whole Church, to send chosen men of their own company to Antioch," &c. They accordingly chose Judas and Silas—who were neither Apostles nor elders, but only "chief men among the brethren"—to go to Antioch, and sent a letter by them, beginning: "the Apostles and elders and brethren, send greeting," &c. When this committee reached Antioch, they called not the officers of the Church, merely, together, but (*τὸ πλῆθος*) the multitude, and delivered them the Epistle, "which when they had read, they rejoiced for the consolation." Thus the whole book of the Acts is veined by like democratic refer-

(A. D. 1557,) "And when they had ordained them elders by election in every Church," &c. The Rheims, (A. D. 1582,) "And when they had ordained to them priests in every Church," &c.

ence to "the brethren," as the court of ultimate appeal, and the last residence of the power that was in the Church. This same chapter goes on to tell us significantly (v. 33,) that after Judas and Silas had tarried a space at Antioch, "they were let go, in peace, from the brethren, unto the Apostles."

The Apostles were, from the speciality of their position, exceptional to all rules, yet they were always careful to throw the weight of their influence on the side of popular rights. They counted themselves "less than the least of all saints," and their language to the masses of the Church was, "ourselves your servants for Jesus' sake." They claimed no authority over the Church because they were Apostles, and taught those chosen of the Church whom they inducted into office, that it was not their function to be "lords over God's heritage," but "ensamples to the flock." They indeed exercised, in the beginning, some practical control over the infant churches—just as our missionaries do among the heathen now—but it appears to have been *pro tempore*, and ceased so soon as the churches were in circumstances to enter upon the normal conditions of their life. They addressed the membership of the Church as "brethren" and "sisters," and when remonstrating with them for any irregularity, it was still with them as "brethren." They treated the churches as independent bodies, capable of, and responsible for self-government. They reported their doings to them, as if amenable to them—(Acts xi: 1-18, xiv; 26, 27, &c., &c.) In their Epistles they addressed the *whole body of believers*, especially when they spoke of matters requiring action. Paul's Epistle to Philippi, begins: "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi—with the bishops (pastors) and deacons." They recognized the right of the churches to send out messengers and evangelists. They consulted with the churches, and the result of the discussion

about circumcision was published in the name of "the Apostles and elders and brethren." They advised the churches to settle their own difficulties, (1 Cor. vi: 1-8,) never assuming to adjust them because they were Apostles. They laid the whole matter of electing officers and disciplining offenders upon the churches—functions whose very nature involved in this action of theirs the most radical and convincing testimony that they believed the membership of the Church to be, under Christ, the ultimate residence of ecclesiastical power. They appear to have even devolved the administration of the Christian ordinances upon the pastors of the individual churches. Paul thanks God that he personally baptized very few. Peter did not, himself, baptize Cornelius, and his companions, (Acts x: 48.)

The Apostles, then, filled a peculiar, self-limiting and temporary office. They had the oversight of the planting of churches, and the care of them in their first immaturity. Paul speaks of himself as burdened—not with the bishopric of some particular territory, but with "that which cometh upon me daily, the care of all the churches." The same appears to have been true of his brethren—all, separately and together, wherever Christ might call, and however Christ might guide—laboring "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Chrysostom says, (as cited by Campbell, Lec., p. 77.) "the Apostles were constituted of God first-men (overseers, leaders,) not of separate cities and nations, but all were entrusted with the world:" (ἐσίν υπό θεοῦ χειροτονηθέντες ἀπόστολοι ἀρχόντες οὐκ ἔθνη καὶ πόλεις διαφόρους λαμβάνοντες, ἀλλὰ πάντες κοινῇ τὴν οἰκουμένην ἐμπιστευθέντες.) When they died, they left the churches to go on in this line of democratic life which they evidently felt that Christ had prompted, and which they had, clearly, labored to promote.

Placing this by the side of those deductions from our Saviour's teachings which

we have already made, we seem to get very clear and sufficient evidence that the Christian Church, as it went forth from the immediate impress of the Saviour and his inspired followers, on its Divine mission of preaching the Gospel to every creature, *was essentially democratic, or Congregational, in form*—recognizing no power of ruling above its membership below Christ, still its Great Head; its few and simple offices being offices of service and not of mastership; and its presiding and controlling spirit one of fraternity, simplicity and universal responsibility.

As this Church of churches went abroad on its holy mission, it would naturally go in this spirit, and conform its developments everywhere to the pattern to which it had been accustomed at Jerusalem. Gieseler (Davidson's trans., v. 1, p. 90.) says: "the new churches out of Palestine formed themselves after the pattern of the mother Church in Jerusalem;" and the earliest and most trustworthy authorities which have come down to us confirm his words, and indicate that the democratic element continued to be characteristic of the Church for at least the first two hundred years. Clement of Rome, writing to the Church at Corinth before the close of the first century, describes the regulations established by the Apostles for the appointment of those who were to follow them in instructing the people, viz: that it should be (*συνευδοκίασας τῆς ἐκκλησίας πάσης*) *the whole Church approving*. Tertullian, writing about A. D., 200, says, (Apol. c. 39.) that the elders were chosen (*testimonio*) by the free suffrage of the people. Origen (Contr. Cel.) A. D., 240, describes the officers of the churches as being (*ἐκλεγόμενοι*) *elected* to their office; and in another place (Hom. ad Levit.) he says that the people ought to be present when a priest is ordained, that they may better judge who is fit for the office—"ut sciant omnes, et certe sint, quia qui præstantior est ex omni populo, qui doctior, qui sanctior, qui in omni virtute eminentior—ille eligitur ad sacerdotium, et hoc

adstante populo, ne qua postmodum, retractatio cuiquam, ne quis scrupulus resideret." Cyprian, A. D., 258, (Epi. 68,) recognizes the same custom, and says the people have the power of choosing worthy priests, and of rejecting unworthy ones;—"Plebs * * habeat potestatem vel eligendi dignos sacerdotes, vel indignos recusandi." It is matter of record that there were instances, even to the fourth century, in which the mass of the Church, of their own accord, and by acclamation, made choice of their presbyters or bishops. Eustatius at Antioch, A. D., 310, was thus elected, (Theodoret. Hist. Eccl. Lib. i, c. 6); so was Ambrose, of Milan, even before his baptism, A. D. 374, (Paulin, Vit. Ambrose, Rufin. Hist. Eccl. Lib. ii, c. 11); so Martin of Tours, A. D., 375, (Sulpic. Sev. Vit. Mar., c. 7.); and Chrysostom, at Constantinople, as late as A. D. 398, (Socrat. Hist. Eccl. Lib. vii, c. 2). Up to this date, then, at least in part, the people retained their right of electing their spiritual guides. It is remarkable that a trace of this old Congregationalism, to this day, maintains and justifies itself in the very ritual of the Papal system, since the Bishop is made to say, while ordaining a priest, "it was not without good reason that the fathers had ordained *that the advice of the people should be taken in the election of those persons who were to serve at the altar*; to the end that having given assent to their ordination they might the more readily yield obedience to those who were so ordained"—(neque enim frustra a patribus institutum, ut de electione illorum qui ad regimen altaris adhibendi sunt, consulari etiam populus, &c., &c., (Pontif. Rom. De Ordinatio. Pres., fol. 38.) Siricius, Bishop of Rome, A. D. 385-398, mentions election by the people as needful to the presbyter; (Ep. 1, ad Himer., c. 10.) "presbyterio vel episcopatu, si eum cleri ac *plebis* vocaverit electio, non immerito societur."

As the fervor of the piety of the Apostolic age gradually cooled under the invasion of ambition and worldliness, prompt-

ing the desire for office, and investing that office with secular show and power, this right of popular suffrage waned into little more than a mere empty name, and the assemblies became political and tumultuous in their character, to an extent which called for rebuke and reform. The Council of Laodicea attempted to apply a corrective by excluding the rabble (*τοῖς ὄχλοις*) from part in such election; and in the Latin Church a class of officers was constituted, whose duty it was to visit vacant dioceses, and seek to harmonize conflicting interests. Thus, by the desire of ambitious men among the clergy to acquire power, favored by the fact that their superior culture gave them, of necessity, great influence over a comparatively illiterate Church membership, the way was prepared for a policy which, when fully inaugurated, swept the order of the Church 'clean over' from the simple democracy of Jerusalem and Antioch, to the antipodal abomination of the Papacy. Neighboring churches were consolidated into one bishopric, and aggregated bishoprics grew into a vast hierarchy, which overcame all popular resistance, and settled itself securely for centuries at Rome, and gave birth there to those monstrous and malignant heresies of doctrine, and those mournful and miserable immoralities of life which, raying out gloom upon the general mind and heart, brought on the long night of "the dark ages."

Luther and his immediate co-workers in the Reformation were so engrossed by the consideration of the *religious* errors of Romanism, and so intent to restore the doctrine of justification by faith alone, to its ancient and scriptural place before the people, that they seem, for a time, to have overlooked the fact that the organic constitution of the Church had been changed from its original simplicity quite as much as the great doctrines of faith; with the related fact that those very errors of doctrine had come in through the door opened for them by those organic modifications. Nor can we forget that the first Reform-

ers were so dependent upon the coöperation and protection of the secular arm of kings, princes and nobles, who would have frowned upon any attempt to introduce radical reform into the outward structure of the existing Church, that they may readily have felt that if any effort in that direction were desirable, the time had not yet come when it could be wisely attempted. It was only when further experience had taught the truly pious that a hierarchy with the doctrine of justification by faith could be just as tyrannical as a hierarchy without it, and that any comfortable and equitable enjoyment of the individual right of thought and action was beyond hope so long as the *modus operandi* of the Church remained as it was; that the philosophy of the connection between the outward form and the inward life of religion began to be reasoned out, and men, reading their Bibles anew with this point specially in mind, at length made the startling discovery that the genuine Church of the New Testament—that pure and simple democracy which Christ gathered about himself, and which the Apostles nurtured, and which was bequeathed to the future as the instrument of its regeneration, no longer had visible existence among men.

This discovery was most fully made by the English Puritans. Attempting to organize their own religious life in accordance with it, at Scrooby and elsewhere, the English hierarchy drove them out with violence. They cast about for a country where they might reproduce the Apostolic model, and make the attempt to bring men back to its understanding and imitation. Before our fathers landed on the rock of Plymouth they were banded together into a Congregational Church, on the principles which have given so much of vitality and victory to the Congregationalism of our land. This is its great fundamental principle, viz :

The Bible—interpreted by sanctified common sense, with all wise helps from history, from nature, from all knowledge, and

especially from the revealing Spirit—is the only, and sufficient, and authoritative guide in all matters of Christian practice, as it is in all matters of Christian faith: so that what the Bible teaches—by precept, example, or legitimate inference—is imperative upon all men, at all times; while nothing which it does not so teach, can be imperative upon any man at any time.

Out of this fundamental principle, applied to the Bible, grow the following subordinate principles, viz:—

Any company of Christian people associated by voluntary compact, for Christian work and worship, is a self-complete and independent Church of Christ.

Such a Church should, ordinarily, consist only of those who can conveniently worship, and labor with, and watch over, each other.

Every member of every such Church has equal essential rights and powers with every other member, and the membership together, by vote of the majority, (though, so far as possible, there should be no minority in Congregationalism,) have the right to choose their own officers, discipline their own members, and transact all other appropriate business, independently of any control except that of Christ, their Head.

Though every such Church is thus equal in essential rights and powers with every other, and independent of all external earthly ecclesiastical control, yet, when difficulties arise, or especially important matters claim decision, it is competent and desirable that such churches should, in a fraternal manner, advise each other—assembling by delegation in Council for that purpose—such advice being, however, tendered only as one friend counsels another, subject in all cases to the final decision of the party asking for it.

The officers which Christ has designated for his churches are of two kinds, the first, indiscriminately called, in the New Testament, Presbyters, Bishops, rulers or presiders, Elders or Overseers¹—called by us

Pastors; who preach the word and have the general oversight of the spiritual concerns of the Church; the second, Deacons, who attend to the relief of the poor, and the secular affairs of the organization,

Presbyters, and Elders, is established by the following Scripture testimony:

(1.) The names are applied indiscriminately to the same persons. Paul called together the *Elders* (*πρεσβυτέρους*—‘presbyters,’) of the Church of Ephesus (Acts xx: 17.), and when they were come to Miletus, he said to them, (v. 28,) “take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.” (*ἐπισκοπούς*—‘bishops.’) So (Titus i:) he says, he left Titus in Crete to “ordain elders in every city,” and then describes the qualities to be sought in them, one of which is (v. 7,) “a bishop (*ἐπισκοπός*) must be blameless,” &c. So (1 Peter, v: 2, 3,) he exhorts the elders to “feed the flock of God, taking the oversight (*ἐπισκοποῦντες*)—‘acting the bishop,’) over them, not by constraint,” &c.

(2.) Elders or Presbyters, or Bishops, are required to have the same qualifications. See 1 Tim. iii: 2-7, and Titus i: 6-10, where the same requisitions, in the same terms, are made of each.

(3.) The same duties were assigned to them. See Heb. xiii: 7, 17, 1 Thess. v: 12, 1 Tim. v: 17, Acts xx: 28, &c., &c.

This testimony of Scripture is confirmed by the earliest History. Clement, writing about A. D., 96, says, (Epis. Ad Cor., sec. 42, p. 57,) “the Apostles, preaching in countries and cities, appointed the first fruits of their labors to be bishops and deacons, having proved them by the Spirit.” Polycarp, A. D., 140, (Ep. c. 5, 6,) gives an account of the qualifications necessary for presbyters or elders, and deacons, but says nothing about any bishops. Justin (died A. D., 186,) specifies two orders of Church officers, and only two, as existing in the Church, viz: presiding officers, or presbyters, or elders, and deacons, (Apol. 1, c. 67.) Jerome (died A. D., 426,) affirms the early identity of bishops and elders—citing Phil. i: 1, Acts xx: 17, 28, Titus i: 5, 1 Tim. iv: 14, and 1 Peter, v: 1—and distinctly declares that in later years one was elected to preside over the others, and gives the reason for it: (quod autem postea unus electus est qui ceteris præponeretur, in schismatis remedium factum est, ne unusquisque ad se trahens Christi Ecclesiam rumperet.—*Ep. ad Evag., Ed. Basle, 1537, tom. 2, p. 329*.) When the name ‘bishop’ first came into ecclesiastical use, it was strictly as a synonyme for ‘presbyter,’ or ‘presider,’ or ‘pastor,’ and not at all in its present sense. Even the Councils of Sardica, and of Laodicea, in the fourth century, denounced the custom of ordaining ‘bishops’ in small villages, lest it should bring the office into contempt. The doctrine of the divine right of Bishops was never heard of until less than 300 years ago, when Dr. Bancroft preached a sermon (Jan. 12, 1588,) which broached that doctrine, and caused a great sensation throughout England. (Vide Hiltberton, pp. 49, 50.)

¹ The fact of the equality and identity of Bishops,

and aid the Pastor, generally, in his toil, as they have ability and opportunity.

If we were to compress these five principles into their most compact form, we might say that the three great practical, working ideas of the Congregationalism of the New Testament are these :

(1.) That all local churches are associations of believers ; independent, equal, fraternal, self-complete and self-governed.

(2.) That all ecclesiastical power resides in the individual membership of such local churches.

(3.) That Christ ordained but two grades of Church officers, and they to be servants, and not masters of His Church.

In order to throw out these principles into greater distinctness, let us compare them—as briefly as possible—in their order, with the seminal principles of other ecclesiastical bodies.

(1.) All local churches are associations of believers ; independent, equal, fraternal, self-complete and self-governed.

With this principle the Papal Church joins issue, affirming that there is no such thing as a local Church of Christ, and no such thing as any Church self-governed, but that ‘the Church’ of Christ is a vast assemblage of men in all lands who are willing to partake of the sacraments ; consolidated under the Divinely organized hierarchy, of one Pope, seventy Cardinals, and an indefinite number of Archbishops, Bishops, Archdeacons, Deans, Priests, Deacons, Sub-deacons, and other officers.

With this principle the Greek and other Patriarchal churches, and the Lutheran, English, and Protestant Episcopal churches join issue ; affirming that there is no such thing as a local Church, self-complete and self-governed, but that ‘the Church’ is an aggregation of men, baptized and taking the sacraments together ; under the government of hierarchies variously arranged and officered, and worshipping with various rites and ceremonies.

With this principle the Methodist Episcopal Church joins issue, affirming that there are no self-complete and self-govern-

ed local churches, but that ‘the Church’ is a wide organization of men who “desire to flee from the wrath to come, and to be saved from their sins,” (Doctrines and Discipline of Meth. Epis. Ch., ch. 2, sec. 1. 4.) ; who are amenable to a government and discipline in part self-moved, and in part controlled by their Preachers ; Quarterly, Annual, and General Conferences ; and Bishops.

With this principle the Presbyterian Church joins issue, affirming that there are local churches—and these composed only of those who give credible evidence of piety—but neither self-complete nor self-governed, but affiliated, for government and discipline, into Presbyteries, these into Synods, and these into the General Assembly—the highest and last tribunal.

(2.) Examine, now, our second distinctive feature—that, all ecclesiastical power resides in the individual membership of the local Church—and see how it works in contrast with other systems.

Test it in regard to the election of a Pastor. A Congregational Church freely invites whomsoever it pleases to preach the Word in its pulpit, and administer its ordinances, and makes such arrangements with him in regard to the matter as it thinks will be agreeable to Christ, its great invisible, yet actual, Head. But the local parishes of the Papal, Patriarchal, Lutheran, English, and Methodist Episcopal Churches have no such liberty or power, and no semblance nor shadow of it. They must take the person whom the Bishop or other constituted authority may send—like him or dislike him as they may. The Protestant Episcopalian, and Presbyterian hierarchies allow their local bodies more seeming freedom in the matter. An Episcopalian Parish nominates a candidate for its Rectorship to its Bishop ; who, however, may confirm or reject the nomination at pleasure. So a Presbyterian Church—under direction of its Session of Elders, by Commissioners—practically nominates its candidate for Pastor

to the Presbytery, under whose immediate care the candidate may happen to be, who "present the call," or not, as they please, to an unordained man; and who "upon the whole view of the case, either continue him in his former charge, (if ordained.) or translate him, as they deem to be most for the peace and edification of the Church." (Form of Gov., Book 1, chaps. xv. and xvi.)

Compare it in regard to the admission of members. When a person desires to gain admission to a Congregational Church, he must present the evidence of his Christian character to its membership—either, as is usual in small churches, directly, or as is frequently the case in larger ones, indirectly, through the intervention of an "Examining Committee," appointed for that purpose—and then the entire membership admit or reject his application, by vote, as their judgment and conscience decide will be most agreeable to Christ, their Head. On the other hand, the Episcopal churches admit members by act of the Bishop, on the certificate of the Rector, that they have been baptized, have come to years of discretion, can say the Catechism, the Creed, the Lord's Prayer and the Ten Commandments, and that he thinks them fit to be presented for confirmation. The Methodist Church admits candidates (Book, Part 1, chap. 2, sec. 2.)—when recommended by a class leader, (with whom they have been at least six months on trial,) and baptized, and examined—by the act of the Elder in charge of the Circuit. The Presbyterian Church admits candidates by vote of its "Church Session," composed of the Pastor and Ruling Elders. In all these cases, the membership themselves have no direct voice in the increase of their number.

Test it also in regard to the method of dealing with offences. If a member of a Congregational Church—be he officer or private member—is suspected or known to be guilty of practices contrary to the Gospel, the directions of our Saviour, in the 18th of Matthew, are literally followed.

He is "labored with"; first alone, then, if needful, in the presence of two or three witnesses; if he remain incorrigible, the matter is told to the Church, who labor with him, and if they cannot "gain their brother," they suspend him from all privileges of communion, to give time for reflection and repentance, and, if he prove incorrigible, they cut him off by a vote of the membership, that he may be to them "as a heathen man and a publican." If he feels that he has been misunderstood, or hardly used by them, he asks them to call, with him, a Council of sister churches to review the matter, and give its advice. If they decline to unite with him for that purpose, he can call such a Council, by himself, which Council examining the case, would advise the Church either to adhere to, or suitably to modify their former decision. And then the Church follow that advice or not, as they think would most please Christ. That is the beginning, middle and end of our discipline—in our judgment, just what the New Testament, interpreted by common sense, ordains.

In all other churches, on the contrary, we find that the trial of offences is removed from the people into the hands of the hierarchy; and, if a disagreement occurs, the case passes on and up, until in the course, perhaps of years, it reaches final decision at the hands of the highest authority—Pope, Patriarch, King, General Convention, Assembly, or Conference, as the case may be. The Methodist Episcopal method comes nearest to our own, for it ordains that discipline shall be conducted by the local preacher before the local Society, or a select number of them, at his pleasure; if found guilty by vote of a majority of that select number, the offender to be expelled by the preacher having charge of the circuit, appeal being allowed—both to the offender and the preacher—to the next Quarterly Conference. (Book of Dis., Part 1, chap. x., sec. 4.) It is clear that, in this matter, Congregationalism and all other systems are wide asun-

der. We give all power into the hands of the laity; holding all Church officers as their servants—in teaching and guiding—they, in a greater or less degree, according to their varying methods, take all power away from the laity—holding their Church officers as masters over them.

Consider, once more, the most important matter of doctrine. Each local Congregational Church, by vote of its membership, (usually with conference with other churches in Council,) settles its own articles of faith, under a deep sense of its accountability to God, and the Bible, and Christ. Each member shares that responsibility. All these other churches are bound by formulas imposed upon them from without, and are compelled to go to their Prayer Book, or Book of Discipline, as well as to the Bible, to settle what is Orthodox, and right for them to hold as their Christian faith.

(3.) Let us glance, in passing, at our third distinctive feature; the belief that Christ ordained but two grades of Church officers, and they to be servants, and not masters of the Church. Each Congregational Church elects its Pastor, Deacons, and Committees of various sorts, which it may need, by majority vote—always endeavoring, so far as possible, to make that majority include the whole Church. It has the power to remove them when it pleases. It holds them continually accountable to itself for their proper performance of such functions as Christ has assigned to them. They are accountable to nobody else, but Christ. However Councils invited for the purpose, or ministerial Associations, may interpose advice, it is only advice, and all final decision rests, with its sole responsibility, upon the individual members of each local Church. Each Pastor may devise, expound and urge as many plans for doing good, or getting good, as he may desire—it is left with the membership to say whether they shall be adopted; if adopted, to carry them out. All is simple, Scriptural, inexpensive,

modest, practical,—effective in calling out the working power of the Church.

On the other hand, the hierarchal churches array before us their Popes and Cardinals, their Archbishops, Bishops, Archdeacons, Deacons, Priests, Elders, and we know not how many others—wheels within wheels, more or less intricate, all rolling over the neck of the laity—'lording it over God's heritage,' rather than being simple 'ensamples' and 'shepherds' to the flock.

But enough has been said in exposition of the distinctive features of the system under discussion. We pass to the proof of the proposition:

2. *That this Congregational system, in what it is, and what it is fitted to do, is essentially superior to any other form of Church Government.*

We say in what it is, and is fitted to be. We speak of its natural tendencies and legitimate influences, when it has an opportunity to do its perfect work. It may never yet have done itself full justice, and other forms of Church Government may sometimes seem to have had preëminence over it in usefulness. But the question is, taking the ages through, what system is best adapted to the nature of man; to train and develope him heavenwards, as he is, in general, and under all circumstances? We urge, in this view, on behalf of Congregationalism, the claim to special preëminence.

(1.) It is more practicable in its working, than any other system. Wherever any company of persons may be, who are faithful believers in the Gospel, and who desire to serve Christ in and through a Church organization, they may do so in a Congregational form, without any perplexity or delay. They do not need to geographize and journey to discover some well authenticated aqueduct, bringing the stream of Ecclesiastical life down from the hoary past, to which they must attach themselves or else be dry; they may dig down anywhere in the sand, with the certainty of finding living water. Suppose

they are away in Western wilds; hundreds of miles from any Church, of any name; with communication almost interdicted by the distance and peril of the way. If they are to become Papal, Patriarchal, Lutheran, Episcopalian, Methodist, or Presbyterian in their spirit and form of Church organization, they must wait and work until they can put themselves into communication with the rest of the world, so as to get hold of the arm of the particular hierarchy which they prefer, and procure its extension to their remote locality, with all conditions and ceremonies, for such cases made and provided. All this involves delay, trouble, expense; often disappointment and dispersion. Moreover, in its very nature, this necessity of going so far for, and making so much of, mere forms, must tend to magnify forms unduly, and turn their thoughts away from the simplicity of Christ.

But if they wish to become a Congregational Church, they can become such, there by themselves, in a single hour—by solemn vote affiliating for that purpose, and adopting our simple creed—just as Bradford, and Brewster, and Morton, and Jessop, and Jackson, and Rochester, and their associates, hunted by the hounds of the Establishment, took refuge in Scrooby, in the North of England, and there, in the very manor-house of the Archbishop of York, in 1606, formed—without any external help—that Church which, going first to Holland, colonized afterward on the rock of Plymouth. Such a Church—on our principles—is just as perfect in its order, as it could be if all the other churches in the world had helped to make it. It is just as near to Christ. He is just as truly its Head, and it is just as truly the channel of his power and grace, as the grandest Metropolitan Church can be. And there, in its outward feebleness, in that solitude, its voice is just as imperative as that of the oldest and numerically strongest body of congenial faith on earth; because Christ says, that ‘where two or

three are,’ there he will be, and because the comforting and controlling Spirit can dwell in a little Church just as well as in a large one.

If Providence so order, it can elect one of its own more gifted members to be its Pastor, as it will others to be its Deacons; and there it stands—home-made and yet well made—as true a Church, with as genuine a ministry, as the Great Head anywhere surveys. There it can go on from strength to strength, burdened with no extraneous connections or responsibilities; going to the Bible with humble prayer, and not to General Conference, Convention, or Assembly, to find out what shall be its creed; who shall break to it the bread of life; what shall be the order of its worship in God’s house; what the disposal of its differences, should any unhappily arise. For a system to fit the world and all time, we claim that this universal practicality of Congregationalism gives it practical preëminence over other systems, especially when we remember that a great part of the work of the Church is to be *missionary* work—here and there, in distant and solitary places.

(2.) We may hint, in passing, as a second inherent superiority of Congregationalism, its kindly aspect toward, and especial affiliation for, a Republican form of civil Government. We believe such a form of government is the best; and, with the gradual advance of general intelligence, will be seen to be the best, for all men. But whether this be so or not, it is *our* form of Government, and our national prosperity and happiness are so bound up with it, as to make it of no small consequence that our prevalent religious faith should work kindly with it, and promote it. Now Congregationalism was, historically, the mother of our civil liberties. It was so first at Plymouth, and in the Massachusetts Colony.¹ It was so, later, in

¹ Bancroft says, speaking of the compact executed Nov. 11, 1620, “This instrument was signed by the whole body of men, forty-one in number, who, with

the days of the Revolution.¹ And it would seem a natural inference that the same polity which gave us a Republic would be most favorable, in all its workings, for the permanent welfare of the State.

And if we look into the structure of the system, we shall see that being itself a

their families, constituted the one hundred and one, the whole colony, 'the proper democracy,' that arrived in New England. This was the birth of popular constitutional liberty. * * In the cabin of the Mayflower humanity renewed its rights, and instituted government on the basis of 'equal laws' for 'the general government.'—Hist. U. S., Vol. 1, p. 310.

So he adds, "For more than eighteen years, 'the whole body of the male inhabitants' constituted the legislature; the State was governed like our towns"—he might have added, 'like the churches whose principles, expounded by John Robinson, had led to the adoption of this method of civil government'—"as a strict democracy."—Hist. U. S., Vol. 1, p. 322.

The historical truth on this subject has been very happily stated by a late able writer, who says, "There is a connection between the Church Polity of the Pilgrim Fathers and the civil polity which they adopted, and also between their civil polity and that which the nation subsequently accepted, which has not been sufficiently traced and pondered. The purely democratic form of Government in the Church at Leyden, already entrenched in the warm affections of the Pilgrims, led to the adoption of a corresponding form of civil government on board the Mayflower for the Colony at Plymouth. It has been said, and it is true, that it was a Congregational Church meeting that first suggested the idea of a New England town-meeting; and a New England town-meeting embodies all the germinal principles of our State and national government."—Wellman's Church Polity of the Pilgrims, pp. 68, 69.

It was the opinion of Mr. Pitt, that if the Church of England had been efficiently established in the North American Colonies, they would never have refused allegiance to the British crown.—Park's Address before Am. Cong. Un., Jan. 1854, p. 13.

1 Jefferson is said to have lived near a Church (Baptist), Congregationally governed, in Virginia, and to have remarked concerning its form of government, that 'it was the only form of pure democracy then existing, and in his opinion, it would be the best plan of Government for the Colonies.'—Encyc. Relig. Knowl., art. "Congregationalism."

John Wise's famous "Vindication of the Government of the Churches of New England," was twice re-printed a short time before the Revolutionary war, and its list of subscribers shows that it reached, or was called for, by a large number of men then prominent in civil life. This contains (pp. 22-43, Ed. of 1772,) a thorough discussion of forms of government, and an earnest plea for a democracy in the State, in connection with its consideration of democracy in the Church.

democracy, and training all its members to individual responsibility and labor—under the purest and highest pressure of motive—its natural tendencies and influence will be as much better than those of others for the Republic, in this respect, as the training of a merchant ship is better than that of a cotton-mill, to make men serviceable sailors on board of a man-of-war.

(3.) Entirely kindred to this, may be urged the consideration that Congregationalism has superiority over other systems of Church government in doing more to promote general intelligence in the community. Its first principles throw it upon the sympathy and respect of the masses, and claim for it their love and support; and in gaining their love and support it works them into its service; and its service is a service of thought, and responsibility. The Church, Congregationally administered, calls upon every one of its members, even the humblest, to take a part with every other, in deciding its great questions of faith and duty. It accustoms, therefore, all its members to think, and compare, and choose, and act, under the most inspiring and impressive sanctions. The humblest member of a Congregational Church may, at any time, be called upon to discuss—and perhaps, by his individual vote, to settle—a question, in its temporal and eternal reachings and interests, infinitely graver than any on which our Senators and Representatives vote at Washington. No member can be received, none dismissed, none disciplined, without the question being put to each of the fraternity: 'Is this right—will it please the Great Head?' Thus the habit of acting under responsibility, and with intelligence, is nurtured in the community, and the general mind is quickened, and independent thought and action promoted. Each man is treated as if he were a *man*, full grown, and as if Christ had a work for *him* to do; and as if all his choices and labors were of everlasting account, and he must, therefore, subsidize his whole mind to the service. That in-

tellectual labor which is done for the membership of the hierarchal churches by their constituted officials, in the way of settling great principles of doctrine and great questions of policy, Congregationalism compels her membership to do for themselves; and so, since they have thus to perform the work of Kings and Bishops and Priests, she makes them to become "a royal priesthood, a holy nation, a peculiar people, that they [individually] should shew forth the praises of him who hath called them out of nature's darkness into his marvellous light,"—which is just what Peter said Christians ought to be.

(4.) In sympathy with this, we may mention as a fourth advantage of Congregationalism, that it develops, as no other system is calculated, naturally, to do, the sense of individual responsibility in private Christians.

Christ left the command to his followers to disciple all nations, and preach the gospel to every creature. That command was addressed to those who loved him, as individuals. And the only reason which can be given why it has not been obeyed; why the earth is not now the Lord's, and the fulness thereof; is that enough Christians have not yet felt their *individual responsibility* to that command, and obeyed it; by giving their prayers, their alms, and themselves, to missionary labor. No man will dare to say—since Christ has been eighteen centuries waiting to see of the travail of his soul, and help the work—that there has not yet been money enough, and knowledge enough, and *everything* enough in the world to have converted the whole of it long ago; provided individual Christians enough had left money-getting, and politics, and all sorts of secularities, and devoted themselves, with all their hearts, to this preaching the gospel to every creature. The great demand of Christianity, it is confessed on all hands, now is, to arouse and deepen and quicken that feeling in every Christian heart, which says; 'Christ died for me, and I must do something for him. That great

command binds me. Lord, what wilt thou have me to do?'

But when we desire to awaken a sense of personal responsibility in our children, we make them do responsible things. Give a child a sum of money, and require him to expend it according to his best judgment for the poor; or let him make such purchases as he thinks wisest for the family—and you begin, at once, to develop the feeling of *personal responsibility*. He is 'somebody,' and he is always more man-like thereafter. Trust him to go a journey, and carry a message of consequence, and no wealth of words, no abundance of books on journeying, will do half so much to train him, in that direction, as this *trusting him to do it*. This is common sense in everything to which it applies. And Congregationalism, by trusting everything to her private members, trains them to a sense of individual responsibility, which must be unknown to the subjects of an Ecclesiastical hierarchy. Every member of a Congregational Church has as real a responsibility as any Cardinal who sat in the Council of Trent, for his vote says yea or nay to every doctrine which that Council had under discussion. Does the Church languish, our membership cannot turn to each other and say, 'I wish our Bishops, or our General Assembly, would see what is the matter, and tell us what is to be done.' Each one is compelled to sit down for himself to devise what is to be done, feeling that no mitre, nor surplice, nor convocation comes between him and blame, if things go wrong. Congregationalism places its members, in regard to all Ecclesiastical responsibility, precisely where they are in the matter of their personal salvation. To know what to do to be saved, they go to no Bishop, and to no Body, and to no book, but the Bible; and bringing the naked truth of revelation to bear upon their necessity, they get an answer to their question. So to know what to do in the Church—what is Orthodox, what is orderly—they go, as before, to no manual,

and to no man, but to the same Bible—and bringing, as before, its truth to bear upon their duty, they decide and do. All this is simple, self-consistent, successful.

(5.) Another advantage which Congregationalism has over all other systems, is that it throws its membership more immediately and directly than any other upon God, and Christ, and the Holy Spirit, and the Bible, for the answer to all their questions, and the supply of all their need.

Nothing comes between the Congregationalist and these original and celestial sources of light and love. No question of doctrine or practice can be put to him which he may not, and must not, naturally, take to them for answer. We, of course, would be far from intimating that good men of other systems do not ask God for wisdom, and open the Bible for light, but we do say that their systems not only do not so much favor this, but do not even permit them to do it alone. They have always a double question; 'is this in accordance with the Book of Discipline—with the established order of our Church?' as well as; 'is it right in the sight of God?'

Now, to any man who remembers how strong is the tendency of poor human nature toward that which is material and visible, instead of that which is unseen and eternal, it will be clear that any system which propounds such double questions, will be apt to get its best answers to its easiest inquiries, and that its tendency will be very strong to incline the mind to rest in the lower authority as *prima facie* in accordance with the higher. It takes more faith to get an answer from God than it does from a hierarchy, and therefore, when hierarchies are accessible to answer questions, and assume the responsibility, faith grows dull. Congregationalism has no ritual, no ceremonies, no book of discipline—nothing but the Bible in the hand, the Spirit in the heart, and Christ overhead. That is all. Its prayers, its songs, its sermons, all get their vitality from the Bible, as the seed out of which they grow; from the Holy Spirit, as the

influence that makes them grow; from the Saviour, as the Good Master, under whose eye and to please whose heart, and promote whose cause, all is done. Its methods of operation, also, all throw it directly upon the naked truth, with nothing between it and the soul. If a Pastor is to be chosen or removed; if a member is to be admitted or disciplined; whatever is to be done affecting—in any way—the interests of the Church or the general cause,—no Bishop settles it; no organism takes it up and says how it shall be; putting themselves and their opinion between the Church and the truth—no Book of Discipline, or Chapter of Canons interposes the fossil judgment of the dead; but each Church member is called upon (before God, and in the love of Christ, and out of the Bible, as interpreted to him by the Holy Ghost,) to say how it shall be. All this magnifies the truth and makes it honorable. It forms the habit of reliance upon the Bible in all things—the custom of submitting every concern of life to the same truth for decision. It makes independent thinkers, who are apt to be the most efficient laborers. It is agreed that the Bible theory of the most perfect Christian life is of one united to Christ, 'as the branch is to the vine;' living in him; going directly to him with all perplexities, and getting from him a resolution of all doubts. Now we maintain that our system falls in with this theory of life, and works directly toward its realization throughout the length and breadth of the Church, training its membership to do that very thing—to lean upon God, without any hierarchal inventions, which are interventions—putting nothing between the visible Church and its invisible Head, and distracting the mind with no side issues, confusing it with no jar and din of machinery. As in the old-fashioned saw-mills, where one shaft went directly from the crank on the end of the water-wheel to the saw—so here, the motive power is geared directly to the work that is to be done. There is the least possible

friction, and if anything is out of order there is but one place to be visited to discover what it is. Whereas these great, affiliated hierarchies are like huge cotton-mills, where thousands of looms and tens of thousands of spindles are belted together—there is story piled on story; there is confusion and clatter, and enormous friction, and, when something breaks, there are hundreds of places to be visited to see what it is that needs repair. We do not claim that every, or even any, Congregational Church is,—few things are what they might be—but we do claim that any and every one ought to be, and could naturally be, such a nursery of the highest, purest, clearest, holiest, most blessed and beneficent communion with God, and walk with him, as the earth can see nowhere else, and as heaven would look upon with strange joy.

(6.) Again, we urge that Congregationalism has advantage over all other systems, as being a more efficient barrier against heresy and false doctrine.

We are aware that it is common to object to our Church order, especially, on this ground. It is not to be denied that, fifty years ago, quite a number of Congregational churches in this region, became Unitarian in belief. But we insist that whoever examines the subject, historically, with candid research, will find that those churches became tainted with heresy by first departing from *fundamental Congregationalism*, in the admission of those who were not believers to their communion. A strict adherence to the cardinal principle, thus violated, would have done much toward saving that entire defection. The presence of great varieties of doctrine in other churches, having the very best hierarchal safeguards against heresy, is proof that other systems are at least no better than our own, in this respect. No man can even guess, to-day—with all the canonical severity which guards the English Church from the invasion of opinions not in its creed—how many of its clergy are, on the one hand, rank Rationalists,

or, on the other, rank Romanists. But all well informed persons will concede that the number of both classes cannot be small. Our superior safeguard against heresy, is in the fact that we lodge the power of judging in the great mass of believers, who—with the Bible ever open before them, as their chief source of light—are much less liable to be tainted by error, than are the few educated, and powerful, whose position as chief members of a hierarchal system, lays open their minds to all manner of ambitious and time-serving motives, tending to swerve their judgment from the simplicity of the Gospel. The early times will testify that, so long as the Apostolic churches maintained the simple order which Christ left among them, the purity of the faith was maintained, and that purity of doctrine was afterward corrupted in exact proportion as the Church departed from that primitive simplicity, and grew into the Papacy.

And, in the nature of things, we find superior security in our system. If a Church member becomes a heretic, the others deal with him and cast him out. If a Pastor becomes a heretic, the Church terminates his relation, and that very fact will warn other churches against him. Each Church being self-complete, there is very little danger of evil spreading from one to another. So far as other churches are concerned, it affects them only as another is added to the many bad examples that already exist around—to stand for warning before them. Whereas, in an affiliated hierarchy, so many steps are to be taken, and so many trials had; there is so much inter-dependence and so many chances for contagion to spread, that the case becomes as much more difficult to manage than it is among us, as *scarlatina* in a crowded school, is worse than in an isolated dwelling.

(7.) We claim that Congregationalism has an advantage over other systems, in the nature of its influence upon its ministry.

It divorces them at once from all official

pride. The distinguishing idea of their office is that they are servants and not masters of the Church. They owe their pastorate to the will of Christ, but as expressed by the vote of the membership of the Church; they are liable, at any moment, to owe their removal from it, to the same cause. They can have, from the nature of the case, little or no factitious influence. If they deserve to be honored and loved, they usually will be loved and honored. If not, their official position furnishes them no shield. They stand, and must stand, upon their actual merits. If they show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth; they will, ordinarily, be approved of man, and be esteemed very highly in love for their work's sake. But if not, they can take shelter behind no vote of Presbytery, nor act of Conference, nor Bishop's mandate. Moreover, they are freed from much temptation which inevitably, though often doubtless unconsciously, assails the ministers of the hierarchal churches. When once Pastor of a Congregational Church, such an one is essentially as high in office as he ever can be; for each Congregational Church is on a par of essential dignity with every other. There is no ascending grade of ecclesiastical promotion stretching before him up toward a Bishop's lawn, or an Archbishop's crosier, admonishing him not so much to 'take heed to the ministry which he has received in the Lord, that he fulfil it,' as to take heed to that moderate, and conservative, and conciliatory course towards those parties in whose hand it is to make great and to make small in the Church, which may be likely to result in the gratification of that ambition which the hierarchal systems create. Many of the noblest and most truly memorable Divines whose ministrations have adorned the annals of Congregationalism, have been, through life, the pastors of some of the most inconsiderable, numerically and socially, of her country Churches.

Congregationalism favors her Pastors, also, by the independence of position which she secures to them. Albert Barnes ✓ could not preach the truth of God as he understood it, and as his people rejoiced to hear it, without being intermeddled with by the Presbytery, on a charge of heresy, and being driven out of the pulpit, and silenced for weary months. An Episcopalian Rector cannot expound the thirty-nine Articles, though his conscience demand it, and his parish desire it never so much, essentially above or below the grade of Churchmanship of his Bishop, without risk of trial, and perhaps suspension and deposition. In the Book of Discipline of the Methodist Episcopal Church, (p. 57.) we read, "remember! a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline!" and, on the following page, his seven Bishops, in whose hand his ecclesiastical breath is; who can send him to Siberia or Ethiopia, to exercise his ministry, as they please—say to him, as the condensation and consummation of all their counsel in regard to his duties as a minister—"Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise—at those times and places which we judge most for his glory!" This is "a yoke upon the neck of the disciples which neither our fathers nor we were able to bear."

So, also, Congregationalism favors her ministry, above other forms of Church order, in the facilities which she affords them for usefulness. It is an old maxim that the less the harness chafes, the better the beast will draw; and our ministers are left to judge for themselves what field of labor will most befit their abilities. Each knows himself, and when a Church invites his service, *he* can tell, much better than any remote or stranger Bishop, or Presbytery, whether it is the place for him to work to the best advantage or not. And when his decision is made, there is a freshness and affection about it which

peculiarly open the way for usefulness. They have chosen him, and he has chosen them—both of free will. He is their Pastor. They are his flock. They support him. He serves them in Christ's name. Here is no outward interference to awaken jealousies, and confuse the mind. All is natural, and favors the fullest working of the Gospel. If he is faithful to them, and they to him, this affection, so largely facilitating usefulness, may grow stronger through many delightful years. He can say, as did the good Shunamite, "I dwell among mine own people;" or as Ruth said to Naomi, "thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried, the Lord do so to me and more also, if aught but death part thee and me." Friendships of years are formed. They know him, and he learns to know them; and they trust each other, and do each other good all the days of their life. Such a life-union, which accords with the genius of our system, is like the marriage relation, which makes home—and that is heaven on earth; as much better for the real interests of all than the best itinerant ministry, as marriage is always better than concubinage. Having long followed them, one by one, to the grave, he goes, at last, to lie down by their side. No sight is more touching than some of the grave-yards of New England, where—before its Congregationalism became polluted by the invasion of the itinerant element, from another communion—under the shadow of the meeting-house, where all worshipped together, the bodies of Pastor and flock sleep sweetly, side by side, waiting for the resurrection trump.

Moreover, Congregationalism is fitted to stimulate its ministry, as no other system can naturally do, toward the highest intellectual and spiritual attainments, and the noblest and broadest influence. The very facts,—that they are not honored because of their office merely; that they are free from Ecclesiastical temptations; that

they are left independent of all external advice or control, to be and do for their people all which they *can* be and do, tend to stimulate them to the highest possible usefulness. They are thrown, by this very peculiarity of their position, directly upon God and Christ, and the Holy Spirit, for the supply of all their wants, of counsel and sympathy and strength; and, living thus near to God, and accustomed to ask wisdom directly from Him, they get wiser and kindlier answers to their daily inquiries, than ever fell from Prelatical or Presbyterial lips. So, also, the independence of thought which prevails in the Church, and the general intelligence which is stimulated by it, compel the Pastor to wider research and deeper thought, and a higher level of general attainment, in order to retain his position as a servant of the Church, in teaching it, and guiding it, under Christ, in the green pastures and by the still waters of prosperity and piety.

(8.) Congregationalism has advantage over other systems, again, in the superior facilities which it affords for carrying forward the great work of the Church on earth, and, particularly, in advancing that department of that work which demands the rebuke of organic sin. Christ came "not to send peace but a sword;" and his Church is commissioned to "wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Christians are not, indeed, to do anything merely for strife, but the kingdoms of this world cannot become the kingdom of Christ, unless his followers fight this good fight of faith. They are to obey not merely the negative precept, "be not conformed to this world," but the more positive injunction, "overcome evil with good!" Those great sins which men, tempted by Satan, have inwrought into the very structure of human society, must be dissected out, and the body politic relieved from their cancerous presence, before the word of the Lord "may have

free course and be glorified." Christ's idea of the progress and final triumph of his Gospel on earth, evidently was, that the leaven of the Church in the first age should leaven, gradually, the lump of its generation, and this, the next; and that so the power of reform from religious principle, should spread outward and onward, from its vital centre at Calvary, until it should have covered and conquered every inch of the globe, and every year of the future of the race. And this was to be accomplished, not by the effort or effect of the Church, as an organism, so much as by the labors and prayers of its individual members. So that the awakening of the individuals of the Church to the most intelligent, prayerful, earnest and persevering labor for Christ, has been the great demand of Christianity, in every age. And that system of Church government which most favors such awakening and such labor, is best for men, and must best please and most honor Christ.

Now we claim that all the natural tendencies of the Congregational system look toward this result. More than any other system, it arouses its members to intelligent and independent thought. More than any other, it calls upon them to perceive and discharge their individual responsibility. More than any other, it tends to make every private member of the Church feel that Christ said unto *him*, as truly and as earnestly as if it had been said in no other ear: "Go ye into all the world, and preach the gospel to every creature." And, with regard to organic sins, where the Church must sanction them by treacherous silence, or oppose them by speech and action that may rouse a storm; the peculiarities of Congregationalism make it easier for its disciples to be faithful to the Master—and therefore make it more probable that they will be faithful—than any other system. The intelligence of its membership and their training, has prepared them for independent and manful action. Each Church stands by itself, and there is no wide-

branched organization, the fear of disturbing or rending which, acts as a sedative to conscience, and a dissuasive from duty.

It is almost a natural necessity, also, that such a system, stimulating, in the highest degree, the activities of its constituent masses, should exhibit a superior energy in carrying forward all departments of the Redeemer's kingdom. History only records what the philosophy of the case would have led us to prophesy, when she writes to the credit of the Congregational Churches the origin of modern benevolence.¹ Justin Edwards said, before his decease:² "I could never have done what I did in the incipient movements of the American Tract Society, nor in the forming of the American Temperance Society, nor in the establishment of the American Sabbath Union, unless I had enjoyed the aid of a popular and unfettered Church government, allowing me to combine the agencies of enterprising individuals, whenever and wherever I could find them—men accustomed to act for themselves—minute-men, ready for every good work, without waiting for the jarring and warring of Church Courts."

(9.) Finally, we urge that Congregationalism has preëminence over other Church Politics, in the fact that its obvious advantages are organic and peculiar to itself, while what may seem to be its disadvantages, in contrast with differing systems, are merely incidental to the imperfections with which it has been worked, and will be removed by a more faithful application of its principles. We have claimed, as its inherent advantages over other systems, its superior practicability, simplicity and spirituality; its remarkable development of general intelligence, and the sense of individual responsibility; its safeguards against heresy; its influence in

¹ The Amer. Board of Com. for For. Missions; the Amer. Home Miss. Soc.; the Amer. Tract Soc.; and the first movements for Sailors, and in the cause of Temperance, all are due to Congregationalism.

² Park's Add. before Amer. Cong'l Un. 1854, p. 45.

making its ministry studious, devout, independent, useful, permanent; and its easier adaptation to the works of pious benevolence, and of Christian rebuke of sin, wherever found. All these advantages are structural, and not accidental; growing naturally out of the peculiarity of the system, and therefore to be found, except as exotic, in none of its opposites.

On the other hand, those features in which other systems sometimes seem to excel us, put us at a disadvantage, in the comparison, only because of our own unfaithfulness to the capabilities of our system. Thus, it is an apparent advantage, which our Methodist brethren have over us, that—by means of their compact and powerful organization, with its central treasury—they can send a preacher to a place that cannot sustain him, and keep him there until he can develop strength enough to make a permanent Church upon the spot. But when the sisterhood of Congregational churches becomes fully awake to its missionary responsibilities, and ready to perform all its Church Extension duties, its hand will be stretched out toward all such remote places, and churches will be established there, more in sympathy with the *genius loci* than the despotic Wesleyan system will permit. Nothing needs to be added to our system, nor anything taken from it, to give it this new efficiency; we only need to live better up to its fraternal capabilities. So, if we mistake not, it will be found to be, in every other particular in which any other system may have us at a temporary disadvantage. The superior 'order' of the stately hierarchies, so far as it is any better than our own, is only supplemental, and not antagonist to it, and will be superinduced upon ours, as we grow in grace, and in the knowledge and practice of Godliness.

It is curious, indeed, to see how the systems that oppose us are obliged, when in stress of difficulty, to forsake their first principles and appeal to ours. Thus, it is a first principle with us, that the power

is in the hands of the people. It is a first principle in the English Church, on the contrary, that the power is in the hand of "the Church," meaning a hierarchal organism, headed by the Queen, Archbishop, Bishops, &c. But, let some Churchman be censured and degraded—as he thinks, unjustly—by the proper tribunal, and you will at once see him appealing to the people, through the press, and pleading his cause with them, in the hope of so stirring up a popular commotion, as to convince his judges that their own safety requires the reversal of his sentence. And, if he succeeds well in his effort, you will see his judges pleading their cause before the same people in defence of what they have done, both parties thus committing a solecism to their first principles, coming over to our position, practically confessing that the power, after all, is with the people, and seeking to do indirectly by public sentiment, what we do directly by vote.

Such, we claim to be, rudely outlined, some of the essential superiorities of the Congregational system. There may be many good things, and many better things, but there can be but one best thing, of its kind. Among the various forms of Church order, all are doubtless, in some aspects, good. Some may be, in many things, better than others. There can be but one that is, on the whole, best. If any one have this preëminence, it is by no means a matter of indifference, or of small moment, that it should "go everywhere preaching the word." There are obstacles enough for the best system to vanquish—particularly in the United States—to make it of great concern to remove those that are poorer out of the way, and to commit the work, at once, to the safest and strongest auspices. Irreligion and indifference abound. Population, unevangelized, continually pours in upon us, so that every day adds to the sum total of our impiety. Meanwhile, Christ waits to see of the travail of his soul that he may be satisfied. One can almost seem to hear him cry, (with holy impatience,) as out of

heaven he watches us, to those who so load themselves with cumbrous machines, which they have built for pomp or power, that they can carry next to no lading but the dead weight of the equipage—"away with all such unscriptural folly. Return to the simplicity of the Gospel pattern. Sweep down all barriers between the individual conscience and its Lord. Let the naked truth and the naked soul meet with no hierarchy between; and 'it shall be as the fire and the hammer;' it 'shall break the flinty rock in pieces.' 'If ye love me, keep my commandments.'"

We would have no man sectarian, in its narrow and evil sense; but as we believe that Christ prefers the system shaped by his own counsels, and his guiding influence on the minds of his

Apostles, to that Papacy into which it was afterward corrupted at Rome; or that Episcopacy into which Popery was transmuted, to serve the passions and the will of Henry the Eighth; or that Presbyterianism which was conceived in the brain of Calvin; or that Methodism which was elaborated in the study of Wesley; so we believe that he prefers that we should prefer it, and 'preach the Gospel to every creature' by its aid. We hold, therefore, that we cannot be, in the highest sense, faithful to the Saviour—as we surely cannot be intelligently grateful to our Fathers, whom he honored as the restorers of the original pattern of the order of his house—unless we make every proper effort to Congregationalize the land.

HISTORICAL SKETCH

OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

BY ITS SECRETARY.

In the spring of the year 1802, Brookfield Association, a clerical body in the interior of Massachusetts, sent letters to the other district Associations in the State, proposing the formation of a General Association, and inviting correspondence and consultation upon the subject. "The disconnected state of the Associations within the limits of this important section of New England, the little acquaintance which its ministers have with each other, and the hope that by drawing closer the bonds of union, the cause of truth might be promoted," says the first published declaration of this body, (Panoplist, 1807.) "suggested the expediency of a General Association." In consequence of the proposal of Brookfield Association, delegates from eight Associations met at Northampton, July 7, 1802, for consultation. "They united in opinion," says the document above quoted, "that it was expedient that a General Association be formed. They agreed to admit as articles of faith

the doctrines of Christianity as they are generally expressed in the Assembly's Shorter Catechism, for the basis of union and fellowship." They agreed that the objects should be the promotion of brotherly intercourse and harmony, their mutual assistance, animation, and usefulness, as ministers of Christ; to obtain religious information relative to the state of their churches and of the Christian Church in this country and throughout the world, and to coöperate with one another and with similar institutions, in the most eligible manner for building up the cause of truth and holiness. They declared its design to be "to cherish, strengthen and transmit" "the pure principles of Congregationalism," and wholly disclaimed "ecclesiastical power over the churches, or the opinions of individuals." Upon that basis they recommended each Association to appoint two delegates to a session to be held at Northampton the succeeding year, formally to organize a Gen-

eral Association. The eight Associations thus acting, were: Berkshire, (now divided into Berkshire North and Berkshire South.) Mountain, (a body once lying principally in the south-west corner of Hampshire county, but lapping over into Berkshire and Hampden, and now extinct.) Hampshire South, (now divided into Hampden East and Hampden West.) Hampshire North, (now Hampshire, and then including the present Franklin.) Hampshire North-east, (now extinct.) Brookfield, (still existing at the venerable age of 101 years.) Westminster, (now the Unitarian Worcester West.) and Mendon, (still thrifty at the age of 107.)

Five, only, of the District Associations were represented the next year, in the session held at Northampton, June 29, 1803, viz: Hampshire North, Berkshire, Mountain, Brookfield and Westminster. Of those present at the consultation of the preceding year, Mendon had voted against uniting in the plan; Hampshire North-east was only dragging out a lingering existence, having but four members in 1804, and soon vanishing forever; Hampshire South was absent, for reasons now unknown, and remained unrepresented until 1810. Who were the delegates from the Associations represented, it is now impossible to tell, the records of the General Association having been burned in the fire which destroyed the house of the Secretary, in October, 1816—an illustration of the need of such a periodical as this, and of such a repository as that of the Congregational Library Association. The delegates present proceeded to act, and organized the General Association of Massachusetts. On that occasion, the Rev. Thomas Holt,¹ a delegate from

Brookfield Association, preached the public lecture.

The second session was held at Hardwick, June 27, 1804, and embraced the same five Associations. Rev. Joseph Lee,² a delegate from Westminster Association, was Moderator, and preached the public lecture; the text was, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me."—John xvii: 21; a text suggestive of the theme whose record is irretrievably lost. The office of Secretary was established, and Rev. Enoch Hale³ was chosen, "to continue during the pleasure of the General Association."

It may seem strange that so few Associations should have joined in this enter-

at Chebacco (Ipswich,) January 25, 1809; was dismissed April 20, 1813; he afterwards resided on a farm at Hardwick, although for a large portion of his time—when he had not a special charge—he was employed as a missionary in Maine, New Hampshire, Rhode Island, and Connecticut. "He maintained a life of consistent piety, practised the duties he inculcated on others, sustained by the doctrines he had preached, and to the last, manifested an unshaken reliance on the merits of an atoning Saviour." The last year of his life was spent with his family in Hardwick. He died Feb. 21, 1836.

² JOSEPH LEE was born in Concord, Ms., in 1742, grad. H. C. 1765; was ordained the first pastor of the Church in Royalston, Oct. 19, 1768; and died Feb. 16, 1819. "He continued an able and faithful minister more than fifty years. His life was a continued exhibition of Christian character." Near the close of his life, he being infirm, a call was extended, in perfect accordance with Mr. Lee's wish, to Ebenezer Perkins, to become colleague. The Council assembled the day previous to that set for the ordination. "On this very day, this venerable saint and beloved pastor fell asleep in Jesus."

³ ENOCH HALE, the first Secretary of the Massachusetts General Association, a brother of the Revolutionary martyr, Nathan Hale, was born in Coventry, Ct., in 1754; was graduated at Yale College in 1773; was ordained pastor of the Church in Westhampton, Ms., Sept. 29, 1779; and died Jan. 14, 1837. He held the office of Secretary of the General Association from 1804 to 1824. Mr. Hale left three sons, viz: Hon. Nathan Hale, who has so long given character to the Boston Daily Advertiser, Enoch Hale, M. D., and Richard.—Rev. Enoch Hale was son of Deacon Richard Hale, of Coventry, Ct., grandson of Sam'l Hale of Newbury, great-grandson of Rev. John Hale, the first minister of Beverly, and great-great-grandson of Dea. Robert Hale, of Charlestown.—Dr. E. Davis, N. E. Hist.-Gen. Register.

¹ In addition to specific references, these notes are compiled from *Sprague's Annals*, the *Am. Quarterly Register*, the *Collegio Triennials*, and MS. papers of the writer.

THOMAS HOLT was born in Meriden, Ct., Nov. 1762; was graduated at Yale College in 1784; studied Divinity with Professor Wales, of Yale College, and Dr. Trumbull, of North Haven, Ct.; was ordained Pastor of the Church in Hardwick, Ms., June 25, 1789; was dismissed March 27, 1805; was installed

prise. District Associations had existed in Massachusetts in some form, for a hundred and seventy years, and under a formal and unbroken organization since 1690, and the idea of a union of these scattered bodies was natural. Besides, the neighboring state of Connecticut had had such an organization as the one proposed, since 1709. And yet at the second session, only five of the twenty-four Associations had entered into the project. The able and influential Barnstable, Boston, Cambridge, Mendon, Plymouth, Salem, were absent; and only five, and they country bodies, were present.

Various causes contributed to this result. It was feared by many that such a body, if it attained a position comprehending all the clergy of the State, would gradually assume power over the faith and order of the churches. It was thought by a few, who held strong doctrinal views, that, covering the broad shades of opinion then existing in the Commonwealth, it would lower the tone of Orthodoxy by compromising varying views. It was looked upon by the party soon to be developed into Unitarian, as objectionable from the very groundwork of its faith, the Assembly's Catechism; while a large portion viewed it either with entire indifference, or else as unnecessary and useless. And the existence of the General Convention of Congregational Ministers, which met annually, and which then had advanced into its second century, seemed, in some degree at least, to occupy the ground. On account of these various sources of opposition, the General Association had a limited origin, and a slow growth. Gradually, however, all the advantages and disadvantages were lost in one fact, viz: that the Association, with the Catechism as its basis, served as a bond to the defenders of that faith; while its opposition was found in that section which soon openly avowed itself Unitarian; both parties evidently saw distinctly that a movement basing itself on the old Calvinistic theology, would speedily separate

friends and foes, as the event proved. It was on this account that the organization was reprobated by the seaboard clergy, and upheld by the Associations located in those rugged localities, which are never favorable to a loose and effeminate theology.

The friends of the movement were not disheartened. To increase the size and efficiency of the body, Dr. Lyman,¹ of Hatfield, endeavored to enlist the aid of the "Convention of Congregational Ministers" in favor of the project. The matter was brought before that body May 30, 1804, in the form of a question, "whether they would form themselves into a General Association for the purpose of promoting ministerial acquaintance and brotherly love, and learn more perfectly the state of the churches and promote their prosperity." A vote was passed, referring the matter to the various District Associations, and appointing a Committee to write to them on the subject. This Committee, of which Rev. Dr. Willard,² President of

1 JOSEPH LYMAN, D. D., son of Jonathan and Bethiah Lyman, was born in Lebanon, Ct., April 14, 1749; was graduated at Yale College in 1767; was tutor there in 1770-71; was ordained, March 4, 1772, pastor of the Church in Hatfield, Ms.; received the degree of D. D. from Williams College in 1801; and died March 27, 1828. Dr. Lyman was one of the earliest friends of the Hampshire Missionary Society, and in 1812 was chosen its President; was, from the beginning, a member of the A. B. C. F. M., in 1819 its Vice President, and from 1823 to 1826 its President. The General Association was fortunate in having its cause espoused by Dr. Lyman; with a power of governing and controlling other minds, seeing at a glance the best thing to be done, self-reliant but conciliatory, comprehensive, judicious, rapid in execution, he acquired and wielded a powerful influence among the clergy and churches of Massachusetts.

2 JOSEPH WILLARD, D.D., was born in Biddeford, Me., Dec. 29, (O. S.) 1738; was son of Rev. Samuel and Abigail (Wright) Willard; was born and reared in poverty, but, by aid of others and his own energy, was enabled to enter Harvard College, where he was graduated 1766; was tutor for six years; was ordained Pastor of the 1st Church in Beverly, Ms., Nov. 26, 1772, as colleague with Rev. Joseph Champney; D.D. at Harvard, 1785; L.L.D. at Yale, 1791; and was elected President of Harvard College in 1781, and was instituted as such Dec. 19, of that year. He remained in this position until his death, Sept. 25, 1804. His character is too well known to need eulogy.—Willard Memoirs.

Harvard College, was chairman, wrote as directed, the writer, however, dying before the next session.

There were then twenty-four Associations in Massachusetts Proper, whose names and number of members were these:—Barnstable, 7, Bay, 10, Berkshire, 17, Boston, 16, Brookfield, 13, Cambridge, 11, Dedham, 8, Eastham, 6, Essex Middle, 10, Hampshire Central, 14, Hampshire North, 12, Hampshire North East, 4, Hampshire South, 12, Haverhill, 7, Marlboro', 10, Mendon, 12, Mountain, 12, Plymouth, 17, Salem, 12, Unity, 7, Westford, 7, Westminster, 11, Wilmington, 9, Worcester, 7; there was also one in Maine, viz., Woolwich, 6.

Several of the Associations appear to have made no reply; of those who did act, the letters of fifteen are preserved among the valuable collections of the Congregational Library Association, and were to the following effect:—

BERKSHIRE assented to the proposal, April 16, 1805, (Stephen West,¹ Moderator.) BROOKFIELD did the same February 12, 1805, (Ephraim Ward,² Moderator.) HAMPSHIRE CENTRAL "approved," (Enoch Hale being Scribe *pro tem*.) HAMPSHIRE NORTH "cordially approved," (Jonathan Grant, Scribe.) HAVERHILL voted favorably May 17, 1805, Stephen Peabody³ writing the answer.

¹ STEPHEN WEST, D.D., was born in Tolland, Ct., Nov. 13, 1735; graduated at Yale College, 1755; studied theology with Rev. Timothy Woodbridge, of Hatfield; was Chaplain for more than six years at Hoosack Fort; accepted, in Nov. 1758, a proposal to succeed Jonathan Edwards, in the Indian Mission at Stockbridge, and was ordained there June 15, 1759. In a few years he gave up the Indian portion of his charge, and confined himself to the increasing body of English. He was dismissed Aug. 27, 1818, after having had a colleague for nearly eight years. He received the degree of D.D., from Dartmouth College, in 1792, and was one of the original Trustees of Williams College. He died May 15, 1819. 504 persons united with the Church during his pastorate.

² EPHRAIM WARD was born in Newton, Ms., in 1741; grad. H. C., 1763; was ordained Pastor of the Church in West Brookfield, Oct. 23, 1771, and died March 19, 1818. "He was a plain, practical, evangelical preacher."—Ward's Newton.

³ Haverhill Association then covered a few towns

MOUNTAIN was unanimous in the same direction, (Theodore Hinsdale, Moderator.) WESTFORD, meeting at Dracut, (Paul Litchfield⁴ being Moderator, and Freegrace Reynolds⁵ Scribe,) not only approved the plan, but also suggested the Assembly's Catechism as a proper platform.

Several Associations were undecided. PLYMOUTH, (Joseph Barker,⁶ Scribe,) did not sufficiently understand the object. SALEM, (May 15, 1805, Thomas Barnard,⁷ Scribe,) declined to express an opinion, but appointed Dr. Cutler of Hamilton, a delegate, for the sake of information. BARNSTABLE, (John Simpkins,⁸ Moderator,) was in favor of some plan to secure a "uniform method of ecclesiastical government and discipline," but objected to any attempt "to compel assent to any creed or confession of faith of human devising;" it joined the General Association

in New Hampshire; STEPHEN PEABODY was minister at Atkinson, N. H., where he was ordained Nov. 25, 1772. He died May 23, 1819.

⁴ PAUL LITCHFIELD was born in Scituate, Ms., March 12, 1752; grad. H. C., 1775; studied Divinity with Dr. West, of Stockbridge; was ordained Pastor of the Church in Carlisle, Nov. 7, 1781, and died Nov. 5, 1827.

⁵ FREEGRACE REYNOLDS was born at Somers, Ct., Jan. 20, 1767; grad. Yale, 1787; studied Divinity with Dr. Backus, of Somers; was ordained Pastor of the Church at Wilmington, Oct. 29, 1795; was dismissed June 9, 1830; was installed Pastor of the Church in Leverett, Ms., Nov. 1832; resigned in 1839; returned to Wilmington, and died there Dec. 8, 1854.—General Association Minutes.

⁶ JOSEPH BARKER was born in Bradford Ct., Oct. 19, 1751, being son of Joseph Barker; grad. Yale, 1771; was ordained in Middleboro', over the 1st Church, Dec. 5, 1781; died July 25, 1815. Mr. Barker took a lively interest in politics, and for one term or more represented his District in the U. S. House of Representatives.—Dr. Putnam's Hist. Sermons.

⁷ THOMAS BARNARD, D.D., was first Pastor of the North Church, Salem, where he was ordained Jan. 13, 1738. He was a native of Newbury, born Feb. 5, 1748; was graduated at Harvard 1769; received the degree of D.D., from Edinburgh, in 1794. He died of apoplexy, Oct. 1, 1814.

⁸ JOHN SIMPKINS was a native of Boston, Ms., born in 1768; grad. Harvard, 1786; ordained at Brewster, Ms., Oct. 19, 1791, and continued Pastor until 1831, when he was dismissed; he afterwards returned to Boston. Mr. Simpkins never took a decided position in the separation between the Orthodox and Unitarians, but towards the last of his life, at least, leaned toward the latter.

tion, however, in 1821. **UNITA**, meeting Harvard, (Phineas Whitney,¹ Moderator,) was undecided, though leaning to the opposition, but intimated that some modifications of the plan might prove acceptable.

On the other hand, four Associations were decidedly opposed. **ESSEX MIDDLE** objected, (May 14, 1805, Joseph Dana,² Moderator,) on the not unreasonable ground that the churches ought to be recognized and consulted in a matter concerning religion. **MARLBORO'**, (Peter Whitney,³ of Northboro', Moderator,) thought that such a body was uncalled for, assigning as particular reasons for

declining, (1) that the "Convention is sufficient" to secure all the good results contemplated, (2) that there might be excited an unnecessary jealousy on the part of the people against the clergy, and (3) that if its object was to secure uniformity of creed, *that* was totally impossible. **WORCESTER**, (Joseph Sumner,⁴ Moderator,) dissented unanimously, alleging (1) the impracticability of the plan, on account of the "number," "distance," and "disagreement" of the clergy, (2) that it was "dangerous to the peace and liberty of Congregational Churches," by reason of probable attempts to enforce uniform "discipline," (3) that it would "increase the jealousy of the people against the body of the clergy," and (4) that "the useful purposes contemplated by the motion may be more effectually answered under the influence of the Convention of Ministers." **BOSTON** entered into a long and labored argument in opposition to the plan, in a paper now existing in its records, as well as in the copy communicated to the committee; it was adopted May 5, 1805; after expressing its approval of the "sentiments in which the proposal appears to have originated,"—in (quoting from the letter addressed to them,) "that the Christian harmony and friendly co-operation of the ministers of the Gospel are concerns of high mutual benefit, and conduce generally to increase their usefulness in the church of God," they proceed to express their disbelief in the efficacy of the plan to promote either such harmony or usefulness; as to co-operation it considers the annual Convention as "sufficient for mutual encouragement and assistance," the several Associations as highly conducive to the improvement, solace and incitement of individuals," and Ec-

¹ **PHINEAS WHITNEY** was born in Weston, Ms., April 24, 1740; grad. H. C., 1759; was ordained over the 1st Church in Shirley, Ms., June 23, 1762, and died Dec. 13, 1819. Mr. Whitney was three times married: (1) to Miriam Willard, (2) to Lydia Bowes, (3) widow Jane Garfield. He had ten children; his second son, Rev. Nicholas B. Whitney, born March 21, 1772; grad. H. C., 1793; was minister at Hingham, and died in 1835.—N. E. Hist.-Gen. Reg.

² **JOSEPH DANA, D.D.**, son of Joseph and Mary Dana, was born in Pomfret, Ct., Nov. 2, 1742; grad. Yale, 1760; studied theology with Rev. Mr. (afterwards Dr.) Hart, of Preston, Ct.; was ordained over the South Church in Ipswich, Ms., Nov. 7, 1765. He received the degree of D.D. from Harvard College, in 1801. He died Nov. 16, 1827. The venerable Rev. Dr. Dana, of Newburyport, is a son.

³ **PETER WHITNEY**, son of Rev. Aaron Whitney, of Petersham, was born in Petersham, Sept. 6, 1744; grad. H. C., 1762; was ordained over the 1st Church in Northboro', Nov. 4, 1767; he fell dead, as he was crossing the threshold of his house, Feb. 29, 1816. He was the author of a valuable History of Worcester County. He married, March 11, 1768, Julia Lambert, of Reading, and had eleven children. His second son, Peter, born in Northboro', Jan. 19, 1770, grad. H. C., 1791; was ordained over the 1st Church, Quincy, Feb. 5, 1800, and died March 8, 1843. Two of Peter's sons became clergymen, viz: George, and Frederick Augustus. George was born at Quincy, July 2, 1804; grad. H. C., 1824; was theologically educated at Cambridge Divinity School; was ordained Pastor of the 2d Church in Roxbury, (now Rev. Mr. Wilson's, in West Roxbury,) June 15, 1831, and installed associate Pastor with Rev. Dr. Thomas Gray, at Jamaica Plain, Feb. 10, 1836. He married, Dec. 15, 1825, Ann Greenough, only daughter of Rev. Dr. Gray, and died April 2, 1842; his widow, a highly respected lady, still lives at Jamaica Plain; Frederick Augustus was born in Quincy, Sept. 13, 1812; grad. H. C., 1832; theologically educated at Cambridge; was ordained Pastor of the 1st Church, Brighton, Feb. 21, 1844.—N. E. Hist.-Gen. Register.

⁴ **JOSEPH SUMNER, D.D.**, son of Samuel and Elizabeth (Griffin) Sumner, was born in Pomfret, Ct., Jan. 19, 1740; was graduated at Yale College in 1759; D.D. at Harvard, 1814, and at Columbia; ordained in Shrewsbury Ms., June 23, 1762, and died Dec. 9, 1824. "During the period of sixty-two years," says Rev. Aaron Bancroft, in his funeral sermon, "he was never absent from the stated communion of his Church."—Sumner Genealogy.

clesiastical Councils, as a "profitable and edifying communion" for ministers and churches; and while it would favor any suitable plan to increase these advantages, yet considering "the state of religious opinions," say they, "and the *spirit and circumstances* of the times, we are led to believe that no practicable plan of this nature can be formed, and we are apprehensive that the proposed measure for promoting harmony will be more likely to interrupt it;"—it thought that, by the discussion of doctrinal bases, there would result "an erection of barriers between those who at present are not formally separated, and the bonds of union would be strengthened between those only who are already sufficiently cemented." It insists equally strongly that usefulness will be impaired, rather than assisted, particularly by the tendency to uphold, "human standards of opinion," which might be so active in creating prejudice against dissentients, that there would be a "spirit of uncharitableness and censoriousness produced, and the teachers of religion placed under powerful temptations either to shun declaring the whole counsel of God, or to teach for doctrines the commandments of men." The whole paper, while conceived and expressed in a kind and courteous spirit, yet clearly shows that the main obstacle to a union, was their own departure from the doctrinal views of the earlier New England clergy, an obstacle of whose existence the Boston Association was evidently itself conscious. In addition to the above, it is also known that CAMBRIDGE and MENDON Associations dissented, the latter on grounds which prevented its union with the General Association up to 1841.

This effort through the Convention appears to have had little effect, except to have excited feelings of estrangement. Certainly, it neither caused the Convention to become a General Association, nor brought in additional District Associations.

We have seen that only five Associations were represented in 1804. At the

next session, held at Washington, June 26th, 1805, the number was still less; only three—Berkshire, Mountain, and Hampshire North—appeared. Berkshire was represented by Rev. Messrs. Ephraim Judson,¹ and Alvan Hyde;² Mountain by Theodore Hinsdale and William J. Ballantine;³ Hampshire North by Rufus Wells⁴ and Enoch Hale. Of its proceedings neither records nor traditions exist. Only the same three Associations were represented the next year, 1806, at Hatfield. At that meeting a change was made in the rules; such that the Secretaryship was for a three years' term, and that the Secretary and the minister of the place of meeting, be *ex officio* members, their respective Associations retaining their right to appoint the two delegates allowed to each. This rule and this method of representation, has continued to the present time unchanged. Rev.

¹ **EPHRAIM JUDSON**, son of Elnathan and Rebecca Judson, was born in Woodbury, Ct., Dec. 5, 1737; grad. Yale, 1763; studied theology with Rev. Dr. Bellamy; was ordained in Chelsea, (Norwich) Ct., Oct. 3, 1771; was dismissed Dec. 15, 1778; was settled in Taunton, Ms., in 1780; resigned in 1789; was settled in Sheffield, in May, 1791, and died Feb. 23, 1813. "He was an able, sound, and faithful preacher. His labors were very much blessed. A number of young men studied Divinity with him." A portrait of him, with a full and interesting account, is in Emery's valuable "Ministry of Taunton." His brother, Adoniram, was father to the missionary of that name.

² **ALVAN HYDE**, D.D., son of Joseph Hyde, was born in Norwich, Ct., Feb. 2, 1768; grad. Dartmouth, 1788; studied theology with Rev. Mr. (afterwards Dr.) Backus, at Somers; was ordained at Lee, Ms., June 6, 1792; married, April 1793, Lucy, daughter of Benj. Fessenden, of Sandwich; D.D., Dartmouth, 1812; died Dec. 4, 1833. During his ministry, 704 persons united with the Church in Lee. "Dr. Hyde belonged to the old school of New England Theology." "Without calling any man master, he believed in the Westminster Catechism." "A model of plain, direct, common sense preaching." "Solemp, grave, and correct."

³ **WILLIAM G. BALLANTINE** was born in Westfield, Ms.,; grad H. C., 1771; studied Divinity with Rev. Dr. Parsons, of Amherst; was ordained Pastor of the Church in Washington, Ms., June 15, 1774, and died Nov. 20, 1820.

⁴ **RUFUS WELLS** was born in Deerfield, Ms., in 1764; settled at Whately, Sept. 25, 1771, and died Nov. 8, 1834. "He was esteemed a useful minister."

Enoch Hale was re-appointed Secretary, which office he held to the great satisfaction of the body, until in 1824 he declined a reelection.

In 1807, June 24, the General Association met at Windsor. Six Associations were present. Berkshire sent Revs. Dr. Stephen West and Ebenezer Fitch;¹ Mountain, Theodore Hinsdale and James Briggs;² Hampshire North, Josiah Spalding;³ Hampshire Central, Rufus Wells and Joel Hayes;⁴ Worcester South, Samuel Austin;⁵ Essex Middle, Samuel

Spring⁶ and Isaac Braman;⁷ Enoch Hale, as Secretary, and Gordon Dorrance,⁸ minister of the place, were also members. It will be seen that Essex Middle (now existing as Essex North, 97 years old,) and Worcester South (now extinct,) were present for the first time. Rev. Dr. West was Moderator, and Rev. Samuel Austin, Scribe, the business of the Scribe being then, as now, to record the proceedings of the session and place them in the hands of the Secretary. The proceedings of that session were, in part, published in the *Panoplist*; either in that form or in a separate pamphlet their publication has since been continued, and affords excellent data for recording its history, although not even the body itself has a complete set of its Minutes. In connection with this publication in the *Panoplist*, was

¹ EBENEZER FITCH, D.D., was at this time President of Williams College. Born in Norwich, Ct., Sept. 26, 1756, being son of Jabez and Lydia (Huntington) Fitch; grad. Yale, 1777; from 1780 to 1783, Tutor in Yale College; engaged in business in 1783, with Henry Daggett, of New Haven, which proved unsuccessful; Tutor again, and Librarian from 1786 to 1791; made a public profession of religion in May 1787; in Oct. 1791, entered on the duties of Preceptor of an Academy at Williamstown, Ms., which in June 1793, became a College, of which he was the first President; resigned May 1815. June 17, 1795, he had been "ordained to the work of the ministry," "by the Berkshire Association." In the autumn of 1815, he became Pastor of the Presbyterian Church in West Bloomfield, N. Y.; resigned Nov. 1827, and died March 21, 1833.—(See Sprague.)

² JAMES BRIGGS was born in Newton, Ms., Jan. 18, 1746; grad. Yale, 1775; ordained Pastor of the Church in Cummington, Ms., July 7, 1779, where he had been preaching for several years previous; died Dec. 7, 1826. He "was a very useful and respectable minister." When he was settled, the town voted to give him 200 acres of good land and £90 (estimated by rye at 3s. 4d. a bushel,) for "settlement," and £50 salary, to be increased by £5 a year till it reached £90, estimated by rye, as above; by beef at 20d. a pound, and flax at 8d. a pound.

³ JOSIAH SPALDING was born in Plainfield, Ct., Jan. 10, 1751; grad. Yale, 1778; ordained at Uxbridge, Sept. 11, 1782; dismissed Oct. 28, 1787; was installed in Washington, Aug. 1788; after dismissal he was installed in Buckland in 1794, where he died, May 9, 1823. "He was a faithful preacher, and of evangelical sentiments. His name is cherished with much respect."

⁴ JOEL HAYES was born in 1764; was settled in South Hadley, Ms., Oct. 23, 1792, as colleague Pastor with Rev. John Woodbridge, and became sole Pastor the next year; died July 1827. "He was a man of kind feelings, and in the pulpit was remarkable for 'great plainness of speech.' He was a firm believer in the doctrines of grace, and did not hesitate to preach them with boldness."

⁵ SAMUEL AUSTIN, D.D., one of the prime movers in the formation of the General Association, was of Worcester; he was born in New Haven, Ct., Oct. 7,

1760; was in his youth soldier in the army, as substitute for his father; commenced the study of law, but entered College, and grad. at Yale, 1783; commenced his theological studies with Rev. Dr. Jonathan Edwards; was ordained in New Haven, (Fairhaven Society,) Nov. 9, 1786; resigned three years afterwards; was installed Sept. 29, 1790, over the 1st Church in Worcester; D.D. at Williams, 1807; in July 1815, President of the University of Vermont, where he remained about six years; he was pastor of a Church in Newport, R. I., for four years, but resigned it, and never again settled; he died in the family of his nephew, Rev. Samuel H. Riddel, then of Glastonbury, Ct., Dec. 4, 1830. "His piety was habitual and ardent, deep and discriminating." "The topics on which he delighted most to dwell were the benevolence, the sovereignty, and the glory of God; the great system of redemption; the character of Christ, and his sufferings, with their extensive result on the universe, and especially in the sanctification and salvation of his chosen people."—(See Sprague's Annals.)

⁶ SAMUEL SPRING, D.D., the venerated Pastor at Newburyport, so instrumental in the establishment of Andover Theological Seminary. Born at Northbridge, Feb. 27, 1746; grad. College New Jersey, 1771; ordained Aug. 6, 1777; died March 4, 1819.

⁷ ISAAC BRAMAN still survives, the sole remaining member of that session, and is still the pastor (now senior,) of the Church in Georgetown, Ms., where he was ordained June 7, 1797. He was born in Norton, July 5, 1770; grad. H. C., 1794.

⁸ GORDON DORRANCE was born in Sterling, Ct.; grad. Dartmouth, 1786; studied theology with Rev. Dr. Levi Hart, of N. Preston, (now Griswold) Ct.; ordained Pastor of the Church in Windsor, Ms., July 1, 1785; was dismissed July 15, 1834; and died in Attica, N. Y., where he resided with his son.

issued a statement of the plan and object of the organization, from which quotations have already been made.

In consequence either of the statement in the Panoplist, or of the writing of the Secretary to various Associations inviting their presence, we find that at the session in Worcester, on the last Wednesday in June, 1808, several new Associations were represented. In addition to Berkshire, Mountain, Hampshire Central, (the old Hampshire North under a new title,) Worcester South, and Westminster, we find Hampshire North (a new body which took the name dropped by the old Hampshire North, and which is now Franklin,) and Haverhill; several gentlemen were also present who were invited to sit as honorary members, viz: Reverends Joseph Pope¹ and Zephaniah S. Moore² of Brookfield Association, Samuel Stearns³ and Joseph Chickering, of Andover Association, and Samuel Worcester⁴ of Salem Ministerial Conference, a body in

which the Orthodox portion of the ministers of that vicinity had the preponderance, but which never joined the General Association, and which disbanded when the opposite majority in the Salem Association was reversed by gradual accessions. Rev. Joseph Lee presided at this session; Rev. Alvan Hyde was Scribe, and Rev. Asahel Huntington⁵ preached the public lecture, from Acts. ii: 42: "And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and prayer." Steps were taken to form a connection with the General Association of Connecticut, by sending Drs. Lyman and Austin as delegates to that body. Several Associations from the eastern part of the State having now been induced to come in, the session of 1809 was held at Newburyport, June 28, at the house of Rev. Dr. Spring, to which, other eastern Associations sent delegates simply to obtain information; these were Salem, Salem Ministerial Conference, and Cambridge; the latter two never united with this body; the former one did at the next session. Dr. Lyman was moderator, Leonard Woods, Scribe, and Dr. Austin preached the sermon. At this session two delegates appeared from Connecticut and articles of correspondence agreed upon, which are still in force, with the exception of that proviso which gave the delegates the right of voting in the body to which they were sent. Rules were also adopted regulating the annual meeting of the Association. And it is a fact worthy of note, that while slight modifications have from time to time been made in the language or purport of the Rules, to put them in better working order, no changes have thus far been made affecting the purposes, plans, or general

¹ JOSEPH POPE was born in Brooklyn, Ct., in 1746; grad. H. C. 1770; was settled in Spencer, Ms., Oct. 20, 1773, and continued "a respectable and useful minister, until Nov. 1818, when he was seized with a paralysis, after which he survived more than seven years unable to perform any official duties." He died March 8, 1826.

² ZEPHANIAH S. MOORE, D. D., afterwards Professor of Languages in Dartmouth College, still later President of Williams College, and subsequently, President of Amherst College, was at this time pastor of the Church in Leicester, where he was ordained June 10, 1798. Born in Palmer, Me., Nov. 20, 1770, died June 25, 1823.

³ SAMUEL STEARNS was Minister of Bedford. Son of Rev. Josiah Stearns, of Epping, N. H., he was born April 8, 1770; grad. H. C., 1794; studied Theology under the care of Rev. Jonathan French, of Andover, (whose daughter Abigail he married;) was ordained in Bradford, April 27, 1796, and continued the pastor, with great faithfulness and success, until his death, Dec. 26, 1834. Rev. Dr. W. A. Stearns, President of Amherst College, is his son.

⁴ SAMUEL WORCESTER, D.D., was then of Salem. Foremost in every good work,—the General Association were fortunate in obtaining his support. Born in Hollis, N. H., Nov. 1, 1770; grad. Dartmouth, 1795; was ordained at Fitchburg, Ms., Sept. 27, 1797; was dismissed Sept. 8, 1802; was installed pastor of the Tabernacle Church, Salem, April 20, 1803; and died at Brainard, Tenn., June 7, 1821. Full and interesting details of this good and eminent man are preserved in the life of Dr. Worcester, by his son, Rev.

Samuel M. Worcester, D.D.; a work which is one of the richest contributions to our ecclesiastical history.

⁵ ASAHIEL HUNTINGTON was born in Franklin, Ct., March 17, 1761; grad. Dart. 1786; ordained in Topsham, Ms., Nov. 12, 1789; died April 22, 1818. "A successful and useful ministry." "Discriminating and faithful." Eleha Huntington, M.D., of Lowell, and Asahel Huntington, Esq., of Salem, are sons.

characteristics of this body; for substance, the existing rules are but the development of the plans made half a century ago. The next year, 1819, the Association met at Bradford, June 27. Hampshire South (afterwards Hampden and now the two Hampdens,) and Salem, (now Essex South,) appear for the first time. This meeting was also noted for two matters of importance; one, the change from the original article which had read that the doctrines of the Catechism "be considered as the basis of the union of our churches," to phraseology which dropped allusion to the *churches* and thus no longer *appeared* to represent or control what had no connection whatever with the General Association, which being exclusively a clerical body and representing exclusively clerical bodies, had nothing to do with the churches; this however, did not pass without a good deal of debate, although approved by the district Associations. The second important event at this session was one which although somewhat transcending the declared purposes of the General Association, was yet a blessed one for the world, the organization of the American Board of Commissioners for Foreign Missions.

The record in relation to the latter matter reads thus: "Messrs. Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, and Samuel Newell, members of the Divinity College, [i. e., Andover Theological Seminary.] were introduced and presented a paper with their names subscribed, on the subject of a mission to the heathen. After hearing the young gentlemen, the business was committed to the Rev. Messrs. Spring, Worcester, and Hale; who reported resolves for instituting a Board of Commissioners of Foreign Missions, to consist of nine members, all in the first instance to be chosen by the General Association, and afterwards annually, five of them by this body and four by the General Association of Connecticut.

"The Report was unanimously accept-

ed. The General Association proceeded to institute a Board of Commissioners, and made choice of the following gentlemen as members: His Excellency, John Treadwell, Esq., Rev. Dr. Timothy Dwight, Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, Wm. Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts. Measures were provided for calling the first meeting of the Board."

So simple and unpretending is the record of the foundation of a Society which has done more to honor the American name than any other instrumentality, and which is still more precious to American Christians in that its hundreds of laborers are carrying the light of the Gospel of Christ to the darkened nations of the earth, in that it was the pioneer of American Missions, and in that it has not turned aside, for its life of near half a century, from the simple purpose of preaching the Gospel to a dying world.

It is a matter of interest to know who were present at that session. They were Levi White¹ and Nathaniel Turner,² from Berkshire; Benj. R. Woodbridge,³ from Mountain; John Emerson,⁴ from Northern

¹ LEVI WHITE was born in Randolph, Ms.; was graduated at Dartmouth, 1796; studied theology with Dr. Burton, of Thetford, Vt.; was ordained over the Church in Sandisfield, Ms., June 23, 1798; was dismissed March 7, 1832, and removed to Michigan.

² NATHANIEL TURNER was born in Norfolk, Ct., in 1771; grad. Williams, 1798; studied theology with Dr. Catlin; was ordained over the Church in New Marlboro, Ms., July 10, 1799, and died May 25, 1812.

³ BENJ. R. WOODBRIDGE was born in South Hadley, 1774; grad. Dartmouth, 1795; was ordained over the Church in Norwich, Ms., Oct. 17, 1799; resigned June 28, 1831, and returned to South Hadley, and died in 1844.

⁴ JOHN EMERSON, son of Rev. Joseph Emerson, was born in Malden, Nov. 20, 1745; grad. H. C., 1764; was ordained at Conway, Ms., Dec. 21, 1769, and died June 26, 1826. Mr. Emerson remarked, in later years, that when he went to preach in Conway, "it was literally 'John preaching in the wilderness;'" 580 persons were admitted to the Church during his pastorate, and 1,087 of his people were buried; he had composed 3,500 sermons, and bap-

Hampshire; Rufus Wells and Vinson Gould,¹ from Central Hampshire; John Keep,² from Southern Hampshire; Thos. Snell,³ from Brookfield; Titus T. Barton,⁴ and Joseph Goffe,⁵ from Worcester South; Humphrey C. Perley⁶ and Samuel Mead,⁷ from Haverhill; Ebenezer

tized 1,219 children. "He was a faithful and evangelical preacher," and devotedly prayerful.

1 VINSON GOULD was born in Sharon, Ct., in 1771; grad. Williams, 1797; studied theology with Dr. Backus, of Somers; was Tutor in Williams College from 1799 to 1801; ordained over the Church in Southampton, Ms., Aug. 27, 1801; dismissed Jan. 5, 1832; was installed first pastor of the Trinitarian Church in Bernardston, (a secession from the old Church,) Oct. 30, 1833; resigned Dec. 21, 1836, and removed to Southampton, and died in 1841.

2 JOHN KEEP was minister at Blandford; born in Longmeadow, Ms., 1781; grad. Yale, 1802; studied theology with Rev. Asahel Hooker, of Goshen, Ct.; was ordained in 1805; he was afterwards settled at Homer, N. Y.; was subsequently agent of Am. Education Society; was settled as pastor of a Presbyterian Church in Cleveland, Ohio, May 1, 1835.

3 THOMAS SNELL, D. D., a native of Cummington, grad. Dartmouth, 1796; was ordained at North Brookfield, June 27, 1798, where he still remains, as the venerable senior pastor. He was the second Secretary of the Association, succeeding Rev. Enoch Hale in 1824, and serving for twenty-five years, when, in 1850, he declined a re-election, and received the thanks of the body for his faithful services. He received the degree of D. D. from Amherst College in 1828.

4 TITUS T. BARTON was born in Granby, Ms., in 1765; grad. Dartmouth, 1790; ordained as colleague over the Church in Tewksbury, Ms., Oct. 11, 1792; dismissed May 19, 1803; installed at Fitchburg, March 11, 1804; resigned Feb. 26, 1813; removed to Hillsam, Overton Co., Tenn.; preached occasionally; removed in the autumn of 1827, with the design of settling in Jackson, Ill., but died very suddenly, on his journey, Oct. 31, 1827, shortly after crossing the Ohio river.

5 JOSEPH GOFFE was born in Bedford, N. H., in 1767; grad. Dartmouth, 1791; was ordained over the Church in Millbury, Ms., Sept. 10, 1794, resigned Dec. 8, 1830; removed to Boston for some years, and then returned to Millbury, and died in 1846.

6 HUMPHREY C. PERLEY was born in Boxford, Ms., Dec. 24, 1761; grad. Dartmouth, 1791; ordained over the 1st Church in Methuen, Dec. 2, 1795; resigned May 24, 1815; was installed over the 2d Church in Beverly, Dec. 2, 1818; resigned June 13, 1821; he died in 1833.

7 SAMUEL MEAD was born in Rochester, Ms., Dec. 18, 1764; grad. Brown, 1788; studied theology with Rev. Ephraim Judson, of Taunton; ordained over the 2d Church in Danvers, (now the Church in South Danvers,) Jan. 8, 1794; resigned Jan. 1803; was installed over the 2d Church in Amesbury, June 6,

Dutch⁸ and Thomas Holt, from Essex Middle; Manasseh Cutler⁹ and Samuel Worcester from Salem; Salmon Cone and Evan Johns, from Connecticut; Enoch Hale, as Secretary, and Jonathan Allen,¹⁰ minister of the Parish; Rev. Samuel Spring, D. D., Dr. Pearson, "late Professor," and Rev. Messrs. Morrison and Dana, Presbyterians, were made honorary members.

Of this number it is easy to perceive who were governing spirits. While the missionary purpose originated in other minds, the plan adopted by the General Association seems to have a clear parentage. "On the 25th of June, 1810," says Dr. Worcester, "serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there, to be employed as missionaries to the heathen. The result was, to refer the momentous question to the General Association of Massachusetts. The next day, Dr. Spring took a seat in my chaise, and rode with me to Bradford, where the General Association was to convene. In the conversation on the way, the first idea, I believe, of the American Board of Commissioners for Foreign Missions was suggested;—the form, the number of mem-

1804, and died March 28, 1818, "at Cambridge, where he was a patient, afflicted with insanity."

8 EBENEZER DUTCH was born in Ipswich, Ms., in 1751; grad. Brown, 1776; was ordained over the 2d Church in Bradford, (now Dr. Perry's in Groveland,) Nov. 17, 1779, and died Aug. 4, 1813.

9 MANASSEH CUTLER, L. L. D., was minister at Hamilton (then Ipswich Hamlet.) Born in Killingly, Ct., May 23, 1742; grad. Yale, 1765; was admitted to the bar, but by and by determined to study theology; was ordained at Hamilton, Sept. 11, 1771; was Chaplain in the Revolutionary army through two campaigns; was offered, by Washington, a commission as Judge of the U. S. Court for N. W. Territory, but declined; was elected to Congress in 1800, and again in 1802; L. L. D., Yale, 1789; member of Acad. of Arts and Sciences, of the Philosophical Society, Philadelphia, and of various other literary societies. He died July 28, 1823.—(See Sprague's Annals.)

10 JONATHAN ALLEN was born in Braintree, Ms., was graduated at Harvard, 1774; studied theology with Rev. Ephraim Judson, of Taunton; was ordained over the 1st Church in Bradford, June 8, 1781; died March 6, 1827.

bers, and the name, were proposed. On the 27th, the question came before the Association, and the report of the Committee, which was adopted by that body, was the substance of the result of the conversation in the chaise." (*Life*, II: 106.) Messrs. Spring, Worcester and Hale were the Committee alluded to.

Doubtless the members of the body at that session hardly knew the importance of the step which was then taken, even for its members. Its tendency was to bring the General Association into notice as an active force for the promotion of religion. Hitherto it had struggled for existence. From this time it became more prominent. The friends of orthodoxy recognized the men engaged in it, and soon came to regard it as a centre of union. One by one all the outside Associations which held orthodox views, came into union with it; Union (now Norfolk) in 1811; Unity (now extinct) in 1816; Old Colony in 1820; Worcester North in 1821; Andover (the former Wilmington,) Barnstable (now divided into Brewster and Vineyard Sound,) and Suffolk (now Suffolk North and Suffolk South,) in 1823; Worcester Central in 1825; Harmony in 1826; Taunton in 1827; Middlesex Union in 1828; Middlesex South, and Pilgrim in 1830; Woburn in 1835; Mendon, after a long and stubborn refusal, in 1841; Hampshire East in 1842; Bridgewater in 1850; and Salem in 1851; while there has gone out of it, Westminster, now a Unitarian body under the name of Worcester West; and in 1858, Bridgewater and Pilgrim united in one to appear under the venerable name of Plymouth. The last of the old orthodox Associations to come in, was Mendon. It had refused in 1803, in 1804, and 1807; there the matter rested until 1841, when a vote of union was passed. The principle reason for this long delay was deference to Dr. Emmons, whose sentiment was, "Associationism leads to Consociationism; Consociationism leads to Presbyterianism; Presbyterianism leads to Epis-

copacy; Episcopacy leads to Roman Catholicism; and Roman Catholicism is an ultimate fact."

The quasi-ecclesiastical relations of the General Association with other bodies, were gradually perfected. In 1809, it entered into "correspondence," exchanging delegates with the General Associations of Connecticut and New Hampshire; in 1811, the General Assembly of the Presbyterian Church, continuing the correspondence with both branches, after the disruption of that body, until 1856, when that with the Old School body was dropped by mutual consent; in 1812, the General Convention of Vermont; in 1821, the Evangelical Consociation of Rhode Island; in 1835, the General Association of New York; in 1843, the General Association of Michigan; in 1844, the Congregational Union of England and Wales; in 1845, the General Convention of Wisconsin, and the Congregational Union of Canada East (now Canada;) in 1846, the General Association of Iowa; in 1849, the Association of Oregon, afterwards the General Association of Oregon and California, since 1856 divided into two General Associations; in 1855, the General Conference of Ohio; in 1857, the General Associations of Kansas and Minnesota; in 1858, the Congregational Association of Nebraska.

In addition to the foregoing relations, there was broached, in 1818, a project to unite all the General Associations of New England by means of a "Committee of Union" into one general organization. This plan originated with the General Association of Connecticut. Drs. Worcester and Hyde, and Rev. Thomas Snell, were deputed by the General Association to meet delegates from the other bodies at Northampton, Oct. 3, 1818; they reported the next year in favor of the plan, and that a "Committee of Union" meet annually on the 3d Wednesday of October. This report was adopted. The new organization had its first session at the house of Rev. Abel Flint, D. D., Hartford; it

was composed of Drs. Flint and Lyman Beecher for Connecticut, and Dr. Hyde and Rev. Mr. Snell for Massachusetts; it appeared that New Hampshire and Vermont declined the union, but the body proceeded to business; Dr. Hyde was chairman and Dr. Flint, Scribe; Dr. Hyde preached; a two days' session was held; Dr. Beecher was appointed to preach at the session of the next year; but in 1821, the "Committee of Union" recommended its own dissolution; the recommendation was adopted, and the project, soon generally forgotten, but which, had it succeeded would have essentially united all our Congregational Associations into one compact body and changed our whole polity, came to an unregretted end.

So, also, did another ecclesiastical project expire in its birth, but not without crippling the General Association itself. It came up in the shape of appointing a committee, in 1814, to examine "into the history of" "an ancient document" found among the papers of Cotton Mather, which contains an "answer to the question, what further steps are to be taken that councils may have due constitution and efficacy;" the Committee were also to consider "the expediency of a recommendation by this body of the plan of discipline there proposed." "Rev. Jedediah Morse, D.D., Rev. Samuel Austin, D.D., Rev. Leonard Woods, D.D., Rev. Samuel Worcester, D.D., Rev. Enoch Hale, Rev. Joseph Lyman, D.D., and the Rev. Timothy M. Cooley" were the Committee; they reported in an elaborate paper, in 1815, not recommending the proposals (which are the same as printed in *Wise's Churches' Quarrel Espoused*,) but proposing the establishment of Consociations. The General Association, after full discussion ordered the reports to be printed for public information, and the subject to be called up at the next session. It was done; and although the evils growing out of the disjointed fellowship of the churches in that time of doctrinal tribula-

tion had doubtless suggested the plan, yet in 1816, all this body dared to do was to say that "they believe that the Report... accords in its general principles, with the examples and precepts of the New Testament" and that they had no objection to the organization of the Consociations wherever the ministers and churches were inclined that way; and even this qualified approbation lost several Associations and gave countenance to the assertions of those who looked upon that body as covertly intending a system of ecclesiastical jurisdiction. Of the formidable powers sought to be conferred on Consociations, of the steadfastness with which the churches resisted the usurpation, and of the cotemporary literature thereby brought out, (some of which is in the writer's possession,) a further account may be given at a future period.

Another work of the General Association was the organization of the Domestic Missionary Society. This, organized in 1818, was the result of the struggle of the evangelical churches for existence. The General Association organized that body, with a constitution providing that it be constituted of the General Association, and of other members by subscription or election,—the Moderator and Scribe of the latter to hold the same position in the former, and that its object be confined to Massachusetts Proper.¹ There was already a Society, the "Massachusetts Missionary Society," in existence; but by its charter, it could disburse no funds in this State; hence the necessity of a Society attending to waste places at home—a work which is now properly demanding still greater attention than it has received. The new body and the old Society united (by legal permission,) in 1827, when it was agreed that the united organization should be represented by two delegates in the General Association.

The meetings, temporary affairs, and preachers of the General Association at its various sessions, have been as follows:

¹ "Massachusetts Proper" was exclusive of Maine.

OFFICERS AND PREACHERS
AT THE
ANNUAL SESSIONS OF THE MASSACHUSETTS GENERAL ASSOCIATION.

D.D. in italics signify that the individual received the degree at a subsequent period.

<i>Year.</i>	<i>Place.</i>	<i>Moderator.</i>	<i>Scribe.</i>	<i>Assistant Scribe.</i>	<i>Associational Preacher.</i>	<i>Preacher on Missions.</i>
1803	Northampton,	Unknown.	Unknown.	Unknown.	Unknown.	None.
1804	Hardwick,	Joseph Lee,	"	"	"	"
1805	Washington,	Unknown.	"	"	"	"
1806	Hatfield,	"	"	"	"	"
1807	Windsor,	Stephen West, D.D.	Samuel Austin, D.D.	None.	Josiah Spalding,	"
1808	Worcester,	Joseph Lee,	Alvan Hyde, D.D.	"	Asahel Huntington,	"
1809	Newburyport,	Joseph Lyman, D.D.	Leonard Woods, D.D.	"	Sam'l Austin, D.D.	"
1810	Bradford,	Manasseh Cutler, LL.D.	Sam'l Worcester, D.D.	Thomas Snell, D.D.	Nath'l Turner,	"
1811	Salem,	Samuel Taggart,	Alvan Hyde, D.D.	Rufus Anderson,	Rich. S. Storrs, Sen.	"
1812	Westfield,	Samuel Austin, D.D.	Payson Williston, D.D.	Samuel Mead,	Jonathan Allen,	"
1813	Conway,	Ebenezer Fitch, D.D.	Sam'l Worcester, D.D.	Avery Williams,	Sam'l Worcester, D.D.	"
1814	Dorchester,	Jedediah Morse, D.D.	John Keep,	Thomas Punderson,	Thos. Snell, D.D.	"
1815	Royalston,	Joseph Lyman, D.D.	James Murdock, D.D.	John Codman, D.D.	John Codman, D.D.	"
1816	Leicester,	Ebenezer Porter, D.D.	Samuel Mead,	Ezekiel L. Bascom,	Joseph Lee,	"
1817	Belchertown,	Theoph. Packard, D.D.	William Bascom,	Thaddeus Pomeroy,	John Bullard,	"
1818	Middlefield,	Joseph Lyman, D.D.	John Keep,	Daniel Huntington,	Joseph Lyman, D.D.	"
1819	Pittsfield,	Samuel Shepard, D.D.	Sereno E. Dwight, D.D.	Joseph Vail, D.D.	John Smith, D.D.	"
1820	Beverly,	Theoph. Packard, D.D.	Eliakim Phelps, D.D.	Thomas Shepard,	Roswell Hawkes,	"
1821	Haverhill,	Warren Fay, D.D.	Elias Cornelius, D.D.	James Bradford,	Thos. Andros,	"
1822	Springfield,	Heman Humphrey, D.D.	Alfred Ely, D.D.	Richard S. Storrs, D.D.	John H. Rice, D.D.	"
1823	New Bedford,	Samuel Walker,	Justin Edwards, D.D.	Thomas Shepard,	David D. Field, D.D.	"
1824	Ashfeld,	Oliver Cobb, D.D.	Benj. B. Wisner, D.D.	Ebenezer Gay,	David L. Hunn,	"
1825	Boston,	Ebenezer Porter, D.D.	John Woodbridge, D.D.	Joseph Vail, D.D.	John Nelson, D.D.	"
1826	Fitchburg,	John Fiske, D.D.	Warren Fay, D.D.	Baxter Dickinson, D.D.	Thos. Shepard,	"
1827	Worcester,	Samuel Osgood, D.D.	Enoch Pond, D.D.	Josiah Bent, Jr.	Sam'l Sewall,	"

1828	Falmouth,	Nathan Perkins,	Luther F. Dimmick, D.D.	Jonathan Bigelow,	Lyman Beecher, D.D.	Alvan Hyde, D.D.
1829	Andover,	Warren Fay, D.D.	Ebenezer Burgess, D.D.	John Todd, D.D.	Joseph Goffe,	Lyman Beecher, D.D.
1830	Groton,	David D. Field, D.D.	Calvin Hitchcock, D.D.	I. Richmond Barbour.	Isaac Brame,	Freegrace Reynolds,
1831	Taunton,	John Codman, D.D.	David Oliphant,	George Fisher,	Sam'l Osgood, D.D.	Thomas Snell, D.D.
1832	Northampton,	Joseph Chickering,	Parsons Cooke, D.D.	John S. C. Abbott,	Dudley Phelps,	John Todd, D.D.
1833	Dorchester,	Jonathan Greenleaf,	John P. Cleaveland, D.D.	Jonathan Bigelow,	Joseph Vail, D.D.	David Crosby,
1834	Lee,	Samuel Shepard, D.D.	Milton Badger, D.D.	Oronus Clarke,	Samuel Lee,	Rich. S. Storrs, D.D.
1835	Framingham,	Sylvester Holmes,	Warren Fay, D.D.	Erastus Maltby,	None.	Leon. Withington, D.D.
1836	Worthington,	John Brown, D.D.	Sam'l M. Worcester, D.D.	Sam'l C. Jackson, D.D.	Heman Humphrey, D.D.	Wm. M. Rogers,
1837	N. Brookfield,	John Codman, D.D.	Geo. W. Blagden, D.D.	Joseph Bennett,	Henry Adams,	Joseph B. Condit,
1838	New Bedford,	Luther Sheldon, D.D.	John S. C. Abbott,	William Bement,	Ebenezer Perkins,	Ebenezer Burgess, D.D.
1839	Plymouth,	John Nelson, D.D.	Daniel Crosby,	Joseph D. Condit,	Samuel Nott,	H. N. Brinsmade, D.D.
1840	Ipswich,	Parsons Cooke, D.D.	Dudley Phelps,	Sam'l C. Jackson, D.D.	Thomas Snell, D.D.	Samuel Backus,
1841	Westfield,	Thomas Robbins, D.D.	Joseph H. Towne,	Alexander J. Sessions,	Alvan Cobb,	Cyrus Mann,
1842	Westboro',	Timo. M. Cooley, D.D.	Elam Smalley, D.D.	Amos Blanchard, D.D.	George Fisher,	Tertius S. Clarke,
1843	Sunderland,	Joseph Bennett,	Erastus Maltby,	Eber Carpenter,	Joseph Bennett,	Erastus Maltby,
1844	Woburn,	Calvin Hitchcock, D.D.	Cyrus Mann,	Orin Fowler,	David T. Kimball,	Bela B. Edwards, D.D.
1845	Westminster,	Orin Fowler,	Emerson Davis, D.D.	Wm. P. Paine, D.D.	Chas. Rockwell,	James W. Ward,
1846	Pepperell,	John A. Albro, D.D.	Wm. P. Paine, D.D.	Joseph S. Clark, D.D.	Amos Blanchard, D.D.	Orin Fowler,
1847	Worcester,	Abalom Peters, D.D.	Sam'l C. Jackson, D.D.	Joseph S. Clark, D.D.	Abalom Peters, D.D.	Horace Bushnell, D.D.
1848	Chelsea,	Dudley Phelps,	Joseph S. Clark, D.D.	Tim. D. P. Stone.	Wm. P. Paine, D.D.	Elam Smalley, D.D.
1849	Roxbury,	Timo. M. Cooley, D.D.	Erastus Maltby,	John L. Taylor,	Artemas Bullard, D.D.	Seth Sweetser, D.D.
1850	Sandwich,	Emerson Davis, D.D.	Paul Couch,	J. Jay Dana,	Thos. Shepard,	Sam'l Harris, D.D.
1851	Wrentham,	Constantine Blodgett,	Smith B. Goodenow,	Chas. S. Porter,	Henry B. Hooker, D.D.	Robert McEwen,
1852	Lowell,	John Woodbridge, D.D.	Henry M. Dexter,	Henry Neill,	Robert Crowell, D.D.	Charles S. Porter,
1853	Yarmouth,	Joseph S. Clark, D.D.	Andrew L. Stone,	Lyman Whiting,	Alfred E. Ives,	Austin Phelps, D.D.
1854	Fall River,	John Todd, D.D.	Joshua T. Tucker,	Rufus W. Clark,	Jacob J. Abbott,	Emerson Davis, D.D.
1855	Northampton,	Henry B. Hooker, D.D.	Joseph Peckham,	Alonzo H. Quint,	Joshua T. Tucker,	Milton Badger, D.D.
1856	Salem,	Daniel Fitz,	Alonzo H. Quint,	Timothy Stowe,	Raymond H. Seeley,	Joshua T. Tucker,
1857	Belchertown,	Henry M. Dexter,	Alonzo H. Quint,	James H. Means,	Christopher Cushing,	John P. Cleaveland, D.D.
1858	Dorchester,	James T. Woodbury,	Edwin A. Bulkeley,	Ephraim W. Allen,	Joel S. Bingham,	J. Jay Dana.

The standing offices of the General Association are, that of Secretary (including Treasurership,) who preserves the records and documents; and Statistical Secretary, the latter having exclusive charge of the annual collection and publishing of the statistics of the churches; the term of office of each is three years. The Moderator, Scribe, and Assistant Scribe, are chosen only for one session.

The standing offices have been filled as follows:

SECRETARY.

ENOCH HALE,¹ Westhampton, 1804—1824.

THOMAS SNELL, D. D.,¹ North Brookfield, 1824—1850.

EMERSON DAVIS,² D. D., Westfield, 1850—1858.

ALONZO H. QUINT, Jamaica Plain, 1858—

Each of the past Secretaries left office by declining a re-election.

STATISTICAL SECRETARY.

ALONZO H. QUINT, Jamaica Plain, 1856—

It were useless to detail the transactions of the General Association year by year. It has met fifty-six times, in Christian brotherhood, for the well-being of the Cause; has had its sermons, its prayers, and its conferences, which have left their mark on the piety of the day. In addition to these—the most valuable of its exercises—and to its prominent operations already noticed, the General Association

has vigorously and perseveringly “resolved” on the main moral questions of current interest:

On African Education, in 1824 and '31; on the A. B. C. F. M., in its commencement, and repeatedly afterwards; on Bible distribution, in 1829, '30, '32, '34, '40, '42, and '47; on Biblical knowledge and Sabbath School interests, in 1817, '19, '24, '27, '30, '31, '34, '37, '42, '44, '45, and '51; on Charity (religious,) in 1821, '51, '52 and '56; on Colonization (African,) 1819, '24, '29, '30, '32, '36, and '47; on Common Schools, in 1849; on Education Societies, in 1833, '35, and '51; on Home Missions, in 1829, '32, '33, '37, '39, '55, '57, and '58; on Infant Baptism, in 1853, '55, and '57; on Itinerant Evangelists, in 1836; Ministerial Charges, in 1852 and '53; on Moral Reform in 1833; on National Congregational Convention in 1852; on Peace in 1835, '36, '42, '46, '47, and '53; on Popery, in 1834 and '42; on Psalmody, in 1820, '45, '46, '56, and '57; on the Sabbath, in 1815-'17, '24, '25, '28, '30, '31, '33, '39, '41-'43, '48, and '53; on the Seamen's Cause, in 1831, '32, and '37; on Slavery, in 1834, '37, and in every year from 1841 to 1858, excepting 1844 and 1852; on Temperance, in 1813, '27, '30—'33, '34, '35, '41, '42, '47, '52, '57, and '58; on Tobacco, in 1833; on Tract operations, in 1816, '34, '36 and '58; on Western Education, in 1831, '35, '45, and '58. It commended Amherst College in 1842; Granville Female Seminary in 1836, and Mt. Holyoke in 1835; Williams College in 1842; the Boston Recorder in 1834; the Christian Alliance in 1845 and '48; the Congregational Library Association in 1853, '54, and '57; the Hartford Deaf and Dumb Asylum in 1818; the Doctrinal Book and Tract Society (now Congregational Board of Publication,) in 1851 and '53; the Foreign Evangelical Society in 1833, '39, '43, '44, '47 and '48; a Southern Theological Seminary; Wilbur's New Testament in 1824; and has attended to the wants of Ireland (1843,) the Jews, (1846,) Nebraska

¹ ENOCH HALE, is noticed on page 39, and Dr. SNELL, on page 47.

² EMERSON DAVIS, D. D. was born in Ware, Ms., July 15, 1798; grad. Williams, 1821; studied theology with Dr. Griffin, while performing the duties of Tutor in Williams College; was licensed to preach by the Berkshire Association, Feb. 1824; was preceptor of Westfield Academy until Feb. 1836; was ordained pastor of the 1st church in Westfield, June 1, 1836, which position he still occupies; received the degree of D. D., from Harvard College, in 1847. Dr. Davis was appointed a member of the Massachusetts Board of Education at its establishment in 1836, and went out in two years by the expiration of his term; he was reappointed in 1848 and served the full term of eight years. He has been one of the Trustees of Williams College, since 1853.

(1854,) and Kansas (1855.) If, however, any one wishes to trace these various resolutions, he will encounter the obstacle arising from the fact that the earliest records exist only in a compilation made in 1816, and that no complete set of the annual publications of this body is known to exist.

Statistics have also been prominent in the action of the General Association. The first published bear date of 1819, though signs of their appearance had been threatening for several years. They have been continued since, forlorn in their appearance, deceptive in their statements, and accompanied by melancholy complaints, until, in 1856, a new system was inaugurated, a statistical office established, and entire success accomplished.

As now constituted, the General Association meets on the 4th Tuesday of June

annually, in each Association in turn; it is an exclusively clerical body, composed of two delegates from each of twenty-seven district Associations, the Secretary, the Statistical Secretary, the clergyman of the place of meeting, and two delegates from the Massachusetts Home Missionary Society; in addition, the preachers of the two sermons, the chairmen of all Committees attending to report, the delegates from corresponding bodies, and the delegates of the preceding year to corresponding bodies, are admitted as honorary members. The services include a sermon on Home Missions, another called the Associational, a service for the benefit of the people of the place, a discussion on questions previously published, salutations of delegates, reports from its own delegates, the Lord's Supper, necessary business; and cover parts of three days.

A LESSON FROM THE PAST:

EARLY METHODS OF CHURCH-EXTENSION.

BY REV. J. S. CLARK.

WHETHER we regard this nation of ours by itself, as destined soon to have on its soil a hundred million souls in a course of training for eternity, or whether we look at the influence which these are destined to exert on the thousand millions who people the globe, we can hardly exaggerate the importance of its thorough and speedy evangelization. Nor can we doubt that the responsibility of its accomplishment is devolved mainly on such agents and agencies as may here be found. This is so well understood that no body on earth, but the Pope, will ever think of supplying our "lack of service" in this department.

And yet there is confessedly a lack of service. The supply is disproportioned to the demand; and this disproportion, instead of lessening, is every day increasing. Notwithstanding the laborers sent forth by the American Home Missionary

Society have doubled during the last twenty-five years, and the funds expended for their support have trebled, (the same is also true of other Boards,) there probably were never so many unanswered calls for home missionary help as at the present moment. The tide of immigration from the old world to the new, which at the opening of this century brought seven thousand foreigners to our shores per annum, now brings half a million. The dispersion of our native population into void wastes is adding to the field of Home Missions a breadth of destitution equal to about one new State a year. And still more startling is the increasing demand for help that just now comes from all parts of New England, where it was fondly hoped that the necessity for such helps was growing less and would soon cease altogether. These tokens and testimonies challenge our profoundest at-

tention. And they are receiving it. Thoughtful minds are everywhere asking, What shall be done? Earnest and enterprising men are suggesting theories with a view to meet these seen and felt necessities. Conventions and Associations of ministers, and Conferences of churches are appointing Committees, and passing resolutions, and proposing measures with reference to the same subject. These indications of a wide-spread want, are also the signs of coming relief. Such endeavors, so combined, can hardly fail of bringing some good result, if pursued with discretion, and in the light which experience has shed on the subject.

Without meaning to divert attention, for a single moment, from our present eleemosynary system of Home Missions, but rather with the hope of increasing its efficiency, by restoring certain elements of power which appear to have dropped out, it is proposed, in this article, to set forth the early methods of Church Extension in New England, and the success which attended them.

The first idea of their vocation as Church-extensionists, or propagators of Christianity, seems to have dawned upon John Robinson and his flock, in Holland, and is recorded thus among their reasons for removing to America:—"Fifthly, and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto for the propagating and advancement of the Gospel of the kingdom of Christ; yea, although they should be but as stepping-stones unto others for the performance of so great a work." (Morton's Mem., ed. 1855, p. 12.) Previously to this epoch in their pilgrimage, their own preservation, as a witnessing Church, was all that they had aimed at, or even dared to hope for.

The first form which this new idea took in its practical development on these shores, was the colonization of churches—dismissing members from one particular

communion to constitute another, in some new settlement, too far off to permit their habitual attendance at the old place of worship. The sacrifice to which both parties often submitted, can hardly be appreciated in our day. That faithful chronicler of the Plymouth Church, Nathaniel Morton, in recording its third depletion by this process, sorrowfully adds: "Thus was this poor Church like an ancient mother, grown old and forsaken of her children, (though not in their affections yet,) in regard to their bodily presence and personal helpfulness. Thus she that had made many rich, became herself poor." (Plym. Church Rec.) Still heavier were the burdens which fell on those who withdrew. Cases are reported of meeting-houses, built in some of these first settled towns, when the entire population could sit together on the sills at "the raising;" and of parishes supporting *two* ministers on a valuation of property which would now be deemed inadequate to support *one* without missionary aid. Instead of certifying their need of such aid, as in similar cases would be the first thing done in our day, it behooved these withdrawing members to show that they could support the Gospel themselves, and were ready to do it; for the Fathers of the Commonwealth had no idea of permitting a plantation to grow up under their jurisdiction, without "an able orthodox ministry;" as also the planters themselves had no wish to attempt any such thing. The proprietorship of all the early towns was granted, and the grant accepted, on condition that "such a company might be received as should maintain the public worship of God among them." It was this requisition which determined the territorial size of the town. It must be large enough to sustain a population adequate to support a minister, and not too large for them all to meet in one place of worship on the Sabbath—an historical fact, by the way, explaining the origin of these "little republics," as they have been called, which cover the entire face of New

England, and are not found out of it. They sprung from the piety and ecclesiastical polity of our Congregational Fathers. The *Church* gave birth and shape and size to the *town*.

Stimulated by this two-fold impulse of an inward religious zeal, and a spirit of secular enterprise, (for the Puritans were by no means regardless of "the life that now is," when viewed as a perquisite of "godliness,") that first generation wrought prodigious achievements in Church Extension. The four or five original churches that were planted within the Plymouth and Massachusetts colonies, had multiplied, in the course of thirty years from the arrival of the *Mayflower*, to forty-two, and were actually supporting fifty-five settled ministers. Have any people, since apostolic times, afforded a better illustration of deep poverty, abounding unto the riches of their liberality? Actuated by the same spirit, how soon would their descendants evangelize the new settlements of the West, and reclaim the old wastes of the East, by merely supplying their own religious wants, and providing for their children's! It is not pretended that the hand of charity could be withdrawn from the work of Church Extension. The present system of Home Missions will continue to be a necessity—a growing necessity—perhaps till the millenium; but when the demand for missionary labor is already so far beyond the possibility of an adequate supply; when charity is ready to faint under the task imposed upon her; may it not be well to inquire whether this early, and, for many years, *only* method of propagating the gospel among us, and which was found so effectual, cannot be made more available than it now is? whether the colonization of churches, East and West, but especially in the older and better supplied portions of the land, cannot be accomplished with less reliance on foreign aid than we now see? For, if it can, then there is a proportional amount of Home Missionary funds reserved for propagating the Gospel in places where

its self-propagation and self-support are impossible; and, what is a still greater gain, the churches themselves, thus rising by their own exertion, are made better thereby—more robust—more like those primitive churches on these shores, which for earnest piety and Christian enterprise will ever be regarded as models. It was not so much through charity, as through stern self-denial, that they were trained and toughened for the work which God gave them to do.

Another type of Church Extension was developed among the Congregationalists of New England during the second generation. Cases were beginning to occur like those which now constitute the chief business of Home Missions, where the ministry of the Word was evidently needed in some new settlement, before the resident members were able, by any efforts of their own, to support a minister. To meet this demand, without calling on the Missionary Society—the only and ever present resort now, but an impossibility then—"branch" churches (so named,) were formed; that is, a small number of families, living six, or eight, or twelve miles from the sanctuary, were permitted to expend their proportion of the parish tax to support preaching among themselves, for three or six months of the year—still holding their ecclesiastical relation to the old home, and returning there on communion Sabbaths, and continuing to worship there after exhausting their own scanty means. This plan had a two-fold aspect. It looked to the well-being both of the mother Church and the young daughter. It guarded against a too sudden depletion on the one hand, and a too heavy burden on the other. It avoided the indiscretion so often seen in later times, of splitting one strong Church into two feeble ones; while, at the same time, it afforded a fit opportunity for the "strong to bear the infirmities of the weak," till both were prepared for a full and friendly separation. It may be regarded as the first mode of conducting Domestic

Missions in New England; and no subsequent improvements in the system can atone for the loss occasioned by the almost universal neglect into which it has fallen. A return to this old path, where circumstances will permit, would relieve the Home Missionary Society of large outlays in the older portions of the field, which, for whatever cause, are becoming larger than heretofore. It would save the "branch" Church from contracting the feeling of dependence and pauperism, which, unless grace prevent, is almost sure to become a habit under the usual eleemosynary treatment, oftentimes sadly enfeebling its moral powers long after its ability in all other respects has been attested. And how much of ecclesiastical rancor, so often engendered by an unfraternal way of colonizing churches, would be avoided! Among all the experiments made in this way of Church Extension, of which a score can be readily called to mind,¹ not one quarrel, or even a breach of friendship between the mother and the daughter, is remembered. A process so gradual and quiet, and withal so accordant with the laws of nature, could hardly be forced to a violent issue. It is much to be wished that those overgrown churches in our large towns, whose spiritual life would course quicker in every vein—whose youth would be "renewed like the eagle's"—by such depletion, and whose wisest members, it may be, are restrained from proposing it, mainly through fear of stirring up strife, would ponder this view of the subject, and see if it be not a practicable one. And there are other churches, not so large, which yet have members living in some remote village or section of the town, where another place of worship ought to be opened, and will be, before long, and a separate Church gathered. In the modern way of meeting such exigencies, if one-third of the population in that village or section of the town

happen to be Baptists, or Methodists, and the other two-thirds are of the Orthodox Congregational order, the chances are altogether in favor of a Baptist or a Methodist organization, with a meeting-house and minister to match. But if the Congregationalists so far outnumber all others that nobody else has the heart or the face to occupy the ground by opening a place of separate worship, a movement at length originates among themselves; not in the old Church and Society, however, but outside of them—perhaps in opposition to them—and the Home Missionary Society must expend some \$200 a year, for five or ten years, in bringing up a feeble Church, which would just as well, and in a shorter time, have come up of itself, under the delightful and lasting obligations of gratitude to the mother Church, if the Pastor and his people had gone to work in the way that their Fathers would have done a hundred years ago.

The next form of church-extension adopted by the fathers of New-England cannot be so cordially commended to the imitation of their descendants now, though as that time and in their condition it was a most important and praiseworthy development of Christian principle, which cannot be too fondly cherished. The ravages of French and Indian wars, wherein plantations were laid waste, villages burned, and their population slaughtered or dispersed, broke up the churches also at many of these points of attack. In several instances the ministers themselves were either massacred or taken captive. To repair and repeople these desolations was a slow and sorrowful process. The dismal recollections of a burning home, a murdered parent, a child carried into captivity among savages, were not suited to hasten the return of the former occupants. And then those forsaken ways of Zion, her solemn feasts suspended, the voice of her watchmen silenced on her walls—there was a strong repugnancy in all this, which it needed some countervailing encouragement to with-

¹ The present 1st churches in Beverly, Manchester, Danvers, Billerica, Plympton, Middleboro', are among the number thus formed.

stand. It became a matter of necessity for the General Court to extend a helping hand in the reestablishment of public worship, or else to expunge the statute requiring it. Persuaded as those Puritan magistrates were, that "godliness hath promise of the life that now is," and that the ministry of the word is essential to the growth of godliness in any community, they found no difficulty in appropriating from the public treasury the means of sustaining that ministry in these disabled parishes. Nor were they justly chargeable with a perversion of their civil functions to a purely religious use. They were consulting the interests of the Commonwealth, as they honestly understood them. 'The gospel has evidently been the making of our towns,' they said; and this was their way of repairing the desolations that had swept over them. Among the old papers still preserved in the State House of Massachusetts, are to be found not less than fifty formal applications from feeble parishes, presented to the Legislature between the years 1693 and 1711, and a record of as many appropriations from the public treasury—amounting in all to about £1,000—for their relief. These cases of necessity were mostly, but not wholly, the result of Indian depredations; and this way of meeting them, whatever objections may lie against its practical application in our day, shows how appalling to the guardians of the Commonwealth, at that time, were such moral destitutions as have since called into being the agency of Home Missions.

Another calamity which befel the churches soon after passing these "perils among the heathen," developed still another method of relief, from which a lesson may be learned. Many intimations have come down to us through old pamphlets, Church records, and traditions, leaving no room to doubt that the institutions of religion were really endangered during the first quarter of the eighteenth century, through sheer *covetousness*—the natural outgrowth of spiritual declension.

When we see the aged Increase Mather going down to the grave, in 1723, under a sorrowful premonition that "the glory is departing from New-England," and his son, Dr. Cotton Mather, following him a few years later, in equal heaviness, "lest our glorious Lord come quickly, in various ways, to remove his golden candlesticks from a place which has been in a more than ordinary measure illumined with them," we may be sure that a malady worse than French or Indian wars, was wasting the churches. Nor are we left in doubt as to its character and origin. With no perceptible loss of Orthodoxy in their creeds, they were losing their spiritual life, and with it their interest in those means of grace on which that life depends. The support of the ministry had become a burden, which, as it could not be entirely thrown off, they sought, under various pretexts, to lighten. A depreciated currency enabled them to do this without violating their civil contract; for the nominal salary, paid in full, would go but half as far as it originally went in supporting a family. Consequently ministers were quitting their vocation for lack of a living; or, what in the end proved still worse for their flocks, were supplying their pulpits on the Sabbath, and the farm or workshop during the week. Vacancies were becoming more numerous and of longer continuance. Had there been a Home Missionary Society at that time, applications for aid in making up inadequate salaries would have greatly increased, on the plea of "hard times,"—as though when times are really hard, it were not proportionally hard to raise Home Missionary funds. But no help of this sort could be had, as no such Society existed. *What could be done?* we ask with emphasis—for, viewed from our stand-point and its surroundings, there is not a more perplexing question connected with Home Missions. The thing that was done—and effectually done too—is not blazoned on the pages of history; nor is it committed to Church

records with very definite details. Nevertheless, several old pamphlets relating to the subject have come down to us, one of which, published anonymously in 1725, and found among the collections of the Congregational Library Association, gives a sufficient answer to our question. It was evidently written by a clergyman, and, as appears from its preface, at the request of a magistrate. His object is to "lay open and set home" the people's duty to support their ministers. And this he does in a way which reminds one of "the power of Elias," when dealing with the sins of Israel,—though he frankly confesses at the start, that he "don't expect to convince all who have low and contemptible thoughts of God's word and ministers, or such as are eat up with covetousness." Statistics are produced to verify his estimate of the cost of living—letting us into some curious secrets about ministerial house-keeping; historical facts are quoted to show with what penalties God is wont to visit the "sin of sacrilege"—for such he charges upon all who rob God's ministers of an adequate support; instances are cited of parochial generosity, and what has come of it; logic, hot and terrible and resistless as lightning, is hurled forth at "the crying sin." Viewing this document as a specimen of the treatment then administered to churches, which in one sentence are described as "perishing without vision," and in the next as "eat up with covetousness," and knowing, as we do from other sources of information, the curative effects it produced, may we not conclude that there are other means beside money, to be used in carrying on the work of Home Missions—moral means of immense power, which pastors and laymen, if not without money, yet over and above all that money can accomplish, may employ with happiest effect. At any rate we may take courage, from this chapter in our early history, to try the experiment in cases where money cannot be had, or where it has hitherto been employed to

little or no purpose. Ruinous beyond redemption would have been the state of a large proportion of our Congregational churches at that time, if nothing but missionary appropriations could have saved the perishing—as some of us, perhaps, have been too ready to believe in regard to similar cases now.

Nearly allied to Church-extension, if not an integral part of it, is Church-erection, or the building of meeting-houses, which was also accomplished by our fathers in a way suggestive of at least one useful lesson. It is truly refreshing to see how seldom the first hundred and fifty years of our ecclesiastical history shows any trace of a meeting house debt. Almost always the building was paid for before it was dedicated. Those Puritan fathers appear to have had a horror of the idea of worshipping God in a mortgaged meeting-house—perhaps for the same pious reason that made David unwilling to offer burnt-offerings unto the Lord, of that which had cost him nothing. The way they took to keep out of debt was a very simple one. It was merely to provide such a house as they could pay for at the time, and build a better when they were able. Usually the first place of worship in the town was either a small and cheap structure, corresponding with the rude cabins of the first settlers, to be replaced before long by a larger one; or else the frame of a building sufficiently large for their future wants was raised and covered in at the outset, within which the congregation worshipped for a season, sitting on rough slab benches, and hearing the gospel from a rude board pulpit. This was as far as the first appropriation of funds would go. Another assessment brought about the glazing. In due time, but no faster than the funds could be afforded, the plastering was accomplished, the pews constructed, and the pulpit put in its lofty place, with that magnificent sounding-board hung over the minister's head,—to the terror of weak nerves and to the never-tiring gaze of children. Thus was the Sanctuary fin-

ished and paid for; and thus did the builders bequeath to their children's children an enduring, oak-framed house of worship, suggestive of filial obligations and gratitude, instead of bequeathing a burdensome debt, as we are now accustomed to do with our new meeting-houses, which, if it do not ultimately crush the society, becomes a lasting memorial of improvidence and injustice. The plea so often and so effectually urged in this fast

age, that the interests of a religious society will be promoted by putting up a larger or finer Church, by several thousands of dollars, than the members can afford just now, would have had no weight in those early times. To the unsophisticated minds of our fathers the idea of inducing new members to join the society by contracting debts for them to pay, would have seemed strange—perhaps ridiculous, if they ever allowed themselves to laugh!

THE AMERICAN CONGREGATIONAL UNION.

BY REV. E. W. GILMAN, BANGOR, ME.

THE primitive simplicity of Congregationalism leaves the way open for the members of its churches to employ, with perfect freedom, such instrumentalities as they prefer, in furtherance of the work of Christ. The theory which makes the local assembly of believers an integral part of a visible national body, whose special functions are far different from those of the apostolic churches, has been discarded by Congregationalists; and such departments of labor as are outside the parochial sphere of a particular Church have usually been left to the care of voluntary societies, which from their dependence for existence and support upon the sympathy and confidence of the churches, have probably been more fully conformed to the wishes of their supporters, than they would have been under a more complex organization.

These are the instrumentalities which the members of local churches employ for the dissemination of religious truth, for the maintenance of missionaries, and for beneficence of every kind, in remote places.

Though under this system of things the Congregational spirit has tended to coöperative rather than separate denominational action, and has given birth to but few societies under exclusive control of Congregationalists; there has been a

gradual change within a few years, and the feeling has become more decided, that, without modifying at all the principle of voluntary societies, there is need of doing something more than has been done, for the diffusion of distinctively Congregational principles, and the encouragement of those who adopt them.

This conviction has led to several important measures, among which may be mentioned, the Albany Convention of 1852, the fund for building Church edifices, the Congregational Library Association, and the American Congregational Union.

The Convention at Albany did much to develope and concentrate the interest of the churches, both East and West, in efforts to promote the kingdom of Christ and the welfare of men through the Congregational polity; and the great practical measure recommended by it, called forth an enthusiastic response. It was proposed to raise the sum of fifty thousand dollars for the erection of Congregational Church-edifices at the West, by a simultaneous contribution upon the first Sabbath of January, 1853; it being understood, at the outset, that one fifth part of that amount was provided for by the generous offering which accompanied the first suggestion of this measure in the Convention. In accordance with this plan, not

fifty thousand only, but upwards of sixty thousand dollars were collected and disbursed, with hardly any deduction for expenses; and the results have fully shown the wisdom of assisting young and feeble churches to erect houses of worship, on condition of their being completed without the encumbrance of a debt.

Before the Committee to which the oversight of this work was entrusted by the Albany Convention, had completed their labors, the time seemed to have come for some organization more permanent than a committee, that might more efficiently devise and execute measures adapted to promote the welfare of the churches of the land. And thus, almost contemporaneously, and with perfect harmony and sympathy, the Congregational Union was formed, and the Library Association re-organized, the one in New York, and the other in Boston; in May 1853.

The Constitution of the 'Union' defines its objects in the following words:

"The particular business and objects of this Society shall be, to collect, preserve, and publish authentic information concerning the history, condition and continual progress of the Congregational churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries:

"To promote, — by tracts and books, by devising and recommending to the public, plans of coöperation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries and in other methods, — the progress and well-working of the Congregational Church polity:

"To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness, among ministers and churches of the Congregational order:

"And, in general, to do whatever a voluntary association of individuals may do—in Christian discretion, and without invading the appropriate field of any existing institution,—for the promotion of evangelical knowledge and piety in connection with

Congregational principles of Church government."

One object which the 'Union' has aimed to accomplish in accordance with this constitution, and thus far with gratifying success, is the awakening of a new interest in the proceedings of the Anniversary week in New York. For this end provision has been made in successive years for a social gathering, in which the members of the 'Union' from all parts of the country might meet and enjoy the fresh interchange of friendly feeling, and also for public addresses carefully prepared and fitted to instruct as well as to interest the audiences assembled to hear them. The addresses thus made and published, form a valuable contribution to the religious literature of the denomination. As a matter of history, we give the names of those who have rendered this service in successive years.

In 1854, three addresses were delivered, and subsequently published in a single octavo volume. Rev. Prof. Park spoke on "The fitness of the Church to the constitution of renewed men;" Rev. T. M. Post, of St. Louis, on "The Mission of Congregationalism at the West;" and Rev. Dr. Bacon, on "The validity of New England Ordinations."

In 1855, Rev. Dr. Stearns, of Amherst College, delivered a discourse before the 'Union' on "The Nature and Principles of Congregationalism;" and the Rev. Dr. Sturtevant of Illinois College, an address on "The Anti-Sectarian Tendency of Congregational Church Polity."

In 1856, the attention of the audience assembled was chiefly occupied with the subject of building houses of worship at the West, and especially in Kansas; on which topic addresses were made by Rev. W. I. Budington, D.D., Rev. James Drummond, Rev. J. H. Towne, Rev. Richard Knight, and Rev. H. W. Beecher.

In 1857, the address before the 'Union' was delivered by the Rev. Dr. Shepard, of Bangor Theological Seminary, on

"The Congregational Pulpit;" and in 1858, by Rev. H. D. Kittell of Detroit, on "Congregationalism and Presbyterianism compared and contrasted, in their working and results."

The attractions thus presented have had their effect upon the attendance at the anniversaries in New York, and the address and the collation of the Congregational Union are now looked upon as essential parts in the programme of the week.

The publication of "The American Congregational Year Book" by the 'Union' has been of great service. The Minutes of the various General Associations, incomplete at the best, had, previously to 1854, been the only means by which the numbers and strength of the Congregational denomination could be proximately ascertained; and those Minutes had but a limited local circulation. In the Year Book for 1854, prepared with great care and expense by the Rev. T. Atkinson, then Secretary of the 'Union,' an attempt was made, for the first time, we believe, since Congregationalism crossed the Hudson, to collect and publish in one volume, complete lists of the Congregational ministers and churches in the United States. Successive years have given opportunities for corrections and enlargement; and though perfection is not by any means yet attained, the Year Book fills a gap which nothing else supplies.

Additional value is given to this annual publication by the insertion of "Biographical Notices" of Congregational ministers recently deceased, and by a "Revival record." Some valuable essays on Church polity and history have also been inserted, with engravings of Church edifices, in different parts of the country. The volume for 1859, making the sixth of the series, will be issued simultaneously with the first number of this Quarterly, and among other improvements, the catalogue of Congregational ministers will show when and where each one received his Collegiate and Theological education, so

far as the facts can be ascertained by the compiler.

Beside these measures, the 'Union' has kept in view other objects of practical benevolence, which are suggested in its constitution. It has done something towards furnishing pastoral or parish Libraries, as its means allowed,—not by publishing new works, but by grants of books or money, on certain wise and just conditions. It is still engaged in providing for the necessities of feeble churches throughout the land, for whose existence some inexpensive house of worship seems indispensable. The multiplication of such churches in distant localities, and even in some parts of New England, and the prospect of good to be accomplished by rendering them assistance, will not allow this Society to retire from the work which it has undertaken, and in which it is a most useful and important auxiliary of the Home Missionary Society.

The resources of the 'Union' from year to year have been limited, and indeed its work may be considered as, thus far, only preparatory to a more enlarged and comprehensive service. For some time the burden rested almost entirely upon a few men in New York, whose contributions were not made grudgingly, nor of necessity, but with the utmost cheerfulness; but as definite objects of beneficence have been held up to view, the churches of the country have begun to send in their gifts more freely. As the 'Union' becomes more widely known for practical efficiency, it is to be hoped that its usefulness will secure for it vastly greater contributions for ends which cannot be accomplished through any other instrumentality.

The President of the 'Union' is the Rev. Dr. Bacon of New Haven, and its Corresponding Secretary is Rev. Isaac P. Langworthy, late of Chelsea, Ms., an esteemed brother, whose energy, wisdom, experience and tact admirably fit him for the work to which the providence of God has led him

REV. JOHN SAWYER, D.D.

A BIOGRAPHICAL SKETCH, BY REV. ENOCH POND, D.D., BANGOR, ME.

THE Rev. John Sawyer was born in Hebron, Ct. Oct. 9th, 1755. There he resided until his twelfth year, when he removed with his parents to the town of Orford, Coos Co., New Hampshire. Orford, now one of the most beautiful villages in New-England, was then a new place; the first white settler having arrived there only three years before. Of course, the Sawyer family were subjected to all the privations and hardships of a new settlement. Of these, the young man of whom we speak (for he was then young) encountered his full share, for the next twelve years. During this period, a Church was established in Orford, a minister settled, and Mr. Sawyer had become a hopeful subject of renewing grace. Of the particular exercises of his mind, at the time of his conversion, we are not informed. His subsequent life showed that the change was thorough and abiding.

It was during this period, also, that the war of the Revolution commenced; and in the year 1777, when only twenty-two years of age, Mr. Sawyer volunteered under Capt. Chandler of Piermont, to repel the advances of Gen. Burgoyne. He was at Saratoga, at the surrender of Burgoyne, and shared in all the rejoicings of that eventful day.

Having had but few advantages of school education up to this time, on his return from the army, Mr. Sawyer obtained the consent of his father (for he would do nothing without that) to repair to Hanover, and enter upon a course of study. Dr. Wheelock's school at Hanover was now in its infancy, having been chartered as a College only a few years. It offered few attractions or advantages to studious young men, yet it was the best which that part of the country afforded; and Mr. Sawyer made the best use of the

advantages he had. He entered Dartmouth College in 1781, and graduated in 1785. His class consisted of twenty young men; among whom were several who afterwards distinguished themselves as ministers of Christ. Among the most distinguished were the late Dr. Parish of Byfield, Dr. Kellogg of Portland, Timothy Dickinson of Holliston, and Mase Shepard of Little Compton, R. I.

On leaving College, Mr. Sawyer had no hesitancy as to his future course of life. He had, years before, consecrated himself to Christ, and he felt bound and inclined to devote himself to the great work of preaching the gospel. He studied theology for a time with Pres. Wheelock, and for a longer time with the late Dr. Spring of Newburyport, and commenced preaching within a year after leaving College. He preached his first sermon in Orford, the place where he had been brought up, and was earnestly invited to settle there; but not feeling fully competent to take upon himself the responsibilities of a pastor, he deferred, for a time, acceding to the request. Having preached in different places for nearly two years, he returned to Orford, and was ordained pastor of the Church, in October, 1787. He made it a condition of his ordination, that the Church should relinquish a practice, which had been continued from its first organization, viz: that of baptizing children on, what was termed, the half way covenant.

It is evidence of the unexceptionable character of Mr. Sawyer in his earlier years, that he found so much favor in the place where he had been educated. He was an exception in this respect to the general rule, that "a prophet is not without honor, save in his own country."

Mr. Sawyer continued in the ministry

at Orford about nine years, when he accepted a call to become pastor of a Church in Boothbay, Me. Previous to his installation, the Church at Boothbay had been Presbyterian; but at his suggestion, the form of organization was changed, and it became Congregational.

Mr. Sawyer continued at Boothbay about ten years, when, at his own request, he was dismissed, and removed to New-Castle. His object in going to New-Castle, seems to have been two-fold; first, that his children might have the benefit of instruction at the Academy; and secondly, that he might be more at liberty to itinerate, and "do the work of an Evangelist," in the more destitute parts of Maine. From this period, his labors as a Home Missionary commenced; in the prosecution of which he travelled, in all directions, through the forests, and among the new settlements of Maine, feeding and comforting the scattered people of God, and urging sinners to become reconciled to him.

About fifty years ago, Mr. Sawyer first came to Bangor, and established himself there as preacher and school-master, with a promise of two hundred dollars a year for his support;—a promise which (owing to political hostility) the fathers of the town declined to fulfil, but which was made up to him by the efforts of individuals. At this time, there was a great mortality in and around Bangor, so that he was called to attend more than a hundred funerals, in the course of a year.

There was no Church or meeting-house in Bangor, when Father Sawyer first came there, nor for several years afterwards. Indeed, there was very little appearance of religion in the place. The writer of this once heard him say, in the pulpit of the first Church in Bangor: "When I first preached here, I knew but one person, within two miles of this place, who gave me any evidence of being a true Christian."

But his ministry in the Penobscot region was not a fruitless one. Though there

was no Church in Bangor, there was one in what is now Brewer, on the opposite side of the river; and we are told that he received sixty persons into this Church, and baptized thirty children, in one day. Here must have been the first revival of religion that was ever enjoyed in this section of country.

More than forty years ago, Mr. Sawyer removed his family to Garland, a farming town about twenty miles from Bangor, where he engaged in his favorite work of preaching and teaching, and, except at some short intervals, Garland has been the home of the family ever since. His wife was Rebecca Hobart of Plymouth, Mass. She died twenty-two years ago, at the age of seventy-six. Mr. Sawyer died October 14th, 1858, at Bangor, aged *one hundred and three years and five days*! His funeral was attended on the Sabbath following, by an immense concourse of people. Not less than three thousand persons passed, one after another, by his coffin to take their last look of his venerable form. His remains were interred, the next day, beside those of his wife at Garland, there to await the resurrection of the just.

In looking back on the life of Mr. Sawyer, or perhaps we ought to say, and to have said all along, *Doctor Sawyer*; (for, at a late annual meeting, the Trustees of his Alma Mater very appropriately conferred on him the degree of Doctor of Divinity) the first thing that strikes us is his *great age*. In this fleeting, dying world, we look with wonder upon a man who has outlived three entire generations,—almost half the time since New England was settled; whose memory reaches back to the days of Whitfield, of President Edwards, and of the old French war; who has seen what are now some of the most thickly settled parts of New England covered with dense forests, and inhabited only by savage beasts, and savage men. We wonder at the tenacity of life thus exhibited; "that the harp of thousand strings should keep in tune so

long." We wonder the more at this, in the case of Dr. Sawyer, because his life was an unquiet one—full of stirring and often painful incidents—filled up, to a great extent, with toils, anxieties, exposures and hardships. Let us learn from this and similar cases, that so long as God has a work for us to do, he can sustain us to perform it; that, till we reach the limit he has assigned us, we are immortal; but that, so soon as we touch that fated limit, we live no longer. Though some of the old patriarchs lived almost a thousand years, they died. Though Father Sawyer lived 103 years and five days, he too has gone. And when we reach the bound which God has set us, we shall go also. O let us be ready! The Lord prepare us for that day!

In contemplating the character of Dr. Sawyer, it is evident, first of all, that he was a man of *high aims,—of enlarged and comprehensive views.* He was so, naturally; else, at the age of twenty-four, and in face of the most appalling hindrances, he had never left the paternal home, and encountered the difficulties of acquiring a public education. Why did he not content himself, like many others of his own age, to dwell among the stumps and log cabins of Orford; break up a piece of new land, and make for himself a farm; and enjoy the comforts of quiet, rural life? He might have been useful and happy in this way. Undoubtedly he would have been. But he aimed at something higher. His mental instincts admonished him that he was made for something more than this. He loved his country,—loved his race; and he felt constrained to attempt something to elevate the one, and bless the other.

We have said that the aims of Dr. Sawyer were *naturally* high. But when these views and aims had all been sanctified by the grace of Christ, and consecrated to the purposes of His cause and kingdom, he was impelled by a new and noble motive to "expect great things," and "attempt great things." Now he must do val-

iantly for Christ. He must labor earnestly for the advancement of his kingdom. His field was *the world*; and the world must, if possible, be made to feel his influence, and become the better for his having lived in it.

Dr. Sawyer was a *laborious* man; and his labors, in general, were wisely directed. He did not attempt to do impossible things,—things away off in the fields of romance, where "distance lends enchantment to the view;" but, like Nehemiah's builders, he labored "over against his own house." He studied to know what might reasonably be expected of *him*; what good could be done by such a man as *he* was, in the sphere of life in which he was called to move; and this good he attempted, with all his heart.

The public life of Father Sawyer fell at a most important period—at a *forming* period—when Christian churches and ministers began to wake up to a sense of their responsibilities, and all those good institutions were springing into life, which have for their object the conversion of the world to Christ; and there is scarcely one of them which did not find an efficient mover and helper in him. He aided in forming the *first* Missionary Societies—those which looked to the benefit of the new settlements in our own country. He was a pioneer in the *service* of these Societies; and in their service he labored more than fifty years—some three-fourths of his whole ministerial life. Under the direction of these Societies, and in connection with his worthy compeer, Father Sewall, he traced and retraced the wild woods of Maine, leaving scarcely a plantation unvisited, or a solitary dwelling where his face was not known. These journeys were commonly performed on horseback; and for nothing was he more remarkable than *punctuality in meeting appointments.* At one time, it became necessary for him to ride in a violent snow-storm. His friends admonished him not to go; but he would not desist. He ordered his horse and set out. After going

a short distance, he was compelled to return; and on being asked why he did not go on, he replied: "The weather is *too bad for the beast.*"

It was these visits to the destitute, more especially in the Northern and Eastern parts of Maine, which impelled Dr. Sawyer to think of increased facilities for furnishing a supply of faithful ministers. In connection with a few others, he early projected what is now the Theological Seminary in Bangor; procured a charter for it; collected funds, and got it into successful operation. From the first, he has been a Trustee of the Seminary; has attended most of its anniversaries, and other meetings of the Board; has watched over it with a paternal solicitude, and rejoiced in all the good which it has been enabled to accomplish. Long will the friends of the Seminary have occasion to remember Father Sawyer, as one of its first movers, its most efficient helpers, and its most steadfast friends.

Dr. Sawyer was the friend and patron, not only of theological education, but of education generally. He had been himself a teacher, as well as preacher; and he loved and honored the common school. He toiled, and talked, and exerted himself to the utmost to furnish a supply of pious and competent teachers to go among the new settlers of Maine, and instruct their children. Some years ago the writer of this met him in the porch of one of our churches, when he grasped my hand, looked me full in the face, and said: "Brother P., have you a drop of Pilgrim blood in your veins?" I told him I was a descendant of the Pilgrims, and hoped I had some left. "Well, then, do you not pity the poor children, who have none to teach them to read the Bible, and show them what they must do to be saved?" All who have been acquainted with him will remember that this was one of his favorite topics of conversation, on which he dwelt in the house and by the way, sitting down and rising up. His last public effort was to address a company of

Sabbath School children, which he did at considerable length, and with great pertinency; with a strength of voice and energy of action beyond that of most ministers in middle life.

Father Sawyer loved the Gospel ministry, and deemed it his highest honor to be an ambassador of Christ. He loved all the *duties* of the ministry, and engaged in them from the heart, as unto the Lord, and not to men. He loved and honored the Bible, and made it the study of his life. He could repeat no small part of it from memory; and when his sight and hearing had so failed, that he could no longer read it, he refreshed his soul by singing familiar hymns, and pondering and repeating the precious word of God.

Father Sawyer preached, not merely because he thought it his duty, but because he *loved* to preach. He loved to stand up on God's behalf, and publish his messages of warning and of mercy in the ears of guilty men. He preached as long as his limbs would bear him to the place of meeting. He preached several times, and with great earnestness, after he was a hundred years old.

No small part of the service of every Gospel minister is *prayer*; and woe to the man who finds himself in the place of a minister, who has no heart to pray. But Dr. Sawyer had a heart to pray. He loved to pray. He "prayed to God always, with all prayer and supplication in the Spirit." Almost his last audible words were words of prayer—confessing his sins, and crying to God for mercy.

Dr. Sawyer was in the habit of preaching, not only in the pulpit, but in the street, and from house to house. No person could be with him long without hearing words of instruction from his lips. Impenitent persons, especially, if they did not wish to be spoken to on the subject of religion, had no alternative but to avoid his presence. To his kind physician, who was not a professor of religion; while he was polite and thankful, as he was to every one, he often dropped words of

warning: "Remember, Doctor, it is not too late yet to seek an interest in Christ." "I thank you, Doctor, for all your kindness; and now don't forget heaven."

Dr. Sawyer was a great friend and promoter of revivals of religion. He prayed for them; he labored instrumentally to promote them; he rejoiced in them with a joy unspeakable and full of glory. The great awakening of the last year was the rejoicing of his aged heart. He saw it in a fulfilment of ancient prophecies, and believed assuredly that the fulness of the Gentile world was coming in.

In the summer of his hundredth year, Dr. Sawyer was invited by the town authorities of Hebron, Ct., his native place, to make them a visit. He did so. On the Sabbath after his arrival, he preached in the Congregational meeting-house, and in the morning, before service, he administered baptism to four children on the Green, before the Church. In his address to the people, he said: "A hundred years ago, or nearly, my father and mother brought me in their arms to be baptized on this very spot."

From Hebron, Dr. Sawyer went to New York to visit a grandson. While staying there, a company of ladies called upon him, and sang to him several hymns, to which he listened with great pleasure. When they were through, he rose and said: "Well young ladies, you have sung to me, and now I will sing to you," and striking up the old hymn, "Blow ye the trumpet, blow," he sang it through with a clear voice, and without hesitation or apparent difficulty.

During his stay in New York, Dr. Saw-

yer was visited by the venerable Dr. Gardiner Spring. It was while Dr. Spring was a child that Dr. Sawyer studied Divinity with his father, and often held little Gardiner in his arms. At the close of the interview, Dr. Spring kneeled down before the patriarch, and craved a parting blessing.

But we cannot speak further of the character and doings of this venerable man. He has gone from us here below—gone, as we trust, to brighter worlds. Yet his influence on the earth has by no means ceased. It still lives, and will long live, in his memory and example. It lives in those seeds of holy truth which he has scattered so widely over the land, and which, though long buried, may yet spring up and bear precious fruit. It lives, too, in the prayers of almost a hundred years, all garnered up in heaven, and yet to be answered on the earth. It is said of the blessed dead, who die in the Lord, that "they rest from their labors, and *their works do follow them.*" They not only follow them to heaven, and become the measure of their endless reward, but they follow them on the earth, in trains of good influences which they had started, and which may not cease till time is no more. It is thus that Father Sawyer, though dead, is yet alive. Though his literal voice is hushed in silence, he yet speaks, and will continue to speak, through the coming ages.

May we all be followers of him, as he followed Christ, and so be prepared to go and meet him, where days and years, ages and centuries, are all swallowed up in the eternity of heaven.

THE OFFICE OF DEACON.

BY REV. H. M. DEXTER.

THE account of the origin of this office is given in the sixth chapter of the Acts of the Apostles. It is there stated that "when the number of the disciples was

multiplied, there arose a murmuring of the Grecians [converts] against the Hebrews [converts], because their widows were neglected in the daily ministration,

[of alms.] Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the [preaching of the] Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over [set apart to] this business. But we will give ourselves continually to prayer. And the saying pleased the whole multitude: and they chose Stephen, a man full of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid their hands on them," [in token of their consecration to this work].

Three things are here self-evident—viz:

1. That these seven were appointed to oversee the temporal affairs of the Church, and particularly its charities to its poor members.

2. That they were chosen by free suffrage of the Church.

3. That they were consecrated to their office by prayer and the laying on of the apostles' hands.

It is true that these seven are never called 'deacons' in the Acts, but only 'the seven;' but this appears to have grown out of the fact that the office was so familiarly known as not to need naming; as the apostles were called 'the twelve.' Paul writes (Phil. i:1.) to the saints at Phillippi, "with the bishops [pastors] and *deacons*." And, instructing Timothy, (1 Tim. iii:1-15) in regard to the qualifications of the officers of the Church, he says, "likewise must the *deacons* be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless." Here it is true that the specific duties belonging to the office, as established in the 6th of

Acts, are not named; but it is, obviously, because they were so commonly understood as not to require it, and so Paul—assuming that every one knew what was the function of a Deacon—proceeded to speak of the *qualifications* which ought to be possessed by him, to secure the due discharge of the duty of his office.

It does not appear that the Scriptural office of a Deacon included the idea of giving spiritual instruction.¹ It is true that Stephen addressed the people on spiritual themes, (Acts vii:2-53), and that Philip preached and baptized, (Acts viii:12, 36, 40). But Stephen's address was not akin to a sermon, nor was there anything about it to indicate that, in virtue of being a Deacon, it belonged to him to preach. And Philip is expressly said (Acts xxi:8) to have been an 'Evangelist;' which would imply that he had received the preaching office in addition to his Diaconate. Or if it be insisted that both he and Stephen preached when they were simply deacons, we think it would be a fair reply to urge that, if they did so, they did it in virtue of their Christianity, and not of their Deaconship. That was a time when the entire membership of the Church went everywhere preaching the Word.² And we think the facts—that their appointment was expressly and solely for another purpose, and that Paul, in writing of their needful qualifications, makes no mention of the ability to preach—settle it that they were not intended to be preaching officers.

It has been urged by Mosheim, Kuinoel, Olshausen, Meyer, Whately, and others,

¹ Ignatius calls them "ἑρμῆας καὶ ποταῖς διακονοί"—deacons of meats and drinks. (Epistola ad Trallianos, II.)

² "Primum enim omnes docebant, et omnes baptizabant, quibuscumque diebus vel temporibus fuisset occasio; nec enim Philippus tempus quaesivit, aut diem quo eunuchum baptizaret, neque junium, interposuit," &c.;—at first all taught, and all baptized, on whatever days and times there was opportunity; nor did Philip seek for a time or a day in which he might baptize the eunuch, nor did he require previous fasting, &c. (Hilary of Rome, Opp. in Ephes., Tom. II.)

that traces of the Deaconship are discoverable in the fifth chapter of the Acts, and that this election of the seven could not have been the origin of the office. They think that the "young men" who carried out the bodies of Ananias and Sapphira were deacons. And they refer to Luke (xxii: 26) and 1st Peter (v: 5), where the same word (*νεώτερος*) is used, with apparent reference to some permanent office like that of the Deaconship. But Davidson, (*Congregational Lecture, 13th Series*), has sufficiently shown that this is a mistake, and that the natural reference is merely to those who are young and active, and therefore more likely to proffer their assistance.

In the speedy corruption that came in upon the early Church, the Diaconate became perverted, with every thing else, and was elevated to a sub-ministry, and, to this day, the hierarchal churches have made their deacons the third order of the clergy. The Puritans rediscovered and reintroduced the office as it was understood by the apostles and Primitive Church. John Robinson, (*Works Vol. 2, p. 364.*) in answer to Bernard's invective against those who separated from the English Church, says: "you want [i. e. you lack] the office of Deaconship, which Christ hath left by his apostles for the collection and distribution of the Church's alms, and have entertained under the true name, a false and forged office of half priesthood, perverting and misapplying to the justification of it, such Holy Scriptures as are left for the calling and ministration of true and lawful deacons in the Church of Christ; so is there not that care for the bodily welfare one of another amongst you in any measure, whereof you boast." Hooker (*Survey of the Summe of Church-Discipline. 1648. Part 2. p. 35*) says, the office of a Deacon "is to attend tables, that hath nothing to do with Pastor's or Doctor's place, either of preaching or administering Sacraments. But this is to attend tables, (Acts vi: 5). If any man shall say, they may attend both:

the practice and profession of the Apostle will confute and confound such a conceit. Acts 6. *We will give ourselves to the word and to prayer.* They conceived and concluded, they could not do both, but they should wrong both. If the Apostles, who were extraordinary persons, could not, shall men of ordinary abilities be sufficient to undergo both?"

John Cotton (*Way of the Churches of New Eng. 1645, p. 38*) says, "Deacons therefore wee reserve in our Churches, but without distinction of pre-eminence of some of them above others: much lesse over the ministers and elders: neither doe wee imploy them about the Ministry of the Word, and to prayer, and to serve tables also; and therefore the worke which the Apostles laid doſſine, and which the deacons were elected and ordained to take up, was the serving of tables, to wit, the serving of all the tables which pertained to the Church to provide for, which are the Lord's Table, the tables of the ministers (or elders) of the Church, and the tables of the poore brethren, whether of their own body, or strangers," &c. Cambridge Platform (Chap. vii: sec. 3, 4) says, "The office and work of a Deacon, is to receive the offerings of the Church, gifts given to the Church, and to keep the treasury of the Church, and therewith to serve the tables which the Church is to provide for; as the Lord's Table, the tables of the ministers, and of such as are in necessity, to whom they are to distribute in simplicity. The office, therefore, being limited unto the temporal good things of the Church, it extends not to the attendance upon, and the administration of, the spiritual things thereof, as the Word and Sacraments, and the like." Such, for substance, has been the understanding of the New England Churches to the present time.

Dr. Hopkins says (*Works, Vol. 2, p. 82*), "There are other officers in the Church, called deacons, who have the care of the temporal worldly concerns of the Church," &c. Dr. Dwight says (*Works, Vol. 5,*

Ser. CLV.), deacons were intended, "in various respects, to be assistants to ministers," and argues that in the absence of the Pastors, they should be moderators of the Church. Dr. Woods (*Works, Vol. 3, Lec. CXXII.*), takes much the same view; which may be considered the general understanding of the Congregational churches of the present time. The only practical difference of sentiment of which we are aware, is in regard to the tenure of the office; some churches having introduced an abbreviated term of one, three, or five years; while the majority elect for life. Scripture, at first glance, seems to favor the latter course, yet there is no precept in regard to it, nor even any *certainty* that 'the seven' were chosen for life, or served for life. The weight of *precedence* is decidedly with those who would elect for life, yet, on our first principles, it must be left for each Church to decide whether, in its own case, reasons exist for wisely departing from the old path, in this respect.

It was formerly customary to induct newly elected deacons into office by a special solemnity of ordination, and the record of the 6th of Acts was appealed to in proof of its propriety and necessity. Cambridge Platform recommended such a course, yet added that if the Church had no Elders, the ceremony might be performed by "brethren orderly chosen by the Church thereto." To this it has been objected¹ that it is by no means certain that the Apostles, in laying their hands on the seven, meant anything like what we understand by ordination, inasmuch as it was a custom which had come down from the earliest ages, to lay hands on one for whom prayer was offered. And, as a matter of fact, the custom has extensively fallen into disuse.

¹ The reader who desires to see a brief, yet thorough discussion of this matter, is referred to a very able "Report," presented to the Essex Street Church in Boston, May 19, 1843—understood to be from the pen of Rev. Joseph Tracy—which is published in the Appendix of Punchard's "*View of Congregationalism*," Edit. of 1856.

The question may occur, in this connection, what was meant by Paul when he said (1 Tim. iii: 13.) that "they that have used the office of a Deacon well, purchase to themselves a good degree and great boldness in the faith, which is in Christ Jesus." This has often been cited in proof that the Diaconate is the lowest round of an official ladder on which 'the good degree' is some higher place. The word (*βαθμὸν*) translated 'degree,' may mean either an advance in official position, or in personal character, happiness or influence. And all which it necessarily suggests is that the Deacon who exercised his office well would secure, in some way, an increase of some good thing, connected with great boldness in the faith. The best commentators consider the sense exhausted by the interpretation, that the good Deacon will secure additional respectability and influence in the Church, and a higher expectancy of blessedness beyond the grave. (*Vide Kendrick's Olshausen, Vol. VI., pp. 77-80.*)

It is in place here to add a word in reference to the passage (1 Tim. iii: 11,) which is often supposed to refer to deacons' wives. This is translated "even so must their [deacons'] wives be grave," &c. It literally reads "even so must *the women* be sober" (*γυναῖκες ὡσαύτως σεμνὰς*). It is obvious that the Greek makes no direct reference to deacons in connection with these 'women.' Cotton Mather said, (*Rat. Dis.*, 131,) "'Tis often inquired, when deacons are chosen, whether their wives are such as directed; but there is a mistake about the meaning of the text in 1 Tim. iii: 11. It is *gunaikeis*, women; i. e., the deaconesses, or widows; and there is not one word about deacons' wives, any more than the pastor's." Owing, probably, to the peculiar seclusion imposed upon Eastern females, which might have made it difficult, or impossible, for the deacons to perform the functions of their office among the sisters of the Church, there appears to have been a class of female officers elected to the same work,

called 'deaconesses.' Phœbe (Rom. xvi. 1.) is supposed so have been a deaconess. So Paul (1 Tim. v : 9-15,) seems to refer to the same office. And Cotton Mather was probably right in his conclusion, that

the passage under consideration alludes to them, or, at all events, does not allude specifically to the deacons' wives, as—in the common version—it appears to do.

THE CONGREGATIONAL LIBRARY ASSOCIATION :

ITS ORIGIN AND OBJECTS.

BY ITS CORRESPONDING SECRETARY.

IN the words of its first Annual Report, "this institution originated in a conviction that the interests of Congregationalism and of Christianity in general, would be advanced by collecting into one accessible place whatever printed or manuscript memorials of the New England Fathers are yet extant, and also such documents of the present age as will be of historical value in the ages to come." Although individuals had thought on the subject, and had even gone so far as to put their thoughts before the public, it was not till 1851, that this conviction first worked itself out in the form of an associated effort among the Orthodox Congregationalists of New England. The almost stupid indifference with which they had regarded the destruction that was coming upon the books, pamphlets, manuscripts, records, and whatever else might serve to illustrate the character and achievements of their world-renowned fathers, is truly amazing, as we now look back upon it. A few names like those of Cotton Mather, Gov. Hutchinson, Thomas Prince, represent the individuals—scarcely more than one in a century—who had laid this subject to heart, or taken any pains to arrest this ruin. And there was a corresponding ignorance and misconception among the mass of our people, respecting the practices and principles of the Puritans—a condition of things sufficiently humiliating, to say nothing of the loss which morality and religion suffered therefrom. Whenever a historian, or politician, or writer of a newspaper paragraph was

pleased to traduce their piety by calling it bigotry, and to inform us that their heroism did not spring from their religious faith, but shot up in spite of it, we, who claim to hold the same faith, unable intelligently to contradict it, were fain to accept the assertion in respectful silence,

"—— And only wish,

As duteous sons, our fathers were more wise."

But on the 5th of February, 1851, a few earnest minds came together in Boston, to compare views on the subject, and see if nothing could be done to change this condition of things. The result was, the appointment of a committee to draft a plan of associated action, which, on the following week, (February 12,) was adopted as the Constitution of the *Congregational Library Association*. Among the foremost of these few earnest minds was the late Prof. Bela B. Edwards, whose "Memoir" by Prof. E. A. Park, prefixed to his "Writings," contains the following testimony of the lively interest which he took in promoting it. Referring to the examination he made of the Red Cross Library, on his visit to London in 1846, his biographer says, "After making an accurate survey of its various objects, Mr. Edwards resolved to propose a similar institution to the Congregationalists of New England." With this view he published in the *Bibliotheca Sacra* a detailed plan of such a Library, and the reasons for its establishment. "The proposal attracted the notice of some opulent laymen. Hon. Samuel T. Armstrong exerted himself in its favor, and in his last con-

versation with Mr. Edwards expressed his hope and belief that the Old South Church of Boston would aid the enterprise liberally. After Governor Armstrong's death, Mr. Edwards, in connection with a friend, proposed the formation of the Congregational Library Association, with the hope that such a Society might execute his favorite plan." [Vol. I. pp. 259-271.] Were he with us today he would say that the result as far exceeds the hopes then cherished, as it comes short of the possibilities now seen.

During the first two years the membership was entirely clerical, and was confined to Boston and its vicinity,—having for its object not only the founding of "a Library of books, pamphlets, manuscripts, and whatever else shall serve to illustrate Puritan history and New England theology," but also the cultivation of "sacred literature, systematic Theology and History, both of the Christian Church in general, and of the New England churches in particular." After various changes in the working of the system, it gradually became apparent that, with some other slight modifications, the essential idea was capable of indefinite expansion, and was quite too important to be longer restrained within so narrow a sphere; that a bond of Congregational union might be formed on this basis among our widely dispersed members, both ministers and laymen, which would have the two-fold effect of joining them in closer ties of amity, and of attaching them to "the old paths"—"the good way"—in which their fathers walked and found "rest to their souls."

Into these views the Pastoral Association of Massachusetts—then thirty years old, and of unabated vigor—entered heartily, and proposed to lay aside its clerical constitution, that it might be merged with the other, in this new and extended organization. By the concurrent action of both bodies the subject was given in charge to an able committee, May 5, 1853, who, soon after, reported in favor

of a reconstruction on the plan above named. In accordance with that report, and pursuant to a notice publicly given, a large number of ministers and other gentlemen, representing all the New-England States and many other parts of the country, convened in the Old South Chapel, Boston, on the 25th of May (Anniversary week) and with great unanimity formed the present CONGREGATIONAL LIBRARY ASSOCIATION. The name which the committee had proposed for the re-organized body was "The American Congregational Union," as more expressive of the wider sphere which the enterprise was henceforth to fill. But inasmuch as, before the set time for consummating the act arrived, it was found that another Association of that name, similar in some of its features, though entirely different in its leading objects, had been formed at New York, there was a cheerful return to the original name, with the calm persuasion that, whatever title it might take, its *achievements* would determine its character and scope. To these, therefore, the public must look for the true idea of the Congregational Library Association.

An Act of Incorporation was obtained from the Legislature of Massachusetts, bearing date April 12, 1854, which, with an addition, passed April 14, 1856, authorises the holding of real and personal estate to the amount of \$300,000, in furtherance of the objects of the Association.

The membership of the body—"composed of ministers and laymen connected with the Orthodox Congregational denomination, paying each one dollar," [See Art. III., Constitution]—already exceeds two thousand, with a continual increase; and they are distributed over twenty-one States and Territories of our Republic, besides a considerable number in the neighboring British Provinces. The fraternizing, harmonizing, co-operating influence exerted on the Denomination, thus held in brotherhood by no ecclesiastical ligaments, but by affinities springing from a

common faith and a common ancestry, is not the least important result to be looked for. It is the same influence, in kind, that follows us forth from the old hearth-stone and family altar of our childhood's memories; and, strange to tell, gets the faster hold of us, the farther we go from that hearth-stone and altar.

The Library, at the present time, contains about 5,000 bound volumes, 16,000 pamphlets, more than 1,000 manuscripts, and a small collection of portraits, with a sufficiency of newspapers, magazines, quarterlies &c., to constitute a respectable reading-room. Nearly all of these are donations or deposits from members; for the funds of the Association do not yet allow the accomplishment of what has been designed, in this and other departments of effort. While these collections are all valuable, not a few of them are rare, and of great intrinsic worth, as will be shown by occasional notices in the Bibliographical department of this Journal. Probably there is no place in New England where *statistical* information—particularly such as relates to the Congregational churches—can be found in equal fulness; for, in addition to its own appropriate store, it has also, on deposit, the entire Library of the American Statistical Society; and both are constantly receiving accessions.

The written exercises at the Quarterly meetings, and also the Annual Discourses in May, afford fine opportunities for exploring old paths, and recovering lost treasures, and establishing the truth or falsity of opinions put forth in our times on men and things of other days, as well as for discussing matters pertinent to the present wants of the Denomination. Some valuable contributions have thus been made to the common stock of knowledge, which will be given to the world in occasional volumes, as such materials and the means of printing them shall accumulate; for, in developing the various objects contemplated, the press will be an essential auxiliary.

But the great achievement of the Congregational Library Association, thus far, is the purchase of a building on Chauncy street, Boston, to be used, (or rather to be displaced by another and larger, which shall be used) First, as a safe place of deposit for the Library and its appurtenances: Second, as a Congregational Home, where the scattered members of the family may occasionally meet, as around the old ancestral fireside, for consultation on matters of common or special interest: Third, as the head-quarters of Benevolent Societies, centering in Boston, whose offices will thus be brought under one and the same roof, to the great convenience of the public, as well as their own; and last, though not least, as a source of income for carrying out the designs of the Association, without calling yearly on the public for aid; as an institution of this kind cannot do. It is an ascertained fact, that the rents now paid into private pockets for office-room by those Societies only which have expressed a wish to be thus accommodated, are equal to the interest on \$100,000. The ownership of such a building (in other respects a necessity,) becomes, in this view of it, an *endowment*; and will answer the additional purpose of a *monument*, in honor of men and women more worthy of such honor than the heroes of Bunker Hill. Every brick, every granite block, in the walls of this edifice, as its object becomes known to the public, will remind the passer-by of Christian heroes, "whose faith, and hope, and mighty deeds," had more to do in giving birth to our great Republic, than the battles of the Revolution; whose godly examples and religious teachings, even now afford a stronger brace to the body politic than our fleets and armies; and which are capable of exerting the same conservative influence as far into the future as we are capable of transmitting them, through this organized agency.

The purchase of the late Judge Jackson's mansion house, together with 4,466

square feet of land, in the spring of 1857, for \$25,000, is universally regarded as a wise measure, in a business point of view, while its location in a quiet, yet central and thriving part of the city, renders it admirably suited to all the purposes for which it was bought. *But it is not yet paid for in full*; and the one great want of the Association at the present time is the means of lifting a mortgage, which absorbs quite too much of the income derived from the rooms let to various Societies in the house now occupying the site. This pressing want would be relieved at once if those benevolent individuals who intend to have their names enrolled on

the list of donors, and those pastors who will *hereafter* see that their congregations have the opportunity to make that "one collection," in aid of the object, which each congregation is expecting to make, would be pleased to do it *now*. The property being thus disencumbered of debt, and all the while enhancing in value, there would be no difficulty in replacing the present edifice with one of sufficient capacity to answer all the purposes originally contemplated, and to afford the means of accomplishing every object which the Association stands pledged before the world to accomplish.

JOHN NORTON'S "ORTHODOX EVANGELIST."

BY REV. JOSEPH S. CLARK, D.D.

WE propose to place on the pages of the Congregational Quarterly short historical notices of rare books, pamphlets, manuscripts, &c., new and old, which are found among the collections of the Congregational Library Association. This labor is undertaken not so much to gratify the curious, as to guide the enquiring—such as are investigating subjects, and may wish to know what helps are at hand. The fact that no catalogue of the Library has yet been printed renders a bibliography of this sort all the more needful. It will introduce the readers of the Quarterly into many a field, fragrant with flowers or abounding in fruit, which they might otherwise be long time in finding.

Preceminently deserving of such notice is the volume named at the head of this article, which came into the Library about a year ago as a donation from Mrs. Mary Choat, widow of the late Col. Choat, of Essex; once a part of Ipswich where the author preached before his settlement in Boston. From autographs found on fly-leaves and margins, the book seems to have descended through the entire line of her ancestry from Mr. John Cogswell, who settled there in 1635, as one of Mr.

Norton's earliest and ablest supporters in that part of the town.

Before examining the volume the reader may be interested to know something about its distinguished author.

Rev. JOHN NORTON was born May 6, 1606, at Starford, in the county of Hertfordshire, England; was graduated at Cambridge in 1623; left his native land on account of non-conformity in 1635, and came to Plymouth, where he was called to settle, as he was also at Ipswich. This latter call he accepted, and was ordained February 20, 1638. He was in high reputation for learning on the other side of the water, and not less so for piety, if we may accept the testimony of an aged clergyman, "that there was not more grace and holiness left in all Essex, than what Mr. Norton carried with him." On this side the water he stood among the foremost in that bright constellation of scholars that here illumined a wilderness. An influential member of the Synod, in 1637, he performed his full share in crushing out the Antinomian heresy; at the request of his brethren he replied in Latin, to the questions of the learned Appoloni-us, of Zealand, in 1645, which got him

great renown; he took a prominent part in the Synod of 1648, which formed the Cambridge Platform; and was appointed by the General Court in 1651, to refute the supposed errors of William Pynchon's dialogue on Redemption and Justification. At the dying request of Rev. John Cotton, of Boston, Mr. Norton was elected his successor, and, after long and earnest resistance from his Ipswich flock, he was transferred to that important post in 1656, which he filled with great ability till his death, April 5, 1663, at the age of 57.

The volume now to be noticed is in small quarto form, and contains 355 pages, with copious marginal notes, chiefly in Latin and Greek. The title-page, which, according to the taste of those times, is also, in some sense, a table of contents, reads thus:

"THE ORTHODOX EVANGELIST, or a TREATISE wherein many Great EVANGELICAL TRUTHS (not a few whereof are much Opposed and Eclipsed in this perilous hour of the Passion of the Gospel,) are briefly Discussed, cleared, and confirmed: As a farther help for the Begetting and Establishing of the Faith which is in Jesus. As also the State of the Blessed, Where; Of the condition of their SOULS from the instant of their Dissolution; and of their Persons after their Resurrection. By JOHN NORTON, Teacher of the Church at Ipswich in New England. 'For I determined not to know any thing amongst you, save Jesus Christ, and him crucified'—1 Cor. 2: 2. Moreover, I will endeavour, that you may be able after my decease, to have these things always in remembrance—2 Pet. 1: 15. LONDON, printed by John Macock, for Henry Cripps and Lodwick Lloyd, and are to be sold at their shop in Pope's head Alley, near Lombard Street. 1654."

It is the general impression, we believe, that the Puritan Divines who settled New England, though foremost in constructing an ecclesiastical system, never elaborated a system of theology, but took John Cal-

vin's as an all-sufficiency for that matter; that the nearest approach to any such thing, before the time of Edwards, was President Samuel Willard's huge folio of 250 lectures on the Assembly's Shorter Catechism, which Dr. Wisner, in his History of the Old South Church, Boston, (p. 14,) calls "the first body of Divinity, and the first folio ever printed in this country." It may have been the "first folio;" but if by "body of Divinity" be intended a systematic statement and logical proof of the great doctrines of Christian theology, we think that this "Orthodox Evangelist" is deserving of that title, as will appear from the following "Table of Chapters," printed in the end of the volume:

- I. Of the Divine Essence.
- II. Of the Trinity.
- III. Of Christ.
- IV. Of the Decree.
- V. Of the Efficiency of God.
- VI. There are certain preparatory works coming between the carnal rest of the soul in the state of Nature, and effectual Vocation.
- VII. What are the principal heads whereunto the substance of preparatory works in the full extent thereof may be referred.
- VIII. Whether there be any saving qualifications before the grace of faith, viz: any such qualification whereupon salvation be certainly promised unto the person so qualified.
- IX. Of the first object of saving faith.
- X. Saving faith is the effect of free saving grace, that is, of grace flowing from God according to Election, and from Christ according to Redemption, viz: as the Redeemer and designed head of the Elect.
- XI. What is the first saving gift actually applied unto an elect soul?
- XII. The soul is passive in Vocation.
- XIII. Of the union of the believer with Christ.
- XIV. Of Justification by faith.
- XV. Of the state of the blessed, where:

Of the condition of their souls from the instant of their dissolution; and of their persons after the Resurrection."

These heads of doctrine, so methodically arranged, do certainly disclose the outlines of a theological system. Of what practical type and texture it is, (for none of our present "schools" were then founded) may be inferred from a mere announcement of the numerical divisions, in any one of these chapters. Take the 5th, for example, "*Of the Efficiency of God*," which happens to be the first that occurs, on opening the volume at random. One is struck with the numerous, yet natural and nicely developed branches into which the theme ramifies under the elaborate treatment of the writer, thus:

"In the disquisition of this subject consider:

1. What the efficiency of God is.
2. The distribution thereof.
3. What the concurrence of the first cause with the second is.
4. The necessity thereof in respect of the second cause.
5. The manner of it.
6. The chief objections against,—
 - (1) The all-efficiency of God.
 - (2) The all-governing Providence of God.
7. The use of this doctrine."

The foregoing is a fair specimen of the general heads into which each chapter is divided. The subdivisions are numerous, but clear and logical. Take this again as an illustration.

1. "As God, before time, by one free, eternal and constant, immanent act, decreed the futurity of all things, so God, in time, by many transient acts, doth exactly execute the same,—(to wit.) only what he did decree, all that he did decree, and according as he did decree." Each of these points illustrated in a few terse sentences, shows what the divine efficiency is, as that term is understood and employed by the writer.

2. It is "distributed into, (1) Creation; (2) Providence;" and this last again is

divided into, (a) "Upholding the creature in its being, virtues, and actions; and (b) Governing thereof." This government moreover, is conducted by a "rule" which constitutes "the law of nature," or "the moral law," according as the creature to which it is applied is "unreasonable or reasonable." "In the government of the unreasonable [i. e. irrational] creature, three things are to be observed: first, an obediential power; second, the impression of the will of the Creator concerning the creatures, stamped upon them from the beginning; third, a propenseness of nature, which is a principle to do according to that law of nature," and called inclination or instinct, as the creature is inanimate or animate.

3. "The concurrence [concurrence] of the first cause with the second, is an external transient influence of God upon the creature in time, exactly answering to the decree of God before time, moving upon, co-working with, and assisting of the second cause to its operations." The one is to the other "as the first mover is unto the inferior orbs; as an impulse, thrust, or put on, is unto a round body, of itself propense to roll; as the nurse's lifting the child up the stairs, is unto the child inclined to go up; as the wind is unto the vessel under sail, and ready upon the motion of the stream to launch forth; as light is to an open eye, yet in the dark."

4. "The necessity of the concurrence of the first cause with the second in the operations thereof, appears thus:— (1) All creatures depend upon God in respect of their being, conservation and operation; (2) From the perfection of the first cause; (3) It implieth a contradiction that the creature should be able to act without dependence upon the Creator; (4) As the conserving influence of God is unto the conservation of the creature, so is the assisting influence of God unto the operation of the creature," i. e. absolutely indispensable.

5. The "manner" of this concurrence

is shown under four heads;—(1) "It foregoeth the operation of the second cause in order, though it be together with it in time; (2) It is by way of co-working with the second cause—as the second can not produce an effect without the first cause, so the first cause will not produce it without the second cause; (3) The concurrence of the first cause with the second is immediate," [i. e. as subsequently explained, "so as nothing is interposed;] (4) "The first cause so concurrereth as it determineth the second cause in its operation." This last is proved by these three considerations; (a) The efficiency of God is adequate to his decree; (b) "There can be but one absolute determiner;" (c) "If the operation of the second cause were not absolutely determined by the decree, God might suffer disappointment."

6. Under the head of "objections against the all-sufficiency, and all-governing Providence of God," five of the most gnarled and knotty are stated with great fairness and force, but only to be the more thoroughly refuted. There is not space in this brief notice to insert these objections or their answers. They constitute the largest division of the general subject, and develope a logical acumen seldom surpassed. The reader will find himself greatly pleased, as well as improved, by following this champion of truth as he clears the field of sophisms, troop after troop, and plants an impregnable fortress at this point and that, for its future defence.

7. The doctrine of divine efficiency finds its "use" as "an antidote against many pestilent errors" and also as "a principle whence we may deduce many precious truths." Among the errors that it guards against, are, (1) "Atheism;" (2) "Epicurism;" (3) "Stoicism;" (4) "The belief in Fortune;" (5) "Libertinism;" (6) "The doctrine of the Jesuits;" (7) "The doctrine of the Arminians." Among the "precious truths" deducible therefrom, are such as these: that "God's

decree is the rule of his efficiency," that "God's efficiency is answerable unto his decree;" that "the second cause acts, and doth its actions as properly, really, and formally, as if (upon a supposition, which yet is impossible) there were no first cause;" that "the first cause acts, and doth all things as properly, and really, as if there were no second cause; that whatever dark aspects the government of God presents, "so much hath he revealed, as that he who believeth, and walketh according to the rule, need not be afraid of his secret will. Both the decree, and the execution thereof (though yet unknown as touching infinite particulars) are for him, not against him."

The book abounds in gems of thought tersely expressed—fitted to point an argument, or furnish a motto. The compliment which John Cotton pays to the author's style, in his preliminary address "to the judicious Christian reader," is richly merited. "Moreover, says he, (after praising the "exactness of the matter") "that which *adorneth* the exactness of the matter of this discourse, is, pithy brevity, compacting as many things as words together." And he adduces the following singular, but highly significant illustration of the practical power of such a style of writing. "The schoolmen (though they be none of the soundest divines) yet of late years, have crept (for a time) into more credit amongst schools, than the most judicious and Orthodox of our best new writers (*Luther, Calvin, Martyr, Bucer,*) and the rest; and their books were much more vendible, and at a far greater price. But what or wherein lay their preëminence? Not in the light of divine grace (whereof most of them were wholly destitute;) nor in the skill in tongues and *polite literature*, (wherein they were *barbarians*;) nor in their deeper insight into the holy Scriptures (in which they were less conversant, than in *Peter Lombard* and *Aristotle*;) but in their rational disputes with *distinct solidity and succinct brevity.*"

But perhaps the most remarkable fact which this old volume discloses to the present generation, is, that there was a generation here once who could actually read a work of such profundity with edification and profit. That this was the case is presumptively evident from the author's testimony concerning his own people, whose mental capabilities he had doubtless ascertained in the course of a fourteen years' ministry among them. In his prefatory address to "The Church and inhabitants of Ipswich," for whose spiritual benefit the treatise was more particularly constructed, he says, "Men need strong meat, as well as babes need milk; though he who is but a babe hath not the knowledge of a man, yet babes rest not in being babes. I have endeavored to say something that might entertain the stronger, yet so as (I hope,) I have scarce said anything that weaker capacities may not with due attention attain unto." So far as this was true of the Ips-

wich people, it was probably true of their neighbors also—the population generally, who were then planting these New England towns. And the book itself gives internal evidence in support of Mr. Norton's testimony; for while it shows no signs of ever having been in the hands of a minister, or out of the family with whom it was found, the corrections made in its blundering typography, and other pen-and-ink traces on the margin of leaves, plainly denote attentive reading. Certainly "there were giants in those days,"—not among the ministers and magistrates only, but among the common people—intellectual giants; or an edition of such an abstruse and deeply metaphysical treatise on Christian theology would never have been published; or if published, could never have been sold, "as a help for the begetting and establishing of the faith" among the inhabitants of a country parish.

AMERICAN CONGREGATIONAL STATISTICS FOR 1858.

BY REV. ALONZO H. QUINT.

"I have again numbered Israel," wrote a clergyman, on sending the statistics of his church, "but by what authority I know not, nor whether it will expose me to the divine displeasure." Whether our annual denominational numberings—now finished—shall expose us "to the divine displeasure," depends upon the motives which have prompted us and the use we make of the figures. If it is to minister to our denominational pride; or to take to ourselves the credit for our increase; or to cause reliance upon man instead of God; or to allow us to feel that numbers may take the place of personal activity, we have sinned. But if it be done with a desire to praise God for what he has done for us; to ascertain what the Cause can rightfully ask of this organized army; to mourn over the poor results

achieved by so many thousands of believers, as to pecuniary contributions, ministerial supply, conversions of sinners; to see in what part of the broad field the laborers need help, and where "waste places" need to be occupied; if we always bear in mind that these *figures* represent *souls*, and their varying positions signify the changing relations of immortal spirits, then we do well to number our churches. Nor is it unwholesome, but a matter greatly to be desired, that Congregationalists cultivate a denominational (not sectarian) spirit; that they cherish such an *esprit du corps* as shall make their name a definite term, expressive of a definite meaning, and give form, shape and life to distinct denominational plans in all departments of religious activity; while at the same time, they will fight no

less boldly, nor stand side by side less harmoniously with other parts of the great army of believers, for having their own officers and discipline.

But any alarm as to an exact enumeration is needless; no *such* census yet exists. A melancholy approximation is all that can be had as to the condition of the denomination. To this unhappy result various causes contribute: Our scattered churches send their statistics through State organizations, and in several States no such organization exists; where such do exist, that attribute, of which a learned Divine says original sin consists, renders great numbers of Pastors and Clerks remorselessly negligent; when reports are made, they are often as definite as the weather predictions, covering a whole month in the Almanac, "expect—foul—weather—about—this—time;" it is a melancholy fact that not a few Pastors know less as to how many souls they have covenanted to watch over, than as to the state of things in Borriboola-Gha. When we add the fact that churches are not seldom reported, without even the statement of the fact, in other than their own States; that there are a large number of churches unconnected with Associations or Conferences; that in several States our churches are mixed up with Presbyterianism, on that "self-denying ordinance" of Congregationalists, the "Plan of Union," it is sufficiently evident that the ascertaining of our numbers, either of churches or members, is a "Pursuit of Knowledge under Difficulties."

The following digest, therefore, while evidence of good intentions, must not be

honored as infallible. Taking the statistics of the various State bodies as the groundwork, we have estimated the unreported churches from their last previous (or successive) reports; have transferred reported churches from States where they do not belong to States where they do belong; have sorted out Presbyterian churches in all known cases; have re-footed up the bulk of the statistics, and corrected the errors thereby discovered; have corresponded with various well-informed people, and have exercised our own knowledge by way of modification, in all cases where we were gifted that way. The differences from the published results which thus appear, the errors which may still exist, and the great imperfections herein exhibited, may be attributed to the sadly chaotic state in which our statistics are annually presented to the public; of the statistical merits or demerits, and of the remedy for the latter, we propose to say something at another time.

The MAINE Conference Minutes (which stand at the head, a model, as a historical document,) furnish its statistics in excellent shape, although the summary is defective in two or three particulars. Supplying the wanting columns, transferring a N. H. Church to the N. H. tables, and sending another Church home to New Brunswick, we find 242 churches, organized into 14 County Conferences, which are composed of both clergy and laymen as they ought to be, and united into a General Conference, whose statistics for 1857 and 1858 compare as follows:

CHURCHES.					MINISTERS.			
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
1857	89	96	53	238	89	72	46	207
1858	89	98	55	242	89	76	36	201

CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.	
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	4,525	9,608	16,648	2,466	452	243	695	265	294	23	582	205	256	18,672
1858	4,924	10,481	17,699	2,537	1,407	478	1,885	294	550	45	889	689	311	19,425

Showing a net gain of 4 churches, 1054 members, 753 in the Sabbath Schools,

and an excess of 1190 in the additions in 1857-8 over those in 1856-7, a partial exhibition of the result of recent revivals.

"Males" and "Females" are but partially reported, but we insert the figures to show the proportion of one to the other. The columns of "Church members" refer to the time of taking the enumeration; the "additions," "removals" and "baptisms" cover the one year previous.

In the above figures it will be noticed that 76 stated supplies minister to 98 churches; this is accomplished by having one man officiate at several contiguous places: this method is being adopted in other States, and is admirably fitted not only to relieve destitutions but also to destroy dependence on eleemosynary institutions. It will be seen, also, that the average membership of the churches is 73 and a fraction; 89 of the churches exceed this membership, and 153 fall below it. An examination will disclose the fact that 210 incorporated places are supplied with churches (two towns uniting, in five

cases,) so that an equal number are still unsupplied with churches of our denomination; six churches are recorded as having "no ordinances;" two others are ominously stated to have made "no report for several years;" 18 churches have less than ten members each. All of these matters are in the province of that noble institution the "Maine Missionary Society," which has done and is doing much for the Cause in that State.

According to the NEW HAMPSHIRE Minutes, every Church is reported, and a very decided improvement over the statistics of 1857 is exhibited; all the points about which we wish to learn are clearly set forth. To ascertain the comparative condition of the churches, we build up the waste places in the statistics of 1857, correct certain errors in the addition of columns, in 1858, add a Church reported in the Maine figures in each year, and subtract, in each year, those Presbyterian churches which, though excellent in their way, do not walk in *our* way, and we have the following results:

CHURCHES.					MINISTERS.				
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.	
1857	93	54	38	185	93	54	27	174	
1858	86	66	32	184	86	64	31	181	

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.		SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf. SCHOOL.
1857	5,691	12,009	19,179	....	583	334	917	312	421	18	749	276	273
1858	5,571	11,880	20,363	3,371	1,300	456	1,756	399	624	27	1,054	600	373

According to these statistics, churches of our denomination are found in 167 of the towns or other incorporated places in New Hampshire, leaving 72 unsupplied; in quite a number of the remaining, either stated supplies are located or Home Missionaries employed. The average membership of the churches is 110 and a fraction; 75 exceed this membership, and 109 fall below it; one Church only, has less than 10 members; 104 have less than 100 members each; 2 churches have each between 400 and 500, and one exceeds

500. The reports of the churches are made through 14 clerical Associations.

It is a luxury to turn from the meagre, defective, ungainly statistics which VERMONT furnished in 1857, to the excellent tables of 1858, and to find them in the handsomest pamphlet of our whole series. It is unfortunate that 22 reports this year are old ones copied, but 39 were similarly situated the year before. A few churches are not reported, whose want it is easy to supply, with the following result:

CHURCHES.						MINISTERS.				
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.		Pastors.	St. sup.	Others.	TOTAL.	
1857	69	71	53	193		70	69	55	194	
1858	66	83	41	190		67	78	50	195	

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	3,838	6,870	17,214	2,140	315	301	616	205	326	16	747	..	147	.....
1858	5,404	10,307	19,656	2,476	715	405	1120	334	480	15	811	338	257	13,763

Showing a net loss of 3 churches, and a gain of 2,442 members, and that 504 more persons were received in 1857-8, than in 1856-7.

Three churches have less than 10 members each; 5 churches number between 300 and 400; and one exceeds 400. The average is 103 and a fraction; 67 churches have 100 or more each, and 123 have less.

The experience of New Hampshire and Vermont exhibits in a marked degree the true dependence of the churches. For several years previous, steadily decreasing numbers had filled Christians with alarm; a year has passed by, and although the tide of emigration has not been "turned," the "captivity of Jacob" has been, and the numbers show that the true reliance of churches is upon the power of the Holy Ghost.

The statistics of the MASSACHUSETTS General Association, although they go to

press in July, are made up only to the 1st of January preceding; hence they do not exhibit the result of the revivals; those will appear in the statistics now collecting. The tables show, however, that the denomination is as strong and growing in its earliest American home, as ever, although its increase in churches by no means equals that which followed the expulsion of our people from the homes of their fathers thirty years ago. The exact facts it is now comparatively easy to ascertain, as every Church in quasi-connection with the General Association is reported in the tables, and the two others are well known—a result attributable to the statistical plans in which Massachusetts has taken the lead; out of the 6720 specific items due in the tables, only 44 are in any way defective, and of these, 26 belong to 2 churches which failed to report additions, &c., but which probably meant "none."

CHURCHES.					MINISTERS.				
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.	
1857	342	60	75	477	352	60	157	567	
1858	349	63	70	482	358	63	165	586	

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	21,057	45,548	68,094	10,389	1,848	1,710	3,558	1,181	1,849	155	3,185	795	1,370	70,502
1858	21,426	46,668	69,466	10,614	2,993	2,027	2,020	1,135	1,949	87	3171	1293	1,411	73,210

Showing a net gain of 5 churches, 1,352 members, and 2,708 in Sabbath Schools, and that 1,478 more were received to the churches in 1857, than in 1856.

Of the Massachusetts churches, seven, at least, have only a nominal existence. Of the whole number, 198 have less than 100 members each; 177 have 100 and not 200; 63 have 200 and not 300; 31 have 300 and not 400; 7 have 400 and

not 500; 3 have 500 and not 600; 1 has 600 and not 700; 1 has 700 and not 800, and 1 has 800. In 26 towns, there appear to be no churches of our denomination, but there is evangelical preaching in all of these, and in most of them are Orthodox Congregationalists who are constituent parts of accessible churches in adjoining towns. Massachusetts Congregationalism is still able, under the blessing of

God, to hold its own, even while it sends out its swarms to new States, or raises up under its sturdy training those who become the most stalwart men of Presbyterianism.

The Evangelical Consociation of RHODE ISLAND numbers 21 churches, with no intermediate Associations or Consociations. In the statistics of 1858, for which we waited patiently, all the churches, save one, report themselves. Of that *one*, a friend writes us, "it [the blank] is not the fault of . . . our Statistical Secre-

tary, nor of the rest of us. We have tried hard enough to wrench statistics from a rock." A Church which is guiltless of ordinary courtesy should leave the Consociation. While the table is greatly improved over that of last year, thus one Church mars its fair look. We commend to all concerned, Ecclesiastes x : 1.

The Church in Fall River has left the Consociation; but as it is not reported elsewhere, we keep it in its old place this year; and, filling up defects, we find matters thus:

CHURCHES.					MINISTERS.			
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
1857	17	3	2	22	17	3	...	20
1858	17	3	2	22	17	3	...	20

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.		SAB. SCHOOL.	
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	
1857	3,241	....	72	52	124	33	55	2	90	27	34	4,210
1858	3,392	....	195	101	296	49	72	12	133	106	45	4,126

Showing a gain of 153 members, a loss of 84 in Sabbath Schools, and that the number of additions in 1857, was double the number in 1856.

The R. I. churches average 154 members each; 9 exceed that number; 7 churches have less than 50 each; of which one has less than 20.

The CONNECTICUT statistics, which are too good not to be better, have all the columns desired except 'Sabbath Schools,' and several that are neither ornamental nor useful. The absence of indexes, the

heterogeneous arrangement of towns and Associations, the irreconcilableness of tables and summary, the far greater number of unreporting churches, and that absence of ciphers which leaves us in painful suspense, whether the blanks signify honesty, ignorance, or laziness,—render these tables less satisfactory than those of the other N. E. States. Nevertheless, we believe that we have supplied the wanting figures with sufficient care to make the following comparison reliable:

CHURCHES.					MINISTERS.			
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
1857	196	45	42	283	200	45	120	365
1858	177	37	68	282	180	37	115	331

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.			SAB. SCHOOL.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	11,429	22,026	42,967	3,115	939	745	1,684	648	891	75	1,514	372	760	.....
1858	10,823	21,969	42,073	3,118	925	766	1,691	603	839	48	1,495	360	713	.....

Showing a loss of one Church, and of 894 members.

The Connecticut churches average, each 145 and a fraction; 104 (perhaps more,) exceed this number; 3 churches have less than 20 members each, none less than 10. There are 15 Associations.

Congregationalism in NEW YORK is in a peculiar position. On the one hand a large number of churches (about 100,) are Independent, and on the other, about 125 are connected with Presbyterianism through the "entangling Alliance." Between these stand those churches which

are connected with the GENERAL ASSOCIATION; and of these latter only can reports be had. The very creditable Minutes recently issued furnish a good degree of knowledge as to the statistics, although the churches located in New Jersey should have their position stated; and those of that State and of Pennsylvania should have a separate place in the Summary;

this source of error (which leads the "Year Book" to enumerate these churches twice,) will, with some others, be corrected in due time by the faithful Statistical Secretary, who has already, to our knowledge, overcome great and peculiar obstacles in his department. Making these changes, and correcting an error or two, we find the comparison thus:

CHURCHES.					MINISTERS.				
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.	
1857		124	51	175	44	85	45	174	
1858	45	107	26	178	45	72	63	185	

CHURCH MEMBERS.				ADDITIONS.				REMOVALS.				BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.	
1857	4,708	8,116	14,822	848	757	633	1,476	152	524	61	833	268	387	10,487	
1858	5,392	9,467	16,778	1,003	1,694	707	2,401	197	678	48	923	747	478	11,921	

Showing a net gain of 3 churches, of 2,096 members, and of 1,434 in Sabbath Schools, and that 925 more persons united with the churches in 1857-8, than in 1856-7.

The average membership of the New York churches (which are formed into 12 Associations,) is 94 and a fraction; 64 churches exceed that number; one—the Plymouth Church, Brooklyn, reports 1,063 members, by which it appears to be the second in size of all our churches, unless

Oberlin, Ohio, has fallen back since 1857, when it reported 1,426.

Almost our only information as to Congregationalism in NEW JERSEY is derived from the New York statistics, where we find three churches which we infer to be located in New Jersey, although, by some remarkable oversight, no intimation of that fact appears. The three are the churches in Chester, Newark and Patterson; another is reckoned in the "Year Book," with 38 members; these statistics compare thus:

CHURCHES.					MINISTERS.				
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.	
1857	3	..	..	3	3	..	1	4	
1858	4	..	..	4	4	..	1	5	

CHURCH MEMBERS.				ADDITIONS.				REMOVALS.				BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.	
1857	221	418	639	15	24	30	54	5	18	..	23	9	10	300	
1858	227	463	728	31	113	28	141	15	23	4	42	48	13	450	

Showing a gain of 89 members, and of 150 in Sabbath Schools.

PENNSYLVANIA is another State where Congregationalism hardly has a "local habitation and a name." We are aware of no organization to bind the churches together, and hence there are no complete reports. Some few churches, however, bordering on the New York fron-

tier, are included in the General Association of that state, and one (Conneaut,) in that of Ohio. Others are enumerated in the Congregational Year Book; from these sources we compile the following, noting that for only the 6 churches found in the N. Y. Minutes, and the one in those of Ohio, are additions, &c., given, and for the last named, only in 1857.

Year.	CHURCHES.				MINISTERS.			
	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
1857	16	2	8	26	16	2	1	19
1858	..	..	..	27	..	..	..	22

Year.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB. SCHOOL.
	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	
1857	1,671	..	2	11	13	..	15	1	16	..	9	325
1858	1,440	..	24	10	34	1	3	..	4	13	2	....

At no distant period we propose publishing an account which shall be of some service.

The OHIO General Conference, which was organized at Mansfield, Jan. 24, 1852, unites the bulk of the Congregational churches of that state; but "our Minutes," writes the Statistical Secretary, "are not published, and, in all probability,

will not be this year." Under these circumstances we have concluded to insert the entire Summary for 1858, which we have procured through the courtesy of Rev. Henry Cowles, of Oberlin.

The statistics for 1857, (every column of which we were obliged to add up for ourselves,) were as follows:

	CHURCHES.				MINISTERS.			
	With pastors.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
	38	40	30	108	31	36	37	107

	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB. SCHOOL.
	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	
1297	8,774	....	281	267	765	60	248	15	313	87	82	6,734

For 1858: covering, as before, from July 1, to July 1.

	MINISTERS.				MONEY RAISED.		
	Churches.	Pastors.	St. sup.	TOTAL.	Parish uses.	Benev.	TOTAL.
1. Grand River Association,	12	1	4	5	\$3,870	\$439	\$4,309
2. North East Conference,	18	0	8	8	3,418	1,125	4,543
3. Cleveland "	14	6	9	15	11,893	1,223	13,116
4. Puritan "	12	2	9	11	8,152	1,535	9,687
5. Medina "	7	1	4	5	1,850	441	2,291
6. Central North Association,	13	5	2	7	10,753	1,317	12,070
7. Marietta Conference,	10	5	3	8	3,295	1,234	4,529
8. Miami, "	8	3	6	8	22,745	1,777	24,522
Total in Conferences,	94	23	44	67	65,976	9,091	75,067
9. Not in Conference,	20	1	13	14	5,702	12,724	18,426
TOTAL.	114	24	57	81	\$71,678	\$21,815	\$93,493

CONFERENCE.	CH. MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB. SCHOOL.
	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	
1.	233	392	625	82	47	30	77	7	24	4	35	17	0	385
2.	307	397	797	48	33	30	63	15	19	0	34	9	16	925
3.	897	1,160	2,058	81	145	102	247	8	111	5	124	43	11	734
4.	297	592	949	68	40	33	73	12	34	4	50	6	26	875
5.	411	166	277	24	7	4	11	2	13	4	19	3	3	385
6.	129	241	678	47	57	42	99	8	44	8	60	4	17	559
7.	214	403	617	125	32	19	51	4	49	6	59	16	20	413
8.	203	379	726	69	47	76	123	4	43	0	47	10	29	902
Total.	2,391	3,730	6,727	514	408	336	744	60	337	31	428	108	122	5178
9.	292	534	941	46	22	37	59	14	34	6	54	17	20	938
TOTAL.	2,683	4,260	7,668	590	430	373	803	74	371	37	482	125	142	6116

Showing an apparent gain of 6 churches, and an apparent loss of 1,106 members; but of this last we have no certainty, inasmuch as the papers furnished us do not tell how many churches are unreported in 1858, while all in 1857 were reported.

INDIANA is another obscure field. It has a General Association, but does not yet publish its statistics. In 1857 it had 33 churches, of which 13 were vacant; the 20 remaining were supplied by 14 ministers, with 1,178 members. We presume we should not greatly err, to insert the same number of members the present year, though from advance sheets, we see that the Year Book gives but 30 churches and 788 members. Some of these churches are now in an encouraging state of prosperity, but the most are scattered, weak in numbers and resources, misrepresented by their enemies and misun-

derstood by the world. Of Congregationalism in Indiana, probably the sentence printed in our school-boy Atlases, on the interior of Africa, would do very well: "This country has never been explored."

If "to err is human," the ILLINOIS General Association is richly endowed with humanity; their statistics are a tissue of errors from beginning to end. Out of nine Associations, only *one* is added up with tolerable correctness—a fact which reconciles us to the absence of addition in the Summary. Unless it is the way they add out there, we cannot account for a publication which, evidently, nobody ever had charge of. An amount of labor worthy of a better cause, gives us the following, which includes one Church from the Wisconsin Minutes, and excludes St. Louis, Mo.:

CHURCHES.					MINISTERS.			
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
1857	128		29	157	129		34	163
1858	128		31	159	124		28	152

CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.	
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	.....	.....	9,310	.....	549	754	1,303	92	512	26	630	336		8,721
1858	3,167	4,766	10,250	1,472	1,214	1,077	2,291	88	625	34	747	351	291	10,139

Showing a net gain of 2 churches, 940 members, and 1,418 in Sabbath Schools. The Illinois churches seem to average 65 and a fraction; 31 churches exceed 100 in membership, of which 4 exceed 200, and one of the four exceeds 300. The figures show at least a good degree of progress in the State.

The MICHIGAN statistics for 1858, remind us very strongly of the boy whom a traveller found loitering about, minus a certain very useful garment; "where's your shirt, my boy?" said he. "Moth-

er's washing it," was the reply, uttered in decidedly contemptuous tones. "Washing it! Haven't you more than one shirt?" said the traveller. "Would ye have a fellow have a *thousand* shirts?" was the surly and conclusive answer. The Michigan statistics furnish *two* columns, with a sovereign disdain of the other items which other Bodies waste paper upon. Those two will be discovered by examining the following table, in which, by ingenious arrangement, we have manufactured several columns:

CHURCHES.					MINISTERS.				
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.	
1857	75		35	110	61		23	84	
1858	86		29	115	76		14	90	

CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.	
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	6,574	....	295	303	698	61	191	26	268	..	..	....
1858	6,188	....	...	...	820	..	...	..	...	..	..	....

By which we learn there has been a gain of 614 members, and a great decline in statistical energy.

The WISCONSIN Presbyterian and Congregational Convention unites 130 Congregational churches in Wisconsin, 1 Congregational Church in Illinois, and 1 in Minnesota, with 23 Presbyterian churches. The union of the two denominations can hardly be very perfect, inasmuch as there are 25 Old School and 44

New School Presbyterian churches besides. The wisdom of the union is none of our business, but the figures are; and we are particularly obliged to the Statistical Secretary for, this year, designating the denominational character of each Church. Transferring the two churches to their respective States, adding two from the Minnesota statistics, subtracting the Presbyterians in each year, and filling up defects, we find the following:

CHURCHES.						MINISTERS.					
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.		Pastors.	St. sup.	Others.	TOTAL.		
1857	24	77	30	131		22	74	23	129		
1858	17	92	23	132		17	82	33	132		

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	5,915	....	492	598	1,090	59	359	34	452	166	218	5,242
1858	7,242	526	1,078	763	1,841	73	391	68	522	401	353	7,518

Showing a net gain of one Church, 1,327 members, 2,276 in Sabbath Schools, and that the number of persons joining by profession in the latter year, was more than double that of the former. The

churches average, each, 54 and a fraction.

The IOWA statistics are not as good as they will be next year, but they might be a great deal worse. The eight Associations foot up as follows:

CHURCHES.						MINISTERS.					
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.		Pastors.	St. sup.	Others.	TOTAL.		
1857	10	58	36	104		10	56	17	83		
1858	13	69	48	120		13	59	33	105		

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1857	3,542	...	193	393	596	39	193	13	245	48	95	2,743
1858	4,123	...	606	427	933	27	217	21	265	156	139	4,118

The statistics of the MINNESOTA General Conference for 1857, included only one point, viz: that of the number of churches, which, excluding the Wisconsin

churches, was 31. The Minutes for the present year have not been issued; but the Statistical Secretary furnishes us the following summary for 1858:

CHURCHES.						MINISTERS.					
Year.	With pastor.	With st. sup.	Vacant.	TOTAL.		Pastors.	St. sup.	Others.	TOTAL.		
1857	..	..	..	31		..	..	..	..
1858	3	21	18	42		3	21	8	27		

CHURCH MEMBERS.					ADDITIONS.			REMOVALS.			BAPTISMS.			SAB.
Year.	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	SCHOOL.
1858	474	524	998	71	127	267	394	5	35	..	40	40	39	....

We are aware of but one Congregational Church in MISSOURI; that of Dr. Post in St. Louis, which is reported, or purports to be, in the Illinois Minutes. In

1857, this Church reported 160 members; 11 additions by profession, and five by letter; one removed by death, and two by dismission. In 1858, it makes no report.

There appear to have been, in 1857, 5 churches in NEBRASKA, with 2 ministers and 92 members; the advance sheets of the Year Book inform us that in 1858 there are 8 churches, with 4 ministers, and 144 members.

The General Association of KANSAS, from the recent date of its origin, and other causes easily understood, furnishes no very satisfactory statistics. According to the statistics of 1857, there were 8 churches, having 7 pastors or stated supplies, with 85 members,—two of the churches making no report. There were also 3 Societies without churches, and six ministers. This number of churches differs from the number as given in last year's Year Book, where several preaching stations, or Societies, are inserted as churches. For the present year we have no other information than that contained in the Year Book for 1859, which may perhaps need modification from the cause above alluded to, and which gives 18 churches, 13 ministers, and 139 members.

According to last year's Year Book, there appear to have been 13 churches in OREGON, and 10 ministers. At the session of the Oregon Association, held at Forest Grove, Washington County, it appeared that Oregon contains eight Congregational churches, 18 stations, 284 Church members, and 238 in the Sabbath Schools. This apparent falling off is evidently due to an incorrect estimate the previous year.

The statistics of CALIFORNIA are so painfully heterogeneous in their nature, both for 1857, and 1858, as almost to defy reduction to any order. Our sympathies with our brethren on the Pacific coast would be greatly heightened if they would furnish, a little more carefully, the information we need. The publications of that General Association for the two years are entirely different from the statistics as published in the Year Books, as any one will see who will compare the reports of the latter with the following tables, which we have constructed with great misgivings:

Year.	CHURCHES.					MINISTERS.			
	With pastor.	With st. sup.	Vacant.	TOTAL.		Pastors.	St. sup.	Others.	TOTAL.
1857	3	6	3	12		3	6	6	15
1858	3	4	4	11		3	6	7	15

Year.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAPTISMS.			SAB. SCHOOL.
	Males.	Fem.	TOTAL.	Absent.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	TOTAL.	Ad.	Inf.	
1857	463	..	..	46	123	4	17	3	24	17	20	536
1858	515	67	77	46	123	4	17	3	24	17	20	823

The following tables contain a summary of the preceding statistics for the years 1857, and 1858. That they are to be received with great allowance is evident from the foregoing remarks. It is also to be taken into consideration that in addition to the number of churches enumerated below for 1858, there are at least 225 other churches, Independent, or connected with Presbyterians; and also that 243 of the 2,367 churches enumerated make no report of additions or losses. It is supposed, however, that the number of Church members is given with sufficient

exactness, inasmuch as those who cannot be counted, are hardly worth counting. It will be seen, also, that in only a portion of the States do they have any children—a very surprising feature when we consider the rapid growth of our country.

Outside of the United States the Year Book enumerates 79 churches in Canada, with 55 ministers and 3,712 members; six churches, four ministers, and 420 members in Jamaica, three churches and three ministers in New Brunswick, and two churches with two ministers in Nova Scotia.

THE CHURCHES AND MINISTERS IN 1857:

	CHURCHES.				MINISTERS.			
	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
Maine,	89	96	63	238	89	72	46	207
New Hampshire,	93	64	38	185	93	64	27	174
Vermont,	69	71	63	193	70	69	65	194
Massachusetts,	342	60	75	477	352	60	157	567
Rhode Island,	17	3	2	22	17	3	...	20
Connecticut,	196	45	42	283	200	45	120	365
New York,	124	..	51	175	44	85	46	174
New Jersey,	3	..	..	3	3	..	1	4
Pennsylvania,	16	2	8	26	16	2	1	19
Ohio,	38	40	30	108	31	36	37	107
Indiana,	20	..	13	33	14	..	..	14
Illinois,	128	..	29	157	129	..	34	163
Michigan,	75	..	35	110	61	..	23	84
Wisconsin,	24	77	30	131	22	74	23	129
Iowa,	10	68	36	104	10	66	17	83
Missouri,	1	..	..	1	1	..	..	1
Minnesota,	..	..	..	31	..	..	..	..
Nebraska,	2	..	3	5	2	..	..	2
Kansas,	7	..	2	8	12	..	..	12
Oregon,	..	..	..	13	..	..	..	10
California,	3	6	3	12	3	6	6	15
TOTAL,	....	....	503	2,315	....	....	....	2,344

THE MEMBERSHIP OF THE CHURCHES IN 1857, AND THEIR CHANGES THE YEAR PRECEDING:

	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS.			SAB.
	CHRS.	Males.	Fem.	TOTAL.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	SCHOOL.	
Maine,	238	4,525	9,608	16,648	2,406	452	243	695	205	294	23	582	205	256	18,672
N. H.	185	5,691	12,009	19,179	...	583	334	917	312	421	18	749	276	273	...
Vt.	193	3,838	6,870	17,214	2,140	815	301	616	206	326	16	747	...	147	...
Mass.	477	21,067	45,648	68,094	10,839	1,848	1,710	3,558	1,181	1,849	155	3,185	795	1,370	70,502
R. I.	22	...	...	3,241	...	72	62	124	33	55	2	90	27	84	4,210
Conn.	283	11,429	22,026	42,967	3,115	989	745	1,684	648	891	76	1,514	372	760	...
N. Y.	176	4,708	8,116	14,682	848	767	633	1,476	152	524	61	833	268	387	10,487
N. J.	3	221	418	639	15	24	30	64	5	18	..	23	9	10	300
Penn.	26	...	...	1,671	...	2	11	13	..	15	1	16	...	9	325
Ohio.	108	1,297	...	8,774	...	281	267	705	60	248	15	313	87	82	6,734
Ind.	33	...	...	1,178	...	...	...	...	...	...	...	...	...	...	...
Ill.	157	...	...	9,310	...	649	764	1,303	92	512	26	690	—306—	...	8,721
Mich.	110	...	...	5,574	...	295	303	598	51	191	26	268	..	...	...
Wisc.	131	...	...	5,915	...	492	598	1,090	69	359	34	452	103	218	5,242
Iowa.	104	...	...	3,642	...	193	393	596	39	193	13	245	43	95	2,743
Miss.	1	...	...	160	...	11	5	16	1	2	..	4	..	..	100
Minn.	31	...	...	644	...	..	..	..	..	..	..	..	..	..	...
Nebr.	6	...	...	92	...	..	..	..	..	..	..	..	..	..	...
Kansas.	8	...	...	85	...	..	..	..	..	..	..	..	..	..	...
Oregon.	13	...	...	260	...	..	..	..	..	..	..	..	..	..	...
Calif.	12	...	...	463	...	..	..	..	..	..	..	..	..	..	536
TOTAL,	2,315	...	...	230,332	...	..	..	18,506	..	..	..	9,651	..	..	...

THE CHURCHES AND MINISTERS IN 1858:

	CHURCHES.				MINISTERS.			
	With pastor.	With st. sup.	Vacant.	TOTAL.	Pastors.	St. sup.	Others.	TOTAL.
Maine,	89	98	55	242	89	76	36	201
New Hampshire,	86	66	32	184	86	64	31	181
Vermont,	66	83	41	190	67	78	50	195
Massachusetts,	349	63	70	482	353	63	165	586
Rhode Island,	17	3	2	22	17	3	...	20
Connecticut,	177	37	68	282	180	37	115	331
New York,	45	107	26	178	45	72	68	185
New Jersey,	4	...	..	4	4	..	1	5
Pennsylvania,	...	...	..	27	...	..	...	22
Ohio,	...	...	..	114	24	67	37	118
Indiana,	16	..	..	30	...	..	...	16
Illinois,	123	..	31	159	124	..	28	152
Michigan,	86	..	29	115	76	..	14	90
Wisconsin,	17	92	23	132	17	82	33	132
Iowa,	13	69	48	120	13	69	33	105
Missouri,	1	...	..	1	1	..	..	1
Minnesota,	3	21	18	42	3	21	3	27
Nebraska,	...	...	..	8	...	..	...	4
Kansas,	...	...	..	18	...	..	...	13
Oregon,	...	...	..	8	...	..	...	9
California,	3	4	4	11	3	5	7	15
TOTAL,			447	2,369	....	....	....	2,408

THE MEMBERSHIP OF THE CHURCHES IN 1858, AND THEIR CHANGES THE YEAR PRECEDING:

	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.				BAPTISMS.			SAB.
	CHRS.	Males.	Fem.	TOTAL.	Prof.	Let.	TOTAL.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	SCHOOL.	
Maine.	242	4,924	10,481	17,699	2,537	1,407	478	1,885	294	560	45	889	699	311	19,425
N. H.	184	5,571	11,880	20,363	3,871	1,800	456	1,756	399	624	27	1,064	660	373	20,868
Vt.	190	5,404	10,307	19,656	2,476	715	405	1,120	834	480	15	811	338	257	13,768
Mass.	482	21,426	46,668	69,466	10,614	2,993	2,027	5,020	1,135	1,949	87	3,171	1,293	1,411	73,210
R. I.	22	...	...	3,892	...	195	101	296	49	72	12	133	106	45	4,128
Conn.	282	10,823	21,969	42,073	3,118	925	766	1,691	608	839	48	1,495	890	718	...
N. Y.	178	5,892	9,467	16,778	1,003	1,694	707	2,401	197	678	49	923	747	473	11,921
N. J.	4	227	463	728	81	113	28	141	15	23	4	42	48	13	450
Penn.	27	...	...	1,440	...	24	10	34	1	8	..	4	18	2	...
Ohio,	114	2,683	4,260	7,068	590	430	373	803	74	371	87	482	125	142	6,116
Ind.	30	...	...	788	...	...	...	...	...	...	...	...	...	...	...
Ill.	159	3,167	4,766	10,250	1,472	1,214	1,077	2,291	68	625	34	747	351	291	10,139
Mich.	115	...	...	6,188	...	...	...	820	...	...	...	...	...	...	...
Wis.	132	...	...	7,242	526	1,078	763	1,841	73	391	58	522	401	358	7,518
Iowa.	120	...	...	4,123	...	506	427	933	27	217	21	265	156	139	4,118
Miss.	1	...	...	160	...	...	...	...	...	...	...	...	...	...	100
Minn.	42	474	524	998	71	127	267	394	5	85	..	40	49	39	...
Nebr.	8	...	...	144	...	...	...	...	...	...	...	...	...	...	...
Kansas,	18	...	...	139	...	...	...	...	...	...	...	...	...	...	...
Oregon.	18	...	...	284	...	14	19	33	...	...	...	...	...	...	238
Calif.	11	...	...	515	67	77	46	123	4	17	3	24	17	20	823
TOTAL.	2,369	...	...	230,094	...	...	...	21,682	...	...	10,602	...	...	...	...

From these tables there appear to be, at the present time, in the United States, 2,369 Congregational churches, of whom 1,922 have Pastors or stated supplies. These 2,369 churches have 230,094 members, of whom 21,582 have been added during the last year, against 10,602 removals by death, dismissal and otherwise.

So far, then, as the foregoing statistics shed light upon the progress of Congregationalism among us for the period to which they refer, there seems to be a gain of 54 new churches, 64 ministers, and 9,762 Church members; there having been 951 more removals from the churches, and 8,077 more additions to

them, during 1857-8, than during 1856-7. There are also 56 fewer churches reported without the means of grace. In all probability, the statistics next published—which will include the fruits of that great Revival with which God has so richly blessed the American churches—will shew much greater, and more gratifying tokens of advance. We trust that the science of statistics in the mean time may so commend itself to all proper authorities, that our labor—should we be spared then to go over the same ground—may be lighter, and more thoroughly remunerative in its results.

Books of Interest to Congregationalists.

It will be our object under this head to notice quarterly such (mainly new) works as promise to be of special interest to Congregational ministers and laymen. We cannot afford space—nor does it comport with the design of this Journal—to notice general literature.—EDS.

THE SABBATH HYMN BOOK: *for the service of song in the House of the Lord.—Compiled by E. A. Park, D.D., Austin Phelps, D.D., and Lowell Mason, Doctor of Music.* New York: Mason Bros. Boston: J. E. Tilton & Co. 16mo. pp. 957.

This volume contains 1,290 Hymns, 24 Doxologies, 58 Selections for Chanting, and 128 pages of Indexes,—of which one is a Logical Classification of the Hymns; one, an Alphabetical Index of the Subjects of the Hymns; one, an Alphabetical Index of Subjects of the Selections for Chanting; one, a Biblical Index; one, an Index of the First lines of Hymns; one, an Index of the First lines of Stanzas; and one, an Index of Authors.

This 16mo edition, which is in very clear type, and superior style, is sold at retail, in sheep binding, for *one dollar*. An edition in somewhat finer type, with the Hymns in double columns, will soon be issued, and will retail at about *sixty-three cents*. An edition with tunes adapted to the Hymns will also soon be published, at the retail price of *one dollar and a quarter*; and the tunes will also be printed by themselves, in a volume which will retail at *thirty-five, or fifty cents*.

This Hymn Book has the advantage of having been for many years in preparation, in able hands. Its inception dates back to the best years of the life of the late Prof. B. B. Edwards, who, in company with one of the present editors, laid out the plan of such a book, and commenced collecting for it, in this country and in Europe. After Prof. Edwards' lamented death, his distinguished colleague carried on the labor, calling to his aid the culture and abilities of the two eminent men now connected with him in the work.

The principles on which this Manual for the service of song has been prepared are thus noted by its publishers:

1. It is designed to be a Manual of *Devotion*.
2. It is designed to be a Manual of *Devotion to the Redeemer*.
3. It is designed to be a *Biblical* guide and aid to Devotion.
4. It contains a large number of the *tried* hymns of the Church.
5. It contains some of the ripest fruits of *modern* Hymnology.
6. Special effort has been made to secure for it some of the richest hymns on the most difficult subjects.

7. Special effort has been made to secure variety and appropriateness of subject and style.

8. It contains a large number of hymns appropriate to special occasions.

9. It is incidentally designed for use in the family, and in the choir.

10. It has aimed at a decidedly lyrical character.

11. Special effort has been made to select for it those readings of hymns which are best in themselves, and best adapted to actual use in our churches.

12. It has aimed to adopt the most lucid and natural arrangement of its hymns, and to furnish the fullest and most logical indexes.

We regret that the necessarily narrow limits of a mere Book notice, like this, must wholly prevent us from any such extended and thorough review of the "Sabbath Hymn Book" as its peculiarities demand. We do not know that we can do better, under all the circumstances, by way of aiding our readers to form some just judgment in regard to it, than by taking up some one feature of its many-sidedness, and endeavoring, by some minute analysis, to show them how it has performed its work. We select its department of new hymns, as being at once one of its most distinguishing peculiarities, and one in which the public will naturally feel especial interest.

We proceed, therefore, to make room for a few specimens of these new Hymns, here garnered for public use—presenting them by classes, according to their subjects.

1. *New Hymns on Christ.* A rich hymn, certainly, and one which we think will wear well in the sanctuary, is this (H. 302):

There is none other name than thine,
Jehovah Jesus! Name divine!
On which to rest for sins forgiven—
For peace with God, for hope of heaven.
&c. &c.

We are apt to think too little of a *risen* Saviour. There are some new hymns here peculiarly fitted to draw us toward our ascended, and triumphant Lord. Take the last stanza of Hymn 366; only true love to Jesus can breathe such a prayer:

Saviour, since thou art gone before,
Oh, grant that we may go

Where sin's dark empire is no more,
And death a vanquished foe!

So, there is a grandeur worthy of the theme in the last stanza of Hymn 357:

All hail, triumphant Lord!
The resurrection thou;
All hail, incarnate Lord!
Before thy throne we bow:
Captivity is captive led,
For Jesus liveth who was dead.

In like manner, Hymn 434, "Oh speak of Jesus," makes more precious to us that name which

"falls like music on the ear,
When nothing else can soothe or cheer."

Is there anything upon the theme "Christ loved unseen," equal to the following, by Dr. Palmer. (H. 689):

Jesus, these eyes have never seen
That radiant form of thine!
The veil of sense hangs dark between
Thy blessed face and mine!
I see thee not, I hear thee not,
Yet art thou oft with me;
And earth hath ne'er so dear a spot,
As where I meet with thee.
Like some bright dream that comes unsought,
When slumbers o'er me roll,
Thine image ever fills my thought,
And charms my ravished soul.
Yet though I have not seen, and still
Must rest in faith alone;
I love thee, dearest Lord!—and will,
Unseen, but not Unknown.
&c. &c.

In Hymn 747, by Bonar, we have a view of the believing sinner's relation to the Atonement, too seldom presented. The hymn is admirable in its graphic power:

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "crucify" appall,
With blasphemy between.
And of that shouting multitude
I feel that I am one;
And in that din of voices rude,
I recognise my own.
I see the scourges tear his back,
I see the piercing crown,
And of that crowd who smote and mock,
I feel that I am one.
Around yon cross, the throng I see,
Mocking the sufferer's groan;
Yet still my voice it seems to be,
As if I mocked alone.
'T was I that shed the sacred blood;
I nailed him to the tree;
I crucified the Christ of God,
I joined the mockery!

And when we come to the last stanza we are melted to tears:

Yet not the less that blood avails
To cleanse away my sin :
And not the less that cross prevails
To give me peace within !

In like manner, Hymn 746 will commend itself, for its touching simplicity, to all who know by experience what it is to 'lay' their 'sins,' 'guilt,' 'wants,' 'griefs,' 'cares,' 'on Jesus.' One can almost imagine the beloved disciple uttering himself in its last lines :

I long to be like Jesus,
Meek, loving, lowly, mild ;
I long to be like Jesus,
The Father's holy child :
I long to be like Jesus
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

It is one choice excellence of this new Manual of song that it is so rich in this department of hymns pertaining to Christ and the Atonement,—so full of the Cross, and the love of which it is the affecting symbol.

2. *New Versions of Scripture Lyrics.* The Editors remark in the introduction, that they "have sought for the choicest metrical versions of passages from the Bible." Although we do not find some of Watts' versions of the Psalms, yet this is, eminently, a Biblical Hymn Book. Its compilers seem to have had constantly in mind the fact that "as we depart from the Biblical standard, we are in danger of introducing a morbid pietism in the place of a healthful piety." Some of the Hymns are literal versions of passages from the Bible. Hymn 37, "Unto the Lord, unto the Lord," &c., admirably presents the old Hebrew style and spirit of the 96th Psalm, successfully preserving even its repetitions. Hymn 195, beginning :

Up to the hills I lift mine eyes,
There all my hope is laid ;
The Lord who built the earth and skies,—
From him will come mine aid.

is almost a literal rendering of the 121st Ps., "I will lift up mine eyes unto the hills," &c. Hymn 321 bears almost as exact a relation to some portions of the 53d of Isaiah. So Hymn 868, beginning :

Not to the mount that burned with flame,
To darkness, tempest, and the sound
Of trumpet's tone that, startling came,
Nor voice of words that rent the ground,—

&c., seems to be repeating the sublimities

of the 12th of Hebrews. Hymns 1179, and 1273 are of the same class.

3. *New Doctrinal Hymns.* This is a very important feature, for much may be done in the songs of the sanctuary to interweave the great doctrines of our faith with the pleasant associations of the people ; and something has sometimes been done in the opposite direction, from the same source. The hymns generally, of this class, in this book, are admirable, and especially those upon the doctrines of Election, and the Perseverance of the Saints. They appeal to the heart to receive and love the sublime truth which they express. Our Methodist brethren would hardly refuse to sing such a hymn as the 237th, by Dr. Palmer :

Lord, my weak thought in vain would climb
To search the starry vault profound ;
In vain would wing her flight sublime,
To find creation's outmost bound.
But weaker yet that thought must prove
To search thy great eternal plan,—
Thy sovereign counsels, born of love
Long ages ere the world began.
When my dim reason would demand
Why that, or this, thou dost ordain,
By some vast deep I seem to stand,
Whose secrets I must ask in vain.
When doubts disturb my troubled breast,
And all is dark as night to me,
Here, as on solid rock, I rest ;
That so it seemeth good to thee.
Be this my joy, that evermore
Thou rulest all things at thy will :
Thy sovereign wisdom I adore,
And calmly, sweetly, trust thee still.

Every humble grateful Christian, whatever his creed, will welcome and love to sing, such words as these : (H. 240.)

O gift of gifts ! O Grace of faith !
My God, how can it be
That thou, who hast discerning love,
Shouldst give that gift to me !
How many hearts thou might'st have had
More innocent than mine !
How many souls more worthy far
Of that pure touch of thine !
Ah, Grace ! into unlikeliest hearts
It is thy boast to come ;
The glory of thy light to find
In darkest spots a home.
&c., &c.

The same may be said of the Hymn 977, on the "Saints' Perseverance."

4. *New Hymns of Joy.* The Bible represents divine worship as a joyful exercise. We are pleased, therefore, to find in this volume, many hymns of this character ;

hymns of joy in God, in Christ; of delight in the Gospel and its ordinances, and a great variety appropriate to occasions of various Thanksgiving. Among these we like Hymn 30; "Oh hallowed is the land and blest," &c.; and Hymn 279, on "the miracles of Christ:"

Oh, where is he that trod the sea?
Oh where is he that spake,
And lepers from their pains are free,
And slaves their fetters break?
The lame and palsied freely rise,
With joy the dumb do sing;
And, on the darkened, blinded eyes,
Glad beams of morning spring!

It is suited to inspire the believer with new joy in Christ, to sing such words as these, (H. 439):

I've found the pearl of greatest price;
My heart doth sing for joy;
And sing I must, for Christ is mine—
Christ shall my song employ;

&c., and these, (H. 753,) on the theme,
"There is laid up for me a crown;"

My heart for gladness springs;
It cannot more be sad;
For very joy it smiles and sings,—
Sees naught but sunshine glad.
The sun that lights mine eyes,
Is Christ, the Lord I love;
I sing for joy of that which lies
Stored up for me above.

6. *New Hymns expressing simplicity of Christian feeling.* We think the whole book is characterized, in an unusual degree, by hymns of this class, while there are many peculiarly excellent in this department. Who does not love a hymn of such tender and touching simplicity as this, by Bonar, (H. 551):

I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled.
I was a wayward child,
I did not love my home,
I did not love my Father's voice;
I loved afar to roam.
&c. &c.

Another exquisite hymn of this description is the 991st.

Purer yet and purer
I would be in mind,
Dearer yet and dearer
Every duty find;
Hoping still and trusting
God without a fear,
Patiently believing
He will make all clear;
&c. &c.

This recognition of the eloquence of simplicity, in many hymns, gives the book a special value for children's use, and there are many more appropriate for use in the Sabbath School, and elsewhere, than are directly connected with such mention in the Index. See in the Index, "Simplicity," "Meekness," "the mild virtues," &c., &c. It indicates the many-sidedness of the excellence of the book also, that it should be remarkably well furnished with hymns of a bold and stirring type, as see "Bold Virtues" &c., &c., in the Index.

6. *New Penitential Hymns.* The broken and contrite heart will find its own prayer touchingly expressed in the 372d Hymn; "Plead Thou, Oh, plead my cause!" &c., and thousands of penitent spirits will repeat over and over such words as those of Bonar, (H. 987):

I did thee wrong, my God;
I wronged thy truth and love;
I fretted at the rod,—
Against thy power I strove.
&c. &c.

7. *New Hymns to the Trinity.* Hymn 473, "Great One in Three, great Three in One!" &c., will compare favorably with the best of those with which we have been familiar, while that (the 467th) beginning:

Let glory be to God on high;
Peace be on earth as in the sky;
Good will to men! We bow the knee,
We praise, we bless, we worship thee;
We give thee thanks, thy name we sing,
Almighty Father! Heavenly King!

is a noble *Gloria in Excelsis* which, thus rendered, will be for us, as for the ancient Church, a Hymn for the Ages.

8. *New Hortatory Hymns.* This book contains an unusually large number of hymns which speak in the first person. Most of Bonar's hymns are thus constructed. Where this is possible, we like it. There is more heart in it, and therefore it goes straighter to the heart. Hymns of self-exhortation are, perhaps, the best hortatory hymns. What could be more affecting than to hear each member of the congregation singing from the heart, such stanzas as these from the 556th Hymn:

God calling yet!—shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumbers lie?
&c.

9. *New Hymns on Death and Eternity.*

What can be finer than this (H. 1169):

One sweetly solemn thought
Comes to me o'er and o'er,
Nearer my parting hour am I
Than e'er I was before.
Nearer my Father's house,
Where many mansions be;
Nearer the throne where Jesus reigns—
Nearer the crystal sea;
Nearer my going home,
Laying my burden down,
Leaving my cross of heavy grief,
Wearing my starry crown;
Nearer that hidden stream,
Winding through shades of night,
Rolling its cold, dark waves between
Me and the world of light.
Jesus! to thee I cling:
Strengthen my arm of faith;
Stay near me while my way-worn feet
Press through the stream of death.

Hymns 1173, and 1174, upon the same theme are excellent. But we like perhaps, even better, this, (H. 1177);

No, no, it is not dying
To go unto our God;
This gloomy earth forsaking,
Our journey homeward taking
Along the starry road.
&c.

The following (H. 1289,)—upon a very difficult theme for the lyrical poet—is tender and solemn:

Father!—if I may call thee so,—
I tremble with my one desire:
Lift up this heavy load of woe,
Nor let me in my sins expire!
I tremble, lest the wrath divine,
Which bruises now my sinful soul,
Should bruise and break this soul of mine,
Long as eternal ages roll.
Thy wrath I fear, thy wrath alone,
This endless exile Lord, from thee!
Oh, save! oh, give me to thy Son,
Who trembled, wept, and bled for me!

10. *New Hymns for the Family.* A book "for the service of song in the House of the Lord" should yet remember, and provide for the wants of the family. The following version of an old Latin Hymn is beautiful for family use, (H. 46):

O Christ! with each returning morn
Thine image to our heart be borne;
And may we ever clearly see
Our God and Saviour, Lord, in thee!
&c.

In this class also, belongs Hymn 63:

Sun of my soul! thou Saviour dear,
It is not night if thou be near:
Oh may no earth-born cloud arise
To hide thee from thy servant's eyes!
&c.

So also the following (H. 1087,) is sure to become a favorite in the domestic circle:

Happy the home, when God is there,
And love fills every breast;
Where one their wish, and one their prayer,
And one their heavenly rest.
&c.

This Hymn book will be carried home from the House of God, and will be, in our judgment, a more indispensable companion in the closet than any other within our knowledge is fitted to be.

11. *New Versions of Old Hymns.* Many of this class are scattered through the volume. The best lyrics of the early Church—sung by thousands of Christians centuries ago, here come forth to inspire and invigorate the Christianity of the present with their lofty strains. Thus, Hymn 96:

Thee we adore, eternal Lord!
We praise thy name with one accord;
Thy saints, who here thy goodness see,
Through all the world do worship thee.

&c., is the old *Te Deum*.

Hymn 263:

All praise to thee, eternal Lord!
Clothed in a garb of flesh and blood;
Choosing a manger for thy throne,
While worlds on worlds are thine alone.

&c., is one of Luther's old Chorals; one by whose help he made Germany a nation of singers. So Hymn 293:

O sacred Head, now wounded!
With grief and shame weighed down;
O sacred brow, surrounded
With thorns, thine only crown!
Once on a throne of glory,
Adorned with light divine,
Now all despised and gory,
I joy to call thee mine.
&c.

is a free version from one of Gerhard, that will endear itself to all who can enter with personal sympathy into its pathetic significance. Hymns 676, from Gerhard; 685, from Xavier; and 687, from Bernard, are of this class, and a reference to the Index will show that these versions of the ancient hymns of the Church are numerous in the volume.

12. *New Hymns expressing love to God and Christ.* Not a few of these enrich this work and will commend it to the affections of John-like disciples; though a colder criticism than theirs might sometimes relict from some of their stanzas. Such is Bonar's (H. 418):

I close my heavy eye,
Saviour, ever near !
I lift my soul on high,
Through the darkness drear :
Be thou my light, I cry,
Saviour, ever dear !
&c. &c.

Hymn 653, "Oh, who is like the Mighty One," &c.; H. 320, "To Calvary, Lord, in spirit, now," &c., and H. 686, "Jesus, thou Joy of loving hearts !" &c., (from Bernard, by Dr. Palmer) are examples of what we mean under this head.

13. *New Occasional Hymns*. Among these are the Wedding Hymn (H. 1141); that on Summer (H. 1154); that excellent one on Slavery—"Lord when thine ancient people cried," &c., (H. 1104); and that on Peace, "Thy footsteps, Lord, with joy we trace," &c., (H. 1110.) The arrangement of the volume is to intersperse all of this description which can be classed under more general heads, among others under those general heads, rather than to include them all under their specific heads. So that a reference to the Index will disclose a much larger number of this description, than a first glance at the volume would suggest.

14. *New Hymns of Strength*. Some of these hymns, or some expressions in them, may be objected to, but there are themes which cannot be adequately treated in any other than the most nervous phrase. A hymn, for example on "Self-sacrifice" will naturally take on a severe style of diction. Hymn 841, from the German,—now worthy of its theme—would fail, if rendered in feebler speech; though it would be easy to find fault with its 3d stanza :

Take away my erring will ;
All my wayward passions kill ;
Tear my heart from out my heart,
Though it cost me bitter smart.

Christians often need to sing such stanzas as these; of Hymn 896 :

Oft in sorrow, oft in woe,
Onward, Christian, onward go !
Fight the fight, maintain the strife,
Strengthened with the bread of life.
&c.

and this—by Duffield, suggested by the last words of Dudley H. Tyng—(H. 902) :

Stand up !—stand up for Jesus !
Ye soldiers of the cross ;
Lift high his royal banner,
It must not suffer loss :

From vict'ry unto vict'ry
His army shall he lead,
Till every foe is vanquished,
And Christ is Lord indeed.
&c.

15. *New Hymns on the Church*. Some of the best hymns of the volume are devoted to this theme. Beautiful is Bonar's, (H. 1019) :

Far down the ages now,
Much of her journey done.
The pilgrim church pursues her way,
Until her crown be won.
The story of the past
Comes up before her view ;
How well it seems to suit her still—
Old, and yet ever new !

Still grander is the following (H. 1038,) by the *filius degener* of the great polylingual Presbyterian :

Oh, where are kings and empires now
Of old that went and came ?
But, Lord, thy church is praying yet,
A thousand years the same.
We mark her goodly battlements,
And her foundations strong ;
We hear within the solemn voice
Of her unending song.
For not like kingdoms of the world
Thy holy church, O God !
Though earthquake shocks are threat'ning her,
And tempests are abroad ;
Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

We love these new Hymns, and others of which we cannot here make mention. We believe that the Church will love them.

And all our examination persuades us that there is so much of the genuine spirit of the Redeemer in this volume, as to make it welcome to those who love Him, for "the service of Song" in His house—though each cold critic poring over its pages were to cry out ; *Macula, Eheu, macula !*

THE NEW TESTAMENT, translated from the Original Greek, with Chronological arrangement of the Sacred Books, and improved divisions of Chapters and Verses, by Leicester Ambrose Sawyer. Boston : John P. Jewett & Co., 1868. 12mo. pp. 323. Price \$1.25.

Few books have been more overpraised, and overcensured than this. To read some notices of it, one would think that it well nigh amounted to a new revelation. To read others, one would almost suppose that it was beneath even the contempt of a

scholar. Neither school of critics is right. The work does not deserve that extravagant eulogy which has been bestowed upon it; nor is it by any means beneath the buying, and the reading, and the study of those who love, and desire to get at the innermost significance of the "lively oracles."

Its author is a Congregational clergyman, of good repute in his profession, and has long been known as a faithful scholar. Some four years ago he published a work on "Organic Christianity," which—in a very thorough and able manner—discussed the "Church of God" as an organic entity, from a historical and critical point of view, arguing strongly, and, as we thought, unanswerably, for that pure democracy which grew up, under Apostolic hands, at Jerusalem, and elsewhere. In some respects Mr. Sawyer has eminent qualifications as a translator of the Word; others we think he lacks. He is inclined to be a little too much of a literalist to suit our taste, and sometimes forgets that the exact English synonyme of the sense which a Greek word had 1800 years ago—when it was set apart from a common to a Biblical use—is not necessarily now the synonyme of the Evangelical sense of that word. Thus "change your mind" may literally render *metanoeo*, as it was when Christ laid hold of it as the expressive term for the new birth, but it does not convey to our minds the meaning which Christ then put upon it, so faithfully as our common term "repent."

Yet while Mr. Sawyer, we think, has erred, in many instances, by this excess of literalness, (as where he gives us "modus" instead of "bushel," &c., &c.) this quality of searching honestly for the exact sense, elsewhere gives great value to his version. So that, on the whole, we think he deserves many thanks for the book, and that it will stimulate Biblical investigation, and aid honest students.

THE NEW ENGLAND THEOCRACY. *A history of the Congregationalists in New England to the Revivals of 1740, by H. F. Udden, with a preface by the late Dr. Neander, translated from the Second German Edition, by H. C. Conant, author of "the English Bible" &c., &c.* Boston: Gould & Lincoln, 1858, 12mo. pp. 303. Price \$1.00.

This monograph was prepared by the au-


thor—a favorite pupil of Dr. Neander—at the suggestion of that eminent Church Historian, as an introduction to some estimate of the later religious and ecclesiastical condition of the country. It contains nine chapters. The first, sketches the rise of the Independents in England, and their emigration to Holland. The second, follows them to these shores, and glances at their form of State, and at their earliest educational and missionary efforts here. The third, is devoted to the expulsion of Roger Williams, and the Antinomians. The fourth, describes the excision of the Baptists and Quakers. The fifth, gives account of the suppression of internal opposition to the Theocratic government, and the doings of the Synod of 1648. The sixth, looks at the dissolution of the Theocratic relation, from the Ecclesiastical and Political side. The seventh, discusses certain reactionary influences proceeding from the Theocracy after its abrogation. The eighth, gives account of the subsequent decline of Congregationalism, and the forming of the germs out of which Unitarianism was subsequently developed. The ninth, is devoted to the revivals of 1740.

The work is done in the true German style, and is consequently rather dry. It is not always accurate in the statement of facts, nor apt in its interpretation of principles. Yet it has considerable interest and value, and is especially noteworthy as showing how our home affairs look through a Teutonic medium of thought and expression. If it shall stimulate some well-read American, who is in thorough sympathy with the religious spirit of our Fathers, to undertake the work of unfolding the philosophy of New England History during its first two centuries; it will reach its culminating point of usefulness.

MEMOIR OF REV. DAVID TAPPAN STODDARD, Missionary to the Nestorians, by Rev. Joseph P. Thompson, D.D., Pastor of the Broadway Tabernacle Church, New York. New York: Sheldon, Blakeman & Co., 1858. 12mo. pp. 422, price \$1.00.

This is every way one of the richest and most instructive biographies of the year. We had prepared a lengthened notice of it which is crowded out.

Congregational Necrology, For 1858.

[] We insert under this head such brief biographies of those honored among us who have gone to their rest during the past year, as we have been able to procure in the short time at our disposal. We are under obligation to several friends for them, to whom we would hereby tender grateful acknowledgments. Hereafter we shall aim to make this department complete as well as accurate.—Eds.

Rev. JOSEPH BLOOMER left a clerkship in Dubuque, Iowa, to enter upon a course of study for the ministry, which he pursued at Iowa College one year; three at Amherst, where he was graduated in 1856; and one at Andover, in the present senior class. Taking dismission from the Seminary there in the autumn of 1857, he returned to Iowa, where he was licensed to preach. He immediately entered an important field of labor at McGregor, Clayton Co., in that State, where he continued, in faithful and successful toil, till his death on the 24th of February, 1858. His bereaved flock have borne strong testimony to the excellency of his spirit and the energy of his ministry.

TIMOTHY ALDEN TAYLOR, the second son of Jeremiah and Martha Alden Taylor, was born in Hawley, Ms., Sept 7th, 1809. His earlier years were spent under the care of his parents, in the cultivation of a small farm in the westerly, and newly inhabited part of the town. When he was but 11 years of age, his father expired in a fit, leaving a widow with 8 children, 4 sons and 4 daughters, the eldest of whom was in her 18th year. This widowed mother, with a few acres of land for her only means of support, with a sacrifice and self-denial rarely equalled, announced to her first born, upon whom was her chief earthly dependence, on the evening after the funeral of his father, that he might consider himself henceforth free to seek an education for the ministry, upon which his mind had long been intently fixed, and to which she had consecrated him from his birth. The sacrifice was deemed, by many, to be altogether beyond what duty required of her in circumstances so limited. But Mrs. Taylor was

blessed with strong faith in the promises of God to the widow and the fatherless. And, although it cost her severe toil and many struggles long protracted, yet she never regretted the offering. She was permitted to live to see not only this, her first born, settled in the ministry,¹ but her three other sons, encouraged by his example and patronage, liberally educated, and successfully employed in the same sacred calling. The death of this mother in Israel, at the age of four score, preceded that of Timothy, but a few months.

It was the privilege of the subject of this biographical sketch, for which he often expressed his gratitude in riper years, to be consecrated to God in the ordinance of infant baptism, and trained to ascend a mountain on foot on each Sabbath, the distance of four or five miles, to the worship of the sanctuary.

During the year 1827, being in his 18th year, young Taylor began his classical education in Sanderson Academy, at Ashfield. In the autumn of 1830, while at school in Bennington, Vt., he became hopefully pious, and soon after united with the Congregational Church in his native town. This important event gave additional interest to his friends to encourage and aid him in his literary pursuits, to which he had given earnest attention for several years. The grace of God, shed abroad in his heart, created new and nobler objects to be reached in the attainment of a liberal education. But in his general character and deportment before his change of feeling, there was little that could be improved for the better. Before, as well as subsequent to his espousal to Christ, there seemed to be but one

¹ Rev. Oliver A. Taylor, late Pastor of the Congregational Church in Manchester, Ms.

leading purpose before him, and that was to become a thorough scholar in whatever studies might subserve his usefulness in after life. To this end he improved diligently every moment of time, and husbanded well every dollar that came into his possession. Providence favored him with health and success. As a classical scholar he ranked among the first in his class. As a conscientious, exemplary Christian, there were none before him. Having graduated, with distinguished honor, at Amherst College, in 1835, he immediately entered upon the study of his chosen profession, at the Theological Seminary at Andover. Having completed his course in that favored Institution in 1838, he was soon after called unanimously to settle in the ministry at Slatersville, R. I. After mature deliberation, he accepted the call, and was ordained Jan. 23, 1839. Hitherto this village had been missionary ground. But from the time of Mr. Taylor's settlement, onward to the termination of his labors by death, the Society became self-supporting; and not only so, but they contributed liberally to the various objects of Christian benevolence abroad.

Mr. Taylor was a laborious, faithful and successful Pastor. In all places, and under all circumstances, he exhibited great simplicity of character. He was honest to his principles, unflinching in his integrity, and conscientiously true to the faith once delivered to the saints. He magnified the office of the ministry, esteeming it second to none other on earth. In whatever he judged to be vitally important to the cause, he was earnest, sometimes vehement, enthusiastic, but never radical or overbearing. Holding firmly the faith of the Puritan fathers, he preached the doctrines of the old school of New England Divines, claiming the right to speak out plainly and kindly his preferences for the modes and forms of the Pilgrim churches.

In a most happy manner Mr. Taylor combined the Pastor and the scholar. Instant in season and out of season, he visited his people, and prayed with them in times of anxiety and distress; exhorting them from house to house, night and day, with tears. And yet, by early rising and a

careful economy of time, he became a diligent and successful student. He read the Scriptures of the Old and New Testament daily, in their original tongues. He wrote much for the periodical press. He prepared and published a Memoir of his elder brother, and carried it through a second edition, improved and enlarged. He published extended treatises on various doctrinal and practical subjects, for the consolation of the afflicted, the guidance of the inquirer into "Zion's Pathway," and the instruction of all in the way of life. At the time of his death, he was preparing a Memoir of his honored mother for the press, which it is earnestly hoped may be completed by other hands, and speedily be given to the public.

Mr. Taylor was blessed with frequent revivals during his ministry, which brought increasing numbers into the Church. He emphatically watched for souls. He prayed and wept and toiled for the conversion of sinners. His last labors were performed for a neighboring minister, who was enjoying a season of refreshing. His last sickness was but for a few days, terminating March 2, 1858. He fell on the field of action, with his harness on, being in the 50th year of his age. His end was peace. Devout men carried him to his grave, and wept over his early departure. The funeral sermon was preached by Rev. Dr. Shepard, of Bristol, from the same pulpit from which, more than 19 years before, he had preached at his ordination service. A strongly attached people crowded the sanctuary to take their last view of the remains of the man of God who had labored for their spiritual welfare for nearly twenty years. As an enduring testimony of their love and esteem for him, they have, by their own free will offerings, set up a beautiful monument of Italian marble over his grave, with a becoming memorial of his many personal and ministerial virtues.

Rev. NATHANIEL CHAPMAN died in Pittston, Me., April 1, of lung fever, æt. 69. Mr. Chapman was born in Exeter, N. H., in 1789; removed to Mt. Vernon, Me., in 1800; graduated at Bangor Seminary, in 1820; was ordained Pastor of the

Church in Bristol, Me., in Sept. 1824, where he remained until 1833; for two years supplied the Church in Boothbay; in May, 1835, was settled in Camden, continuing to 1849; was afterwards at Warren; from Sept. 1852, to March 1856, labored in Unity, Thorndike, and Freedom; and the last two years of his life in Pittston. "A man of sound judgment and discretion; eminently humble, devout, meek, kind and sympathetic." "His preaching was simple, earnest, Scriptural, practical."

Rev. LUTHER R. WHITE was a native of Northbridge, and a graduate of Amherst College, in the class of 1848. His Theological course was pursued at Andover. Immediately after leaving that Seminary, in 1851, he went to Iowa under appointment from the American Home Missionary Society, and labored for a season at Le Claire, Scott Co. From thence he removed to Port Byron, Ill., and opened a school. "But," says a class-mate, "those startling words, *ecce in me* if I preach not the gospel, rang in his ears," till he returned to the ministry, and settled over the Congregational Church at Brighton, Iowa, where he terminated a short, but laborious and successful pastorate, with his life, May 30th, 1858. His sickness was brief and not thought to be dangerous, till a few hours before his death.

Mrs. ANN S. KITCHEL, wife of Rev. H. D. Kitchel, D.D, youngest child and only daughter of David Sheldon, of Rupert, Vt., died very suddenly at Detroit, Mich., June 1, 1858, in the 43d year of her age.

Her earliest remembered childhood was singularly marked with religious tenderness, and a conscientious dutifulness towards parents and teachers, that seemed from the first, to indicate a nature under gracious correction. This ripened through a more conscious religious experience in her early youth, into a piety that, through all the scenes of her subsequent life, proved itself abiding and fruitful, always humble and trustful; hopeful, cheerful, and abounding in the work of the Lord.

The development of her Christian character in the relations of maturer life, as

wife and mother, and as a Pastor's counsellor and efficient helper, was exceedingly rich and beautiful, and has made her memory most precious in the circles where she was known. She filled the large sphere of her household with a fullness of holy influences, and motherly guidance and providence, that left no lack. Her heart was rich in an overflowing tenderness of love, that hungered for objects, and lavished itself on child, friend, bird, flower; living in all she loved. She found her happiest and most useful sphere in the large circle of a Christian parish. Her heart craved this field of service, and when another sphere opened, she turned from it as vacant of these loving relations; "she could not live without a parish to love, and live in." With no assertion of leadership in feeling or manner, she sweetly led a large circle of Christian females, inspiring their aims and directing their activities; and many found, in her steadfast fidelity and gracious promptings, the attraction that drew them nearer to their Saviour.

She was ever watching the work of the Spirit; and eminently the secret of the Lord was with her, as one to whom it was given to discern afar off what good God was purposing for His people. In every season of religious interest, her soul was stirred with the first breath of the Spirit. At such times, her prayers and activities were unceasing. The Revival of last winter and spring came to her as an anticipated joy, mingled with deep solitudes—the fulfillment of many a hope and prayer, yet with a weary and sorrowing heart for the remnant that was left. In ways of discreet and delicate ingenuity, observing every propriety, she left not one, it is believed, in the congregation worshipping with her, without some word or note of loving entreaty and earnest warning, within a few months before her death; and many were given to her in Christ; and to many, being dead, she still speaks.

Unconsciously she was ripening in these scenes for the coming change. She had, indeed, no such apprehension; but there was a pressure of unresting endeavor upon her, that awakened in many hearts, even then, the sense of a work hastening to

completion. Yet her life ran smoothly to the brink. No note of warning was given, not even an hour of conscious sickness. Her last evening was spent cheerfully with Christian friends in her own parlor. She retired and rested quietly, till 4 o'clock in the morning, when the summons came. She was startled from sleep by an intense pain in the head—hovered for a few moments between sensibility and stupor, her few words indicating no thought of danger—then sunk into a deep insensibility, and lay unconscious for ten hours; and then, with no word or look, passed away.

It was done well, since it must be. The bitterness of death was spared her, for she had no partings to endure. For the rest, no words are needed, or could have added to the assurance that all was well with her.

Many an act and expression, that passed for little at the time, comes to have a significance almost prophetic, when the light of such a departure falls back on it. As her last act before retiring, she sat down and played and sung the lines, which had become very familiar on her lips:

"Nearer, my God to Thee,
Nearer to Thee!
Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee!"

Mrs. PAMELIA G. WARNER, wife of Rev. LYMAN WHITE, of Easton, Ms., died at the residence of her father, in Acworth, N. H., Aug. 22, 1858, aged 34 years.

Mrs. White was born at Acworth, June 3, 1824, and was the eldest daughter of Maj. Nathaniel and Mrs. Lucy Warner. From early childhood she possessed a mild and pleasing disposition, which won the love and esteem of all who knew her. She was remarkably conscientious, and was early the subject of serious impressions, which continued to return, from time to time, until in the autumn of 1845, under the faithful labors of Rev. Mr. Fuller, then preaching at the place of her residence, she gave her heart to God. She united with the Congregational Church, Dec. 31, 1846.

June 5, 1850, she was married to Rev.

Lyman White, of Epping, N. H., at which place she remained till 1855, when she removed, with her husband, to Easton, Ms.

Last May, God took from her a first born, promising daughter. But he gave her another to supply her place. She was not, however, to enjoy this favor long. Shortly after the birth of her second child, in an enfeebled state of health, she sought the kind assiduities of her father's house, and the invigorating air of her native hills. But, contrary to hope, disease continued to make inroads upon her constitution, originally not strong. Says the Pastor of the Church in Acworth, "In my brief intercourse with her, I was most happy to witness the manifestation of a placid, trusting spirit; a cheerful acquiescence in God's will; and a firm reliance on the merits of Christ for salvation. She had a desire to live, that she might aid her beloved husband in his arduous work. Yet as the time of her departure drew near, she unloosed her hold upon the objects of this world, and waited patiently for the expected event. At length, on the morning of the Sabbath, she gently passed away from the scenes of earth, to experience the sweet rest and unmingled joys of the heavenly world."

Rev. JOSHUA R. BROWN, died Sept. 7th, at Longmeadow, Ms., æt. 46. He was born in Stonington, Ct., June 14th, 1812; was converted in the great revival of 1831; pursued his collegiate studies at Yale, though it does not appear that he completed the course; studied theologically at New Haven and at Andover, at the latter of which places he graduated in 1841. May 21st, 1845, he was ordained over the 2d Congregational Church in Lebanon, Ct., where he remained eight years "preaching the Gospel with great acceptance, and enjoying the esteem and confidence of all; and where at his departure, he left not an enemy, or disaffected person, behind." Dec. 13, 1854, he was installed over the Congregational Church in East Longmeadow, Ms., where he remained until his death. After a short illness, he died, rejoicing in hope. A funeral sermon, preached by Rev. Mr. Russell, Oct. 13, 1858, is published.



Congregational Churches Formed,

DURING 1858.

With regard to this, and all the tables which follow, we desire to say that we have made them as perfect as the limited time and means of information at our command, have enabled us to do. They will be continued quarterly, and we respectfully ask aid of all our brethren who can furnish it.—Eds.

Jan. 27. At QUINDARO, Kansas.	Sept. 4. At SARATOGA, Howard Co. Iowa.
Feb. 19. " HAVANA, Mason Co. Ill.	" 29. " MARBLEHEAD, Ms. The 3d Cong. Ch.
May 31. " WESTPORT, Ms.	Oct. 30. " NEW LIBERTY, Scott Co. Iowa.
June 8. " SOUTH AMHERST, Ms.	Nov. 28. " CHAPIN, Iowa.
" 27. " ONAWA CITY, Iowa.	Dec. 2. " SOUTH MALDEN, Ms.
Sept. 1. " LAYVILLE, L. I. [Minnesota.	" 10. " ORANGE, Ill.
" 1. " WHITEWATER FALLS, Winona Co.	" 10. " VIOLA, Ill.

Congregational Pastors Dismissed,

DURING 1858.

JAN. 5. Rev. JAMES A. SMITH, from the Cong. Ch. in Glastenbury, Ct.	JULY 13. Rev. J. P. RICHARDSON, from the Cong. Ch. in Odsfield, Me.
7. Rev. CHARLES W. WOOD, from the Cong. Ch. in Ashby, Ms.	14. Rev. MARK GOULD, from the Cong. Ch. in Andover, Me.
19. Rev. NOADIAH S. DICKINSON, from the Cong. Ch. in Chatham, Ms.	AUG. 19. Rev. ALEXANDER C. CHILDS, from the Cong. Ch. at Amesbury Mills, Ms.
26. Rev. RAYMOND H. SEELEY, from the North Cong. Ch. in Springfield, Ms.	SEPT. 8. Rev. AARON C. ADAMS, from the Franklin St. Cong. Ch. in Manchester, N. H.
26. Rev. GEO. BUSHNELL, from the Salem St. Cong. Ch. in Worcester, Ms.	14. Rev. WM. E. HOLYOKE, from the Cong. Ch. in Elgin, Ill.
FEB. 16. Rev. MOSES H. WILDER, from the Cong. Ch. in Harwich, Ms.	OCT. 6. Rev. FRANKLIN B. DOE, from the Cong. Ch. in Lancaster, Ms.
MARCH 8. Rev. L. CONKLIN, from the Cong. Ch. in Freeport, Me.	12. Rev. WM. C. JACKSON, from the Cong. Ch. in Lincoln, Ms.
APRIL 8. Rev. WILLARD M. HARDING, from the Cong. Ch. in South Weymouth, Ms.	14. Rev. CHRISTOPHER M. CORDLEY, from the 1st Cong. Ch. in Randolph, Ms.
13. Rev. FRANCIS G. PRATT, from the Cong. Ch. in South Malden, Ms.	19. Rev. EDWARD W. GILMAN, from the 1st Evangelical Cong. Ch. in Cambridgeport, Ms.
20. Rev. DANIEL WIGHT, Jr., from the Cong. Ch. in Scituate, Ms.	28. Rev. SWIFT BYINGTON, from the Cong. Ch. in West Brookfield, Ms.
MAY 4. Rev. R. W. EMERSON, from the Cong. Ch. in Monson, Me.	NOV. 1. Rev. ELIAS NASON, from the Cong. Ch. in Natick, Ms.
18. Rev. CHARLES BENTLY, from the Cong. Ch. in Westport, Ct.	3. Rev. ROBERT C. LEARNED, from the Cong. Ch. in Canterbury, Ct.
19. Rev. R. M. CHIPMAN, from the 3d Cong. Ch. in Guilford, Ct.	8. Rev. CHARLES SMITH, from the Shawmut Cong. Ch. in Boston.
31. Rev. H. A. KENDALL, from the Cong. Ch. in East Concord, N. H.	10. Rev. ISAAC P. LANGWORTHY, from the Chestnut St. Cong. Ch. in Chelsea, Ms.
JUNE 2. Rev. BENJ. JUDKINS, Jr., from the Cong. Ch. in Somerville, Ms.	23. Rev. MATSON M. SMITH, from the Harvard Cong. Ch. in Brookline, Ms.
2. Rev. FREDERICK A. FISKE, from the Trinitarian Cong. Ch. in East Marshfield, Ms.	29. Rev. J. JAY DANA, from the Cong. Ch. in South Adams, Ms.
3. Rev. JAMES ANDERSON, from the Cong. Ch. in Manchester, Vt.	30. Rev. WM. PAGE, from the Cong. Ch. in Salem, N. H.
8. Rev. JAMES L. MERRICK, from the Cong. Ch. in South Amherst, Ms.	30. Rev. E. R. HODGMAN, from the Cong. Ch. in Lynnfield Center, Ms.
29. Rev. ASAHEL R. GRAY, from the Cong. Ch. in Coventry, Vt.	DEC. 1. Rev. J. R. ADAMS, from the 1st Cong. Ch. in Gorham, Me.
29. Rev. ALEXANDER J. SESSIONS, from the Cong. Ch. in Melrose, Ms.	14. Rev. LYMAN WHITING, from the North Cong. Ch. in Portsmouth, N. H.
30. Rev. ISAAC ROGERS, from the Cong. Ch. in Farmington, Me., after a pastorate of 32 years.	31. Rev. DAVID BRIGHAM, from the Trinitarian Church in Bridgewater, Ms.

Congregational Pastors Settled,

DURING 1858.

JAN. 4. Rev. OTIS HOLMES, late of Northwood, N. H., over the Cong. Ch. in Elliot, Me. Sermon by Rev. L. Whiting, of Portsmouth, N. H.	over the Cong. Ch. in Leominster, Ms. Sermon by Rev. H. P. Arms, of Norwich, Ct.
5. Rev. HORACE WINSLOW, over the First Cong. Ch. in Great Barrington, Ms.	20. Mr. E. J. HAWES, over the 1st Cong. Ch. in Plymouth, Ct. Sermon by Rev. J. Hawes, D.D., of Hartford.
6. Messrs. L. N. WOODRUFF and WM. D. FLAGG, as Evangelists, to labor at Glover, and Barton, Vt.	20. Rev. THOMAS T. WATERMAN, formerly of Providence, R. I., over the Cong. Ch. in Danielsonville, Ct. Sermon by Rev. A. Dunning, of Thompson, Ct.
13. Rev. ROBERT CRAWFORD, over the Orthodox Cong. Ch. in Deerfield, Ms. Sermon by Rev. E. Davis, D.D., of Westfield, Ms.	20. Mr. CHARLES H. BALL, over the Cong. Ch. in Wilton, Ct.
14. Rev. JOSEPH W. BACKUS, late of Chaplin, Ct.,	

- JAN. 21. Mr. ISAAC S. PERRY, as an Evangelist, at Bellows Falls, Vt. Sermon by Rev. A. Walker, of West Rutland, Vt.
21. Rev. CHARLES MORGRIDGE, late of Harwichport, over the Cong. Ch. in Hyannis, (Barnstable) Ms. Sermon by Rev. N. S. Dickinson, of Chatham.
26. Rev. MERRILL RICHARDSON, late of Terryville, Ct., over the Salem St. Cong. Ch. in Worcester, Ms.
27. Rev. S. D. STORES, over the Cong. Ch. in Quindaro, Kansas. Sermon by Rev. S. Y. Lum, of Lawrence.
28. Messrs. H. BRICKETT and J. W. RAY, as Evangelists, at Manchester, N. H. Sermon by Rev. Prof. Putnam, of Dartmouth Coll.
- FEB. 2. Rev. O. T. LAMPHEAR, over the Cong. Ch. in Exeter, N. H. Sermon by Rev. J. P. Cleveland, D.D., of Lowell, Ms.
7. Rev. CHARLES E. LORD, over the Cong. Ch. in Mt. Vernon, N. H.
2. Mr. ALPHEUS S. NICKERSON, as an Evangelist, at North Woburn, Ms. Sermon by Rev. A. L. Stone, of Boston.
2. Rev. WARREN C. FISHER, over the Cong. Ch. in Canton Center, Ct.
2. Rev. WM. DE LOSS LOVE, late of Berlin, Ct., over the Spring St. Cong. Ch. in Milwaukee.
3. Rev. CHARLES W. WOOD, late of Ashby, Ms., over the Cong. Ch. in Campello, No. Bridgewater, Ms. Sermon by Rev. Prof. Phelps, of Andover.
4. Rev. JOHN BOWERS, late of Wilbraham, over the 3d Cong. Ch. in St. Johnsbury, Vt.
4. Rev. HENRY C. ABERNETHY, over the Cong. Ch. at Onelda, Ill.
16. Mr. D. E. JONES, as an Evangelist, to labor at Crawfordsville, and Columbus City, Iowa.
20. Mr. E. C. FISKE, as an Evangelist, at Havana, Mason Co., Ill.
24. Rev. EDWARD H. GREELEY, over the Pearl St. Ch. in Nashua, N. H. Sermon by Rev. Prof. Phelps, of Andover.
24. Rev. SOLOMON LAVALETTE PERRIN, late of Goshen, Ct., over the 1st Cong. Ch. in New Britain, Ct.
25. Mr. CLARENDON WAITE, over the Cong. Ch. in Rutland, Ms. Sermon by Rev. George Bushnell, late of Worcester, Ms.
- MARCH 2. Rev. SAMUEL L. ROCKWOOD, late of Hanson, Ms., over the Pilgrim Cong. Ch. in South Weymouth, Ms. Sermon by Rev. R. S. Storrs, D.D., of Braintree, Ms.
3. Rev. ZACHARY EDDY, late of Birmingham, Ct., over the 1st Cong. Ch. in Northampton, Ms. Sermon by Rev. W. A. Stearns, D.D., of Am. Coll.
3. Rev. EDWARD Y. SWIFT, late of South Hadley, Ms., over the Cong. Ch. in Clinton, N. Y. Sermon by Rev. Prof. Vermilye, of East Windsor, Ct.
3. Rev. CHARLES JONES, late of Cambridgeport, Ms., over the Cong. and Presb. Ch. in Battle Creek, Mich. Sermon by Rev. H. D. Kitchell, D.D., of Detroit.
10. Rev. NOADIAH S. DICKINSON, late of Chatham, Ms., over the Cong. Ch. in Foxboro', Ms., Sermon by Rev. E. N. Kirk, D.D., of Boston.
16. Mr. E. H. PRATT, as an Evangelist at East Woodstock, Ct. Sermon by Rev. T. T. Waterman, of Danielsonville, Ct.
17. Rev. HORATIO MERRILL, late of Portland, Me., over the Cong. Ch. in Salisbury, N. H. Sermon by Rev. H. E. Parker, of Concord, N. H.
17. Rev. EPHRAIM C. CUMMINGS, over the Cong. Ch. in Brewer, Me. Sermon by Rev. J. W. Chickering, D.D., of Portland, Me.
21. Rev. SPENCER O. DYER, over the Cong. Ch. in Becket, Ms. Sermon by Rev. J. H. Bisbee, of Worthington, Ms.
- MAR. 24. Rev. DAVID M. ELWOOD, over the Cong. Ch. in North Woodstock, Ct. Sermon by Rev. E. Nason, of Natick, Ms.
31. Rev. RICHARD GLEASON GREENE, late of Adrian, Mich., over the Evangl Cong. Ch. in East Cambridge, Ms. Sermon by Rev. A. L. Stone, of Boston.
- APRIL 6. Rev. THOMAS O. RICE, over the Cong. Ch. in Brighton, Ms. Sermon by Rev. N. Adams, D.D., of Boston.
7. Mr. CHARLES E. REED, over the Cong. Ch. in Malden, Ms. Sermon by Rev. Prof. Phelps, of Andover.
8. Rev. STEPHEN H. HAYES, over the Cong. Ch. in South Weymouth, Ms.
14. Rev. SYLVANUS C. KENDALL, over the Cong. Ch. in Milford, N. H. Sermon by Rev. R. S. Kendall, of Concord, N. H.
14. Mr. EDWIN DIMOCK, over the Central Evangelical Cong. Ch. of Orange, Ms. Sermon by Rev. Prof. Vermilye, of East Windsor, Ct.
14. Rev. CHARLES CHAMBERLAIN, late of Ashford, Ct., over the Cong. Ch. in Eastford, Ct. Sermon by Rev. T. T. Waterman, of Danielsonville, Ct.
21. Mr. SPENCER O. DYER, over the 1st Cong. Ch. in Becket, Ms.
23. Rev. ELISHA W. COOK, late of Haydenville, Ms., over the Cong. Ch. in Townsend, Ms. Sermon by Rev. M. Richardson, of Worcester, Ms.
23. Mr. WILLIAM WINDSOR, over the Cong. Ch. in Mitchell, Iowa.
20. Mr. LYSANDER DICKERMAN, over the Cong. Ch. in Gloucester, Ms. Sermon by Rev. Prof. Phelps, of Andover.
- MAY 18. Rev. CHARLES NEWMAN, over the Cong. Ch. in Torrington, Ct. Sermon by Rev. F. A. Spencer, of New Hartford, Ct.
19. Mr. GEORGE E. ALLEN, over the Austin St. Cong. Ch. in Cambridgeport, Ms. Sermon by Rev. Prof. Phelps, of Andover.
19. Rev. MARINUS WILLETT, over the Cong. Ch. in Black Rock, (Fairfield) Ct. Sermon by Rev. Mr. Rankin, of New York City.
22. Mr. AUGUSTINE ROOT, over the Cong. Ch. in Lakeville, Ms. Sermon by Rev. E. W. Root, of Oxford, Ohio.
24. Rev. G. W. NOYES, over the South Cong. Ch. in New Haven, Ct.
- JUNE 2. Rev. ALFRED EMERSON, formerly Professor in Western Reserve Coll., and recently of South Berwick, Me., over the Calvinistic Cong. Ch. in Fitchburg.
2. Rev. A. M. RICHARDSON, late of Lenox, O., over the Cong. Ch. in Austinburg, O. Sermon by Rev. Mr. Olds, of Jefferson, O.
3. Rev. DAVID BANCROFT, late of Willington, Ct., over the Cong. Ch. in Prescott, Ms. Sermon by Rev. L. Perrin, of New Britain, Ct.
3. Mr. WM. C. BARTLETT, as an Evangelist, in Indianapolis, Ind. Sermon by Rev. C. B. Boynton, of Cincinnati, O.
7. Mr. L. J. WHITE, over the Cong. Ch. in Lyons, Ill.
8. Rev. JAMES L. MERRICK, over the new Cong. Ch. in So. Amherst, Ms.
16. Mr. CHARLES BROOKS, over the Cong. Ch. in Byfield, (Newburyport) Ms. Sermon by Rev. J. L. Jenkins, of Lowell, Ms.
16. Rev. WILLIAM BATES, late of Northbridge, Ms., over the 1st Cong. Ch. in Falmouth, Ms. Sermon by Rev. N. Adams, D.D. of Boston.
16. Rev. WILLIAM CARRUTHERS, over the Cong. Ch. in Sandwich, Ms. Sermon by Rev. J. J. Carruthers, D.D., of Portland.
16. Rev. JAMES DRUMMOND, late of Lewiston, Me., over the North Cong. Ch. in Springfield, Ms. Sermon by Rev. J. Todd, D.D., of Pittsfield.

JUNE 16. Rev. JAMES A. CLARK, late of Iowa, over the Cong. Ch. in Cromwell, Ct.

23. Rev. WILLIAM J. BREED, over the Cong. Ch. in Southboro' Ms. Sermon by Rev. E. N. Kirk, D.D., of Boston.

23. Rev. EDWIN SEABURY, late of Westminster, Vt., over the Cong. Ch. in South Royalston, Ms. Sermon by Rev. J. M. Stone, of Walpole, N. H.

23. Rev. DAVID PECK, late of Orange, Ms., over the 2d Cong. Ch. in Danbury, Ct. Sermon by Rev. S. W. S. Dutton, D.D., of New Haven, Ct.

24. Rev. THOMAS N. HASKELL, late of Washington, D. C., over the Maverick Cong. Ch. in East Boston, Ms. Sermon by Rev. Prof. Phelps, of Andover.

30. Rev. CHARLES PACKARD, late of North Middleboro', Ms., over the 2d Cong. Ch. in Biddeford, Me. Sermon by Rev. Prof. Packard, of Bowdoin College.

JULY 14. Mr. T. A. MERRILL as an Evangelist, at Bristol Mills, Me. Sermon by Rev. S. G. Thurston, of Searsport, Me.

14. Rev. A. S. CHESEBROUGH, over the Cong. Ch. in North Glastonbury, Ct.

21. Mr. JAMES M. BELL, over the Orthodox Cong. Ch. in Ashby, Ms. Sermon by Rev. A. Emerson, of Fitchburg, Ms.

21. Mr. FREDERIC ALVORD, of Bolton, Ct., over the Cong. Ch. at Chicopee Falls, Ms. Sermon by Rev. C. Hammond, of Groton, Ms.

21. Mr. E. J. ALDEN, over the 2d Cong. Ch. in West Springfield, Ms. Sermon by Rev. S. G. Buckingham, of Springfield.

AUG. 11. Rev. DANA B. BRADFORD, late of Raymond, N. H., over the Cong. Ch. in Salmon Falls, N. H. Sermon by Rev. L. Whiting, of Portsmouth, N. H.

18. Rev. A. A. BAKER, over the Cong. Ch. in Cornwall, Vt. Sermon by Rev. C. Pease, D.D., of Burlington, Vt.

18. Rev. CYRUS BREWSTER, late of Orange, Ct., over the Cong. Ch. in Haydenville, Ms. Sermon by Rev. Z. Eddy, of Northampton.

18. Rev. I. W. SMITH, over the South Cong. Ch. in Durham, Ct. Sermon by Rev. D. Smith, D.D., of Durham.

18. Rev. FRANCIS V. TENNEY, late of Byfield, Ms., in Manchester, Ms. Sermon by Rev. M. P. Braman, D.D., of Danvers, Ms.

26. Mr. KINGSLEY TWINING, over the Cong. Ch. in Hinsdale, Ms.

SEPT. 1. Rev. GEO. A. BRYAN, late of Cromwell, Ct., over the Cong. Ch. in West Haven, Ct. Sermon by Rev. J. L. Dudley, of Middletown, Ct.

1. Mr. EDWARD H. BUCK, as an Evangelist, in East Machias, Me.

2. Mr. GEO. B. SAFFORD, as an Evangelist in Northbridge Center, Ms. Sermon by Rev. Prof. Phelps, of Andover.

8. Mr. JAMES CRUIKSHANKS, over the Cong. Ch. in South Malden, Ms. Sermon by Rev. Prof. Phelps, of Andover.

8. Mr. A. McDONALD, over the South Cong. Ch. in Stanstead, C. E. Sermon by Rev. J. J. Carruthers, D.D., of Portland, Me.

22. Mr. EDWARD P. THWING, over the St. Lawrence St. Cong. Ch. in Portland, Me. Sermon by Rev. J. W. Chickering, D.D., of Portland, Me.

22. Rev. SAMUEL D. COCHRAN, late of Princeton, Ill., over the Cong. Ch. in Ann Arbor, Mich.

29. Mr. HIRAM MEAD, over the Cong. Ch. in South Hadley, Ms. Sermon by Rev. Prof. Park, of Andover.

29. Rev. GEORGE BUSHNELL, late of Worcester, Ms., over the 1st Cong. Ch. in Waterbury, Ct. Sermon by Rev. S. Sweetser, D.D., of Worcester, Ms.

OCT. 1. Mr. JOHN D. EMERSON, over the Cong. Ch. in Haverhill, N. H. Sermon by Rev. N. Lord, D.D., of Hanover, N. H.

5. Mr. G. E. FREEMAN, over the Orthodox Cong. Ch. in Manchester, Ms. Sermon by Rev. A. L. Stone, of Boston.

13. Mr. GEORGE L. WALKER, over the State St. Cong. Ch. in Portland, Me. Sermon by Rev. C. Walker, D.D., of Pittsford, Vt.

13. Rev. JAMES B. HADLEY, over the Cong. Ch. in Campton, N. H.

13. Mr. OGDEN HALL, over the Cong. Ch. in East Hartland, Ct. Sermon by Rev. W. H. Gilbert, of Granby, Ct.

13. Rev. GEORGE R. DARLING, late of Lowell, Ms., over the Cong. Ch. in Hudson, Ohio. Sermon by Rev. H. D. Kitchell, D.D., of Detroit, Mich.

19. Rev. ERASTUS COLTON, over the Cong. Ch. in Southwick, Ms. Sermon by Rev. J. Hawes, D.D., of Hartford, Ct.

19. Rev. W. A. NICHOLS, over the Cong. Ch. in Clearville, Ill. Sermon by Rev. Prof. Emerson, of Beloit Coll.

20. Mr. JOHN S. BACHELDER, over the Cong. Ch. in Jaffrey, N. H. Sermon by Rev. S. Lee, of New Ipswich, N. H.

20. Mr. CHESTER D. JEFFERDS, over the Cong. Ch. in Chester, Vt. Sermon by Rev. C. S. Porter of So. Boston, Ms.

20. Mr. HENRY WILLARD, as an Evangelist, at Pittsfield, Ohio. Sermon by Rev. J. A. Thome, of Ohio City, O.

26. Rev. D. E. JONES, over the Cong. Ch. in Columbus City, Iowa. Sermon by Rev. A. B. Robbins, of Muscatine, Iowa.

27. Rev. THOMAS N. LORD, over the Cong. Ch. in West Auburn, Me. Sermon by Rev. Prof. Packard, of Bowdoin College.

27. Rev. BENJAMIN TAPPAN, Jr., late of Charlestown, Ms., over the Cong. Ch. in Norridgewick, Me. Sermon by Rev. J. O. Fiske, of Bath, Me.

27. Rev. BENJAMIN L. SWAN, late of Bridgeport, Ct., over the Cong. Ch. in Stratford, Ct.

27. Mr. JOHN MONTEITH, Jr., over the Cong. Ch. in Terryville, Ct. Sermon by Rev. E. L. Cleveland, D.D., of New Haven, Ct.

28. Rev. CALVIN GRANGER, formerly of Cambridge, Vt., over the Cong. Ch. in Middletown, Vt. Sermon by Rev. A. Walker, of Rutland, Vt.

29. Rev. A. C. ADAMS, late of Manchester, N. H., over the Cong. Ch. in Lewiston Falls, Ms. Sermon by Rev. G. E. Adams, D.D., of Brunswick, Me.

NOV. 4. Mr. JONATHAN S. HASKELL, over the Cong. Ch. in Mt. Pleasant, Ill.

10. Mr. JOSEPH K. GREENE, as an Evangelist, at Lewiston Falls, Me. Sermon by Rev. J. B. Sewall, of Lynn, Ms.

10. Mr. ALBERT H. PLUMB, over the Chestnut St. Cong. Ch. in Chelsea, Ms. Sermon by Rev. Prof. Park, of Andover.

10. Rev. ELIAS NARON, late of Natick, Ms., over the Mystic Cong. Ch. in Medford, Ms. Sermon by Rev. H. M. Dexter, of Boston.

10. Rev. PHILO CANFIELD, late of Sheboygan Falls, Wis., over the Cong. Ch. in Sparta, Wis. Sermon by Rev. Z. M. Humphrey, of Milwaukee.

17. Rev. HARRISON G. PARK, over the Cong. Ch. in the East Parish of Westminster, Vt. Sermon by Rev. C. E. Park, of West Hoxford, Ms.

17. Mr. ALEXANDER D. STOWELL, over the Cong. Ch. in Woodbridge, Ct. Sermon by Rev. L. Bacon, D.D., of New Haven.

17. Rev. H. B. ELLIOTT, late of Stamford, Ct., over the Cong. Ch. in Columbus, O.

26. Rev. N. A. HYDE, over the Plymouth Cong. Ch. in Indianapolis, Ind. Sermon by Rev. Prof. Haven, of Chicago Theological Seminary.

- NOV. 30. Rev. JOHN P. SKEELE, late of Hallowell, Me., over the Cong. Ch. in Wilbraham, Ms. Sermon by Rev. Jas. Drummond, of Springfield, Ms.
- DEC. 1. Rev. ROBERT C. LEARNED, over the 24 Cong. Ch. in Berlin, Ct. Sermon by Rev. Mr. Field, of New London, Ct.
2. Rev. CHARLES TENNEY, over the Pavilion Cong. Ch. in Biddeford, Me.
2. Mr. JAMES G. ROBERTS, over the 24 Cong. Ch. in Frankfort, Me. Sermon by Rev. G. W. Field, of Boston.

- DEC. 9. Rev. JAMES WELLS, over the Cong. Ch. in Dedham, Me. Sermon by Rev. Prof. Harris, of Bangor.
9. Mr. J. S. HOYT, over the Cong. Ch. in Port Huron, Mich.
15. Mr. F. E. FELLOWS, over the Union Cong. Ch. in Kennebunk, Me. Sermon by Prof. Phelps.
30. Rev. E. W. ALLEN, late of Salem, Ms., over the Cong. Ch. in South Berwick, Me. Sermon by Rev. James M. Hopplin, of Salem.

Congregational Ministers Married,

DURING 1858.

- JAN. 12. Rev. L. H. COBB, of No. Andover, and Miss H. J. HERRICK, of Malone, N. Y.
14. Rev. E. H. BYINGTON, of Royalton, Vt., and Miss ANN ELIZA, youngest daughter of Rev. D. S. Hoyt, of New Haven, Vt.
31. Rev. J. BRACKETT, of New Salem, and Mrs. SUSANNA UPHAM, of Ware, Ms.
- MAY 4. Rev. G. N. WEBBER, of St. Johnsbury, Vt., and Miss CHARLOTTE FAIRBANKS, of the same town.
25. Rev. BENJAMIN SCHNEIDER, D.D., of Aintab, Syria, and Miss SUSAN M. ABBOTT, of Framingham, Ms.
- JUNE 6. Rev. LYMAN B. PEET, of Fuh-Chau, China, and Miss HANNAH LOUISA PLIMPTON, of Southbridge, Ms.
10. Rev. AUSTIN PHELPS, D.D., Bartlett Professor of Sacred Rhetoric in Andover Theological Seminary, and Miss MARY A., daughter of Samuel Johnson, Esq., of Boston.
16. Rev. CLARENDO WEAVER, of Rutland, Vt., and Miss HARRIET G., daughter of Mr. JAMES Baker, of Phillipston.
23. Rev. WILLIAM CARRUTHERS, of Sandwich, Ms., and Miss MARTHA BAKER, of Goshen.
29. Rev. LYSANDER DICKERMAN, of Gloucester, Ms., and Miss LOUISA., daughter of Joseph H. Thayer, Esq., of Boston.
- JULY 6. Rev. AUGUSTUS C. THOMPSON, of Roxbury, Ms., and Mrs. ELIZABETH, widow of the late Rev. Lyman Cutler, of Newton Corner, Ms.
21. Rev. W. W. ANDREWS, of Wethersfield, Ct., and Miss ELIZABETH B., youngest daughter of the late John Williams.

- JULY 25. Rev. ALFRED STEARNS, of Westminster, Vt., and Miss HARRIET N., daughter of the late Amasa Wood, of Millbury, Ms.
28. Rev. WM. HUTCHINSON, Missionary to Turkey, and Miss FORRESTA G., daughter of Prof. Forrest Shepherd, of New Haven, Ct.
29. Rev. JAMES P. KIMBALL, of Keokuk, Iowa, and Miss MARY P. DICKINSON, of Granby, Ms.
- AUG. 1. Rev. CHARLES BROOKS, of Byfield, Ms., and Miss NANCY L., daughter of DANIEL ADAMS, Esq., of Townsend, Ms.
5. Rev. HIRAM MEAD, of South Hadley, Ms., and Miss ELIZABETH B. BILLINGS, of Andover, Ms.
- SEPT. 14. Rev. JAMES M. BELL, of Ashby, Ms., and Miss SUSAN F. FRYE, of North Andover, Ms.
28. Rev. WM. C. FOSTER, late of Lawrence, Ms., and Miss MYRA G. ELLIOT, of Middletown, Ct.
- OCT. 20. Rev. EZRA ADAMS, of Gilem, N. H., and Miss ALICE M. WARE, of Swansey, N. H.
20. Rev. WILLIAM SEWALL, of Lunenburg, Vt., and Mrs. MARY B. DAYEE, of Portland, Me.
27. Rev. ALBERT H. PLUMB, of Chelsea, Ms., and Miss HARRIET ELIZA, eldest daughter of Joseph Dart, Jr. Esq., of Buffalo, N. Y.
- NOV. 9. Rev. ERASTUS COLTON, of Southwick, Ms., and Mrs. MARY A. MATHER, of Cromwell, Ct.
- DEC. 11. Rev. HENRY C. FAY, of Northwood, N. H., and Miss CAROLINE E. TALMAN, of Richmond, Me.
14. Rev. GEO. F. ALLEN, of Cambridgeport, Ms., and Miss MARY A. LINCOLN, of Norton, Ms.

Congregational Ministers Deceased,

DURING 1858.

- JAN. 5. Rev. ISAAC CARLETON, æt. 50, in Oxford, Me.
11. Rev. HOLLOWAY W. HUNT, æt. 89, in Patchogue, N. Y.
25. Rev. THOMAS SNELL, æt. 41, in Wethersfield, Ill.
- FEB. 9. In Bridgewater, Ct., Rev. FOSDICK HARRISON, æt. 78, many years Pastor of the Cong. Ch. in Bethlechem, Ct.
18. Rev. HORACE WOODRUFF, æt. 54, in Huntington, L. I.
22. Rev. JONATHAN BARTLETT, æt. 93, in Redding, Ct.
24. Rev. JOSEPH BLOOMER, æt. 30, in McGregor, Iowa.
27. Rev. LYMAN CASE, æt. 66, of Coventry, Ct.
- MARCH 2. Rev. T. A. TAYLOR, æt. 49, Pastor of the Cong. Ch. in Slatersville, R. I.
10. Rev. N. W. TAYLOR, D.D., æt. 72; Dwight Professor of Didactic Theology in Yale Coll., New Haven, Ct.

- MARCH 17. Rev. LABAN AINSWORTH, æt. 100, in Jaffrey, N. H.
- APRIL 1. Rev. NATHANIEL CHAPMAN, æt. 69, of Pittston, Me.
4. Rev. ALVAN UNDERWOOD, æt. 79, of West Woodstock, Ct.
- MAY 14. Rev. BENNET TYLER, D.D., æt. 75, late Professor of Theology in the Seminary in East Windsor Ct.
16. Rev. H. R. HOISINGTON, æt. 56, in Saybrook, Ct.
21. Rev. DANIEL HUNTINGTON, formerly of No. Bridgewater, and Campello, Ms., æt. 70, in New London, Ct.
30. Rev. LUTHER R. WHITE, æt. 42, in Brighton, Iowa.
- JUNE 2. Rev. SAMUEL ANDREWS, æt. 71 in New Haven, Ct.
12. Rev. STEPHEN D. WARD, æt. 57; Pastor of the Cong. Ch. in Agawam, Ms.

- JUNE 19. Rev. ELISHA ROCKWOOD, D.D., *æt.* 80, in Swansey, N. H.
21. Rev. LUTHER WRIGHT, *æt.* 88, in Woburn, Ms.
24. Rev. GRANVILLE WARDWELL, *æt.* 38, formerly of Kalamazoo, Mich., in Westminster, Vt.
- JULY 5. Rev. ORRA PEARSON, *æt.* 60, in Peacham, Vt.
14. Rev. LINCOLN RIPLEY, *æt.* 97 years, 10 mos., in Waterford, Me.
29. Rev. JEREMIAH ATWATER, *æt.* 84, in New Haven, Ct.
- AUG. 23. Rev. EPHRAIM G. SWIFT, *æt.* 76, in Buffalo, N. Y.
- SEPT. 1. Rev. BENJAMIN SMITH, *æt.* 43, in Litchfield, Ct.
7. Rev. JOSHUA R. BROWN, *æt.* 46, in East Longmeadow, Ms.
- OCT. 14. Rev. JOHN SAWYER, D.D., *æt.* 108, in Bangor, Me.
- Rev. AUSTIN O. HUBBARD, *æt.* 50, in Brattleboro', Vt.
- Rev. JOHN FERGUSON, *æt.* 70, in Whately, Ms.
- NOV. 13. Rev. AMOS SAVAGE, *æt.* 60, in New Haven, Ct.
- DEC. 7. In Garland, Vt., Rev. HENRY WHITE, *æt.* 67, formerly of Longmeadow, Ms.
16. In Sheffield, Ms., Rev. JAS. BRADFORD, *æt.* 72.
24. In Fitchburg, Ms., Rev. JOHN E. FARWELL, *æt.* 49.
26. In Georgetown, Ms., Rev. ISAAC BRAMAN, *æt.* 88.

☞ The average age of the 30, above recorded, is nearly 67 years—an uncommonly high average. The percentage of mortality is as 36 to 2,408, or 1,49.

QUARTERLY MEETING OF THE CONGREGATIONAL LIBRARY ASSOCIATION.

THE Conductors of this Journal, as the public have already been informed, intend to report the doings of the body above-named; and they hope also to enrich its pages by occasionally inserting a paper communicated through this medium. The meetings, which occur regularly on the last Wednesday afternoons of February, May, August and November, are open to all members, and have generally afforded an ample recompense for the time and trouble of attending.

At the last meeting Mr. David Pulsifer, who was expected to read a paper previously assigned, having been unavoidably prevented from making the requisite preparation, took up the case of the Jewish child Mortara, whose abduction and Popish baptism have produced such a stir throughout Christendom, and entertained the audience with an unwritten statement of the hardships imposed on that cast-off nation.

The same gentleman also read, and subsequently presented to the Association, a manuscript letter from *Rev. George Whitfield* "to the Honorable Josiah Willard, Esq., of Boston," dated "New-town in Maryland, May 6, 1747," expressing deep concern about "dear New England's sorrowful circumstances." We give the following extract: "Glad would I be to come and offer myself once more to do New England service; but I am afraid many ministers, and the heads of the people would not bear it. However, was this my only reason, it would soon be answered. But here are thousands in these southern parts (as you observed, Honored Sir,) that scarce ever heard of redeeming grace and love. Is it not my duty, as an itinerant, since other places have had their calls and awakening seasons, to go where the gospel has not been named? Those that think I want to make a party, or disturb churches, do not know me. I am willing to hunt in the woods after sinners; and, according to the present temper of my mind, would be content that the name of George Whitfield should die, if thereby the name of my dear Redeemer could be exalted."

The Editors of the *Congregational Quarterly* beg the indulgence of the public for a slight delay in the printing of this their first issue, which has been made unavoidable by the illness of one of their number. They also hope that the contents of the number will be judged with leniency in the recollection that, with the exception of the brief article on "Father Sawyer," which was prepared beforehand for another use, every line has been written as well as printed within the last five weeks. Hereafter the tables, statistics, &c. &c., will be so made up as to evade some liabilities to error which have been unavoidable in the haste with which everything has been necessarily done. They have such arrangements in progress that they feel sure of being able to give to every one who may be pleased to become a subscriber to this *Quarterly* much more than the full worth of his subscription, in various kinds of matter, not easily to be had elsewhere. They especially bespeak the kind patronage of the ministry and deacons of the denomination whose interests, biographical and otherwise, will be specially had in remembrance. If only every Congregational Minister and Deacon should become a subscriber, we should at once gain a list which would enable us greatly to enrich our pages, without increase of price.—Several biographies—including one of Dea. David Goodale, of Marlboro', Ms., and one of Dea. Moses Webster of Haverhill, West Par., Ms.,—in type, have been, unavoidably, crowded over to the next number.

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Leonard Woods

THE

Congregational Quarterly.

VOL. I.—APRIL, 1859.—No. II.

LEONARD WOODS.

BY REV. E. A. LAWRENCE, D.D., EAST WINDSOR HILL, CT.

LEONARD WOODS was born in Princeton, Mass., on the 19th of June, 1774. Thus, among those green and sunny hills, commenced his existence, whose life and labors have entered largely into that formative influence, which divine Providence is employing for the world's culture and Christianization. He was baptized the day he was born; parental piety seeking this pre-engagement of covenant grace at the very starting point. The father and mother, with the parish minister and a few friends, were the only visible actors and witnesses in this transaction. But, on that same day, according to the divine decree, an entry was made in the Book of Life. And there were invisible spectators of the baptismal scene, from those "ministering spirits sent forth to minister for them who shall be heirs of salvation."

The father, Lemuel Woods, though without classical culture, was familiar with the standard English authors in Literature, Philosophy, and Theology. And he possessed a power of penetration, which qualified him to explore the higher regions of metaphysical thought with success and delight.

The mother, Abigail Woods, was one

of those gentle and loving spirits, whose sceptre of influence is the more potent, because so mild, that its subjects are unconscious of anything but pleasure in acquiescence. With an unwavering faith in the covenant promises, she gave back all her children to God, who had given them to her. And when her son Leonard was debating the question of struggling for a liberal education, and his father had told him he could render him but little assistance,—confiding in God and her own resolute will, she said to him, "I can help you along." And she sought wool and flax, "and laid her hand to the spindle," thus nobly redeeming her pledge.

The sturdy, oak-like characteristics of the father were finely blended in the son, with the vine-like nature of the mother. He was not one of those prodigies that come to their maturity in the cradle, or soon after leaving it, though he early discovered a love for books, and for those especially which led him to *think*. He was often attracted from the sports common to children of his own age, by the conversations and philosophical discussions of his father with the neighbors. When six or seven, he commenced the study of

Arithmetic, by copying examples on birch-bark, as he heard them given to a class of large boys at school; and he obtained the answer as soon as they, and sometimes sooner. At home, his father gave him more difficult problems, letting him study several days till he had solved them, rather than assist him. To this early discipline, he felt himself indebted for much of that patience and perseverance in investigation which characterized his after life. If he had fewer books to read, like other children of that generation, they were not mere tinctures or phantoms of knowledge, but, for the most part, solid and useful. And they were also better read, and often, from sheer necessity, re-read and pondered, until the facts and principles which they contained were digested, and incorporated into the mind's life and activities. In this way the thoughtful boy made his entrance early into the Mathematics, History, Philosophy and Christian Doctrine, not by forcing processes, but gladsomely, as into the familiar apartments of his own father's house.

The father intended him for a farmer, — to take the homestead and be the staff of his old age. But his mother, under the divine guidance, had other plans, in the unfolding of which, the father gradually gave way. The son, too, seems early to have leaned to his mother's side. He wished for a thorough education, when as yet there was no prospect of such a boon, and he had a thought not clearly defined, that he might, — perhaps an expectation that he should be, a minister. A sickness, occasioned by what we usually term an accident, but which was really a providence, was prolonged till the father's design respecting his son was weakened, and the mother's had grown into sovereignty. By such means, God brought his purpose to the inception, and it was decided that Leonard should immediately begin the study of Latin, which he did with the parish minister. This was a determinative period, which gave direction to the whole course of his subsequent history.

His preparation for college was mostly a matter of self-culture. Three months were all the regular academical tuition his circumstances would allow. These were spent at Leicester, under the excellent training of Mr. Adams, afterwards professor of Mathematics in Dartmouth College.

He entered at Harvard in 1792. His college life drew him from the salutary influences of home, and brought him into new trials of his principles, and new temptations to swerve from them. It was, too, at the darkest period, morally, in the history of our country. The infidelity which had made France a seething caldron of malignant passions, had stretched across the ocean, and was settling thick as night on all the land. It entered the institutions of learning, and the lights of piety went out. During a part of young Woods' college course, the late Dr. John H. Church was the only professor of religion in the four classes. In Yale, the state of things was but little better. It was the fashion to laugh at Christianity, after the manner of Voltaire and Paine, and it was deemed a mark of superior intellect and wisdom to pity, or to scorn a believer in its doctrines. The discourses of Dr. Dwight arrested this evil in Yale College, though it continued in Harvard. He punctured the balloon on which the stripling philosophers had soared so high, and with the collapse, the theological aeronauts suddenly descended to a sobriety in which they saw that it is the fool and not the wise man that says, "There is no God."

Mr. Woods was better prepared by his early religious training to withstand such pernicious influences, than most of his companions. His associations and his convictions were on the side of faith in the Christian Doctrines. He therefore repelled the open and gross assaults upon them, while in the subtler and more seductive forms of the Priestlian speculations, the poison took effect. He was attracted to this materialistic philosophy,

this philosophic naturalism, as many others have been, by what he took to be a firmer basis in the attested properties of matter, than could be found for the doctrines of grace in the realm of mind and of supernaturalism. But he did not reflect that the evidence on which he accepted the existence and properties of matter came to him through the cognitions of his own mind, and that therefore the material philosophy must be logically baseless, except as it rests on something firmer in what is mental and spiritual. Another attractive point in this direction which gave force to his rationalistic tendencies, was, that these speculations exalt the human reason into an arbiter, and give it jurisdiction over all God's works and his Word, adjusting the purposes and wisdom of the infallible Creator to the judgment of the fallen and fallible creature. It makes no allowance for the dubious and defaulted character of the general reason, nor for the endless variations and contradictions and absurdities of the individual reasoners. This line of thought, was new to him, and it seemed original and profound. It chimed with that pride of opinion, and self-reliant adventure, so common in the heat of youthful and immature scholarship, which, as Dugald Stewart says, "grasps at general principles, without submitting to the previous study of particular facts." It is what Lord Bacon terms the sole cause and root of almost every defect in the sciences — that "while we falsely admire and extol the powers of the human mind, we do not search for its real helps." It is the philosophy of abstraction, not of patient investigation and induction. It opened to him a new way of adjusting, satisfactorily to his conscience, his own state and relations to his Maker, and one apparently so simple and easy, as to cast suspicion upon "the old paths" in which the fathers had walked with God.

This was the state of Mr. Woods' mind in relation to these great problems, when he was graduated in 1796, bearing with him the first awards of scholarship. Says

his friend and classmate, the Rev. Samuel Dana, of Marblehead, "He was decidedly the first member of the class for intellectual attainment, among such competitors as John Pickering, and James Jackson. He had the highest assignment at commencement, and delivered an oration which was much admired for its literary excellence."

On leaving College, he marked out for himself a plan of study in Philosophy, History, and Belles Lettres, and of general reading, which was to occupy the two following years. Retiring to his father's, in Princeton, he entered upon this plan with the greatest enthusiasm. The excellent library of Rev. Thomas Prince, the distinguished chronologer, to whose memory a worthy tribute was paid in the first number of this Journal, had been taken to Princeton, by Lieut. Gov. Gill. He was the son-in-law of Mr. Prince, and, inheriting the estate of his wife's father, she being the only child that survived his death, this valuable library came into his possession. To this storehouse of learning, free access was given to Mr. Woods, as it had been while in college, and to his father before him. He resumed his study of Priestly, and commenced Justinian's Institutes, preparatory to a thorough course of Roman History. This more solid study was diversified with Marмонтel, Ossian, or Thompson's Seasons, a novel of Richardson, Don Quixote, or some of the standard English Dramas.

The Rev. Joseph Russel had just been ordained Pastor of the Church in Princeton, and still lives in Ellington, Ct., a rich repository of useful information, bringing forth fruit in a ripe and venerable old age. Speaking of Mr. Woods at this period, he says:

"On his return to Princeton, after Commencement, he attended our meetings regularly on the Sabbath, and appeared, I thought, an attentive hearer. In the series of discourses from the desk, during that period, the doctrines of grace were considered, proved from Scripture,

explained and applied. . . . These doctrines were pretty certain to come up in conversation, as he visited me from time to time. His feelings, as I had abundant evidence, set strongly against many of them. His reading and associations had made a deep impression upon his mind, unfavorable to these doctrines, and to those ministers then on the stage, most distinguished for preaching the Calvinistic system in its purity and power. As he made objections, I endeavored to obviate them. And, though his mind appeared to yield in some degree, his prepossessions were too strong and deep-rooted to be removed at once. But throughout there was evidently great candor, and an honest desire to come to the truth, and a willingness to gain instruction, come from what source it might."

An entry in Mr. Woods' Journal, after one of these interviews, shows that he was deeply impressed with the prudence, modesty and gentleness of his reverend friend, and that he considered him greatly superior to himself in true wisdom and goodness. "Some painful reflections," he continues, "were forced upon me on my way home. I felt my want of real virtue and piety, while my reason declared their indispensable importance." During this period of doubt, darkening into unbelief, the Lord Jesus was his ideal of virtue. Before the excellence of his character, he bowed in the most profound reverence. "Whether he be man, angel, or God," he says, "there is something in the character of Jesus Christ which attracts and warms the soul. I would rather follow him, or be like him, than to excel the most illustrious name in the history of the world."

At the commencement of the next term in College, he visited Cambridge. His friend, Mr. Church, just entering on his Senior year, saw the drift of his mind, and true then as ever after, to his evangelical principles, suggested that he had better read something on Theology. Mr.

Woods replied that he meant to proceed methodically, and to read Theology after he had completed such studies as he thought should precede it. This did not satisfy his friend, for he meant, not dogmatic, but practical Theology, and he did not part with Mr. Woods till he promised to procure the life of Dr. Doddridge, and read it without delay. After his return from Cambridge, this promise proved a burden to him. But, although he returned to his literary projects with redoubled ardor, he determined to fulfil it. He therefore, set apart a short time, night and morning for the perusal of the Bible, the life of Doddridge, and other religious books, "supposing," as he says, "that he could thus infuse a leaven of piety into all his studies and conduct." In Dr. Doddridge's Life, he discovered principles of action and traits of character to which he felt himself a stranger. This led to self-knowledge, and made him anxious in regard to his own moral state. From the Life of Doddridge, he proceeded to his "Rise and Progress," dwelling particularly on the devotional exercises at the end of each chapter. In this connection, he carefully read, or rather studied, at the suggestion of his pastor, the first nine chapters of the Epistle to the Romans, the Epistles to the Galatians and the Ephesians, and the third chapter of John's Gospel. This he did amidst many perplexities, and with distressing trials of spirit. Here, on this ground, the two antagonistic tendencies in him met, and tried their strength. Philosophy was arrayed against faith, and reason against revelation. He saw distinctly the momentous conclusions that hung on the issue. If Paul and Jesus are reliable expounders of the doctrines of faith and of salvation, Priestly and all others who set aside those doctrines, must be held as sciolists and teachers of error. On this there was a hard struggle. The skeptical philosophy had drawn him to this class of writers by a mesmeric spell which was not easily broken. And further, as

he went on prayerfully studying the Scriptures, this alternative gradually presented itself. He must place upon the language of the apostles and the Saviour, a construction which his conscience would not allow in the interpretation of other writers, or accept what had come to be the repulsive system of John Calvin and the Catechism. This, as we might well suppose, staggered him still more. He could not ignore the alternative, and he could no more go round it than Balaam could go round the confronting angel. And, when he reflected what was at stake, he did not wish to turn back from it. As he advanced in his inquiries, his interest increased. His literary pursuits were first intermitted, and then wholly suspended. From the disclosures thus made to him of his own condition as a sinner, all other questions were, for a time merged in the momentous one propounded to the apostles in Acts ii: 37. He had read his character in the Word of God as in a mirror, and he was confounded. And he read so much more than he knew before, or even suspected, and which his consciousness now authenticated as true, that he was certain that the revelation was divine, even to the minima of its averments. He questioned and re-questioned, first his own heart, and then the inspired picture, and found both ever returning the same answer. The main points of the controversy were now distinctly before him, and all converged to the alternative of acceptance of salvation on the Gospel terms, or its deliberate rejection. In describing this part of the mental conflict, no words can be so expressive as his own, in a letter to his friend, Mr. Church.

"You wish to hear of the health of my soul. After I wrote to you, I grew lower and lower. The exercises of my mind were very violent. I feared a relapse into carelessness and unconcern. I could not obtain an answer to my prayers. I was clamorous in my address to God, but I could not find him. I sank, I sank!

O the depths of despair! Terror, amazement, cold chills of body and mind, sometimes a flood of sorrow, hard thoughts of God, dreadful conceptions of his character,—I have no words to express my state, for about a week. I felt my health declining. I wandered about. I tried to run from myself. I awoke in the morning and read my sentence for having committed the unpardonable sin. I should have preferred millions of millions of millions of centuries of the most exquisite misery to my *chance*."

Six weeks later, when the opposition of his heart had been overcome, and the rising light was beginning to shine, he writes to the same friend:

"I am a poor tempest-beaten creature. One day I feel quite easy; the next I chide my foolish hopes. One time I give myself to Christ; another I fear I did not do what I thought I did. When I get a little joy by supposing that Christ will accept me, then I begin to think I am a little less sinful. That thought makes me more so. Alas, what snares I have been in!"

But the tempest gradually subsided into the calmness of perfect peace, and the light continued to shine more and more unto the perfect day. His schemes of literary ambition were entirely abandoned, and he devoted himself thenceforward to the Christian ministry.

In this marked character of his early Christian experience, we find a key to Mr. Woods' views of Christian doctrine and life, as subsequently matured. He was ever after impressed with an abiding sense of sin, as the great evil, with the necessity of the renewal of the whole man, and of forgiveness of sins through faith in the righteousness of Christ. And the greater his advancement in personal holiness, the more visibly appeared the turpitude of his transgressions, and the nearer was he drawn to Christ, in humble and loving obedience. "The sight of a thousandth part of my sinfulness of heart and life has filled me with amazement and

shame. But O!" he adds, "there is very plenteous redemption, sufficient even for *me*, and if for me, for any one on earth."

Such a work of the Holy Spirit carries the mind deeper than the surface, down to the very center of the Pauline doctrine of sin. It also interprets that moral antagonism in the progress of the Christian life, so graphically portrayed by the Apostle from the double stand point of inspiration and the Christian consciousness. "For the good that I would," he says, "I do not; but the evil which I would not, that I do. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind." Augustine, by a similar experience, was brought to the same view. "*Tote, lege! tote, lege!*" fell from a child's voice upon his ear, in the beating of his agonized soul against its prison-bars. He rose, opened the epistles of Paul, and read, "Put ye on the Lord Jesus." They were like living words from the lips of the great Helper, and the captive was made free. Of his farther conflict, he says, "The spirit orders the body and it obeys instantly; the spirit orders itself, and it refuses. Whence this monstrosity? It is a disease of the spirit that prevents it from rising up; the will is *split* and divided, thus there are two wills in conflict with each other, one good and one evil, and *I myself it was who willed, and who did not will.*" Martin Luther obtained a clew to the same philosophy of sin in his convent struggles at Erfurth, when he cried out in bitterest grief, "O! my sin, my sin, my sin! It is in vain that I make promises to God, sin is always too strong for me." "Cast yourself into the arms of the Redeemer," said Staupitz. "Trust in him, in the righteousness of his life, in the expiating sacrifice of his death." And when the Augustine monk applied his anxious mind to those same epistles to the Romans and Ephesians on which our aspiring, but tempest-tossed New England student re-

flected so deeply, and found written there, "The just shall live by faith," from that hour he went forth in the exuberance of the new life of love and faith, joyfully singing, "I believe, I believe in the *forgiveness* of sins." "His struggle of spirit," says the historian, "had prepared him to understand the meaning of the inspired Word. The soil had been deeply ploughed, and the incorruptible seed took deep root." No other than Luther's type of theology could grow out of Luther's experience, nor any other than Augustine's out of Augustine's experience.

This view of the inner life of Mr. Woods, during his early conflicts, discloses the secret of that clear conception of the fundamental Christian doctrines, which marked his subsequent history, and of the iron grasp with which he ever held them. The processes of his mind, in which he was transferred from a dead and deadening philosophy, to a living and loving faith, were not produced by the heat of an excited assembly, or the rhetorical appliances of professional revivalists. They were carried on, for the most part, in the solitary walk, in the quiet of his own room, and in the sleepless hours of night. It was not a time of God's gracious visitation to His Church, in which some minds are in danger of being moved only by human sympathy; but just the opposite. Doddridge, prayer, and the Bible, were the instruments, and God the agent. Hence his faith in the historical doctrines of Christianity was not a hereditary, or a blind faith. His skeptical reading and reasonings had, in a great degree, effaced the teachings of his godly parents, but these had been effectually replaced and made vital by the Spirit of God, through his own independent examinations. He clearly perceived that these foundation doctrines of the Church are supported by the still deeper underlying facts of history. His creed, therefore, was never obliged to offer apologies to his understanding. It asked no concession from philosophy, as if conciliation

could be secured only by dishonoring compromise. But his individual reason, enlightened and rectified by the pure and universal Reason, demanded that creed as necessary to its completeness and comfort. Careful reading, and more of it, led him to question, not only the correctness, but the originality of what had attracted him as subversive of the faith of the fathers, and as new. Careful reflection also soon showed that to be essentially contracted and shallow, which, under the lead of a peculiar class of minds, and from intent looking only in one direction, he had taken to be catholic and profound. It was a little knowledge that made him skeptical. A wider range of thought, with deep experience, made him most devoutly believing. Infidelity is always and everywhere "a vain deceit." Such the experience of Mr. Woods found it; and he did not parley, but parted with it at once, entirely and forever. And he passed over into the center of the faith-doctrine freely, from the spontaneous affinities of the new birth. As was said of Dr. Chalmers, he did not force himself into it, but walked into it. He did not fight his way, but found it open. And, once entered, the clearness of his perceptions, and the grasp of his faith, kept him fixedly remote from those laxities of doctrine and attenuating negations, which, like an isthmus, attempt to conjoin the opposing continents of belief and unbelief. Nevertheless, his experience of the skeptical philosophy was of no small service to him as a teacher of theology in later years. It enabled him to judge more correctly of the strength of the infidel side, to look full in the face every rationalistic objection, and calmly strip it of all its sophistries and guises of truth.

While under the lingering influence of former associations, he consulted with some of his College friends in reference to studying theology with them, under the direction of Dr. Tappan, of Cambridge, Rev. Mr. Robbins, of Plymouth, or some other moderate Calvinist. But

more mature thought, with the influence of his parents and pastor, induced him to place himself, in company with Mr. Church, under the care of Dr. Backus, of Somers, Ct., whose reputation as a sound and successful teacher, drew to him some of the most promising students in New England.

He was licensed to preach in the Spring of 1798, by the Cambridge Association; and in the following summer, was called to the Church in Newbury, as its Pastor. There were serious difficulties in deciding the question of settlement. It was a large and influential Society. But the Church, with many others in New England, had adopted the Half Way Covenant—an expedient resorted to by the early settlers—to make amends for their error in limiting the rights of free-men to Church membership. Those who were aggrieved by this limitation, demanded either the right of suffrage, or exemption from taxation. The State refused the latter, therefore the Church opened its door and admitted them, though unregenerate, thus granting them suffrage in the Church, as well as in the State. To defend itself against this error, or to make the evil tree bring forth good fruit, a regenerating efficacy came to be ascribed to the Lord's Supper, by which the unrenewed members of the Church might be converted. A third evil soon followed in this lapsing logic, and as the outgrowth of the former two; namely, that the impenitent can make an acceptable use of the means of regeneration,—a dogma, which was briefly termed "unregenerate doings." Now, to all these, Mr. Woods was intelligently and steadfastly opposed. He foresaw the perils liable in any attempt to remove such antiquated errors and evils. But his way was finally made plain. He writes, "I believe I have a providential call; if so, it is not my duty to do anything that will directly counteract that call. But it is not a call unless I can comply with it, without violating my duty. So I must do duty and leave the event

But then I am doubtful what my duty is. I consider the Half Way Covenant an error, and am willing to do everything, and shall do everything in my power, to extirpate it. Now, shall I be most likely to conquer this enemy by deserting the field because I cannot at once prevail, or by keeping my ground, and persevering in the contest?"

Previously to the ordination, he drew up, with great care, a declaration of his faith, to be submitted to the Council, occupying four pages of foolscap, closely written. It was an unambiguous and full statement of his theological opinions. In the carefulness which marked all his movements, in assuming responsibility, Mr. Woods placed this paper in the hands of Rev. Joseph Dana, the patriarchal pastor of the ancient Church in Ipswich, requesting him to note what, if anything, he found not accordant with the teachings of Scripture. At the desire of the pastor elect, Mr. Dana read the statement to the Council, and concluded by expressing his entire agreement with every sentiment contained in it. As the several articles, "I believe," "I believe," succeeded each other, Dr. Osgood, of Medford, whose liberal tendencies led him to oppose all creeds, broke out upon the young man,— "You believe ten times as much now as you will when you are as old as I am." The prediction, however significant it may have been of any unbelief in the prophet, since it did not come to pass, was evidently "the thing which the Lord had not spoken."

In the curriculum preparatory to the ministry, the study of Hebrew, at that time, had no place. Mr. Woods at once saw the importance of it, on entering upon his ministerial duties, and commencing the study immediately, he determined that no common events should hinder him from a competent knowledge of the Hebrew Bible. The results of this resolution laid open to him the contents of the Old Testament in the exact forms of thought in which they came from the

inspired penmen. This gave him one of his best qualifications as a preacher and teacher of Christian Theology. He read many books, but he was evidently the student of this one book—the Bible. It was his sovereign arbiter, from whose decisions he suffered no appeal, though he gained from every leaf of the book of nature, elucidation and proof of its dicta. The first question that met him in its study was, what does it mean? After this, there was really no other, either in respect to the truth of the doctrines, or the duty of faith and obedience. The pseudo wise ones of our time, and of all times, call this reverence for the Bible, Bibliolatry and mental vassalage. Be it so. He gloried in such enthrallment to heavenly wisdom. He exulted in this bondage of love to eternal law; for he found the completeness of his freedom to be exactly as the strength of these bonds. His veneration for the Scriptures as divine, even to the letter, was the principle that underlay all others, in his study of them as a pastor and a teacher. He delivered himself up wholly to their guidance, mentally and religiously, because his reason and consciousness taught him that it was the guidance of God. Under a similar formative influence of the divine Word, Rudolph Stier says: "It is because this living Word, in a thousand ways, has directed, and is ever directing, my inner being with all its intelligence, thought and will, that I have subjected to it the freedom of my whole being."

As a preacher, Mr. Woods did not, as many in the Middle Ages did, and as some still do, divorce religion from reason,—faith from philosophy; but he made theology the queen of the sciences, and employed philosophy, and all other sciences, to give point and force to the purely gospel message. If his preaching at this early period was not so rich and compact in thought as later, it was yet peculiarly fresh, suggestive, and sometimes startling. It did not let the hearers sleep in their

pews, and often, not on their pillows, till compunction had been followed by confessions and amendment. His themes awakened new trains of thought, and his manner of treating them—logical, lucid and illustrative—impressed them strongly upon his auditors. They reflected on his sermons. They talked about them. They debated among themselves the “hard sayings” which they contained. They searched the Scriptures to see whether these things were so, and after this, the people and the preacher generally came into pretty close agreement. In his earnest pressing of man’s great sin, and God’s greater salvation, on the dead ear of the world, and the dull life of the Church, youthful fire often kindled his mild blue eye into a magnetic eloquence, and wrought his whole manly figure into a glow of simple but graceful action. This gave to his sermons, at times, the might of a living Gospel.

The period of Mr. Woods’ pastorate favored the development of his leading traits of character, and called for such men as he proved himself to be. The firm stand made by the elder Edwards, against the incursions of error, had, in a degree, been given up, under the delusive idea of victory; and the controversies which followed, when Bellamy and Hopkins stood against Mayhew, Mills, Mather, Hart and Hemmenway, had subsided into a truce, in which the old faith was the loser. The theological atmosphere of New England was comparatively calm; but it was the quiet, partly of indifference, and partly of collecting forces for new and more earnest engagements. The virus of Arminian and Socinian errors, though checked, had been working in and around Boston, secretly or openly, for half a century. Doctrines were decried as indigestible and unprofitable—meaning, however, only the old and generally accepted ones. Doctrinal differences were reputed as of little moment; but it was by those who were mainly intent on building up new

doctrines on the alleged error and worthlessness of the old ones. Dr. Porter, of Roxbury, one of the negative theologians, in a Convention sermon, said of Original Sin, Imputation, Trinity, The Deity of Christ, and other affiliated doctrines, “*Neque teneo, neque repello.*” Examinations for licensure and ordination, were complained of as inquisitorial, and resisted by men who were *in via media*, between Evangelism and Infidelity. Time honored confessions of faith were eschewed, or attenuated, by an expurgating exegesis, to their feeblest substance of doctrines; and the inspiration of the Scriptures on which they rested, was reduced into compatibility with false logic, false facts, and false doctrines in the writers. Old collections of Psalms and Hymns were displaced from the pews by new ones, more accordant with the new doctrines introduced into the pulpits. The Catechism, which had been the cherished compendium of the fathers for a hundred and fifty years, was dishonored and cast out by some of the children. Harvard College was beginning to move from its chartered foundation, *Christo et Ecclesie*, over to the quicksands of Unitarianism; and other funded institutions, endowed for the inculcation of the gospel, were on the same sliding scale. One almost exclaims, with John Harmann of Königsberg, “O what a negative age is this! what hosts of negative men! All are bent on taking away, none will give,—all seek to destroy, none to build up.” Or with the pious Count Stallburg, who said, when writing to Jacobi for an instructor for his children, “I will have no Neologian, though he be as learned as Aristotle, and as wise and virtuous as Xenophon. On this subject I am an intolerant. I do not care whether he is a Lutheran or a Calvinist, but he must be a true believer in the gospel. I would rather have an honest Atheist, if there be any, than such an empty talker, made up of belief and unbelief, as most of our theologians now are.”

The theologians of this period in New

England, on a closer inspection, resolve themselves into four pretty distinctly marked classes. A little attention to this aspect of the times, will disclose to us more fully the theological position and bearing of the Newbury pastor. The first class was composed of those who adhered to the Confession of Faith and the Assembly's Catechism, interpreted according to the historical sense of the language. Dr. Morse of Charlestown, Rev. Mr. Dana of Ipswich, and the Phillipses, founders of the Academy and Theological Seminary, at Andover, belonged to this class, and were called "Old Calvinists." The second class modified the teachings of the Catechism, on a few points, by certain principles to which Dr. Hopkins' name gave repute, and they were called "Hopkinsians" and "New Calvinists." Of this class were Dr. Spring of Newburyport, and Dr. Emmons, the sage of Franklin; but the latter so diverged from the Newport divine, on some metaphysical points, as to be more justly styled an Emmonsite than a Hopkinsian. The third class called themselves moderate, or low Calvinists, though they were really Arminians in transitu from orthodoxy to Unitarianism. Some of them did not go quite so far as that, but they went out from the old theological homestead with their faces thitherward. They claimed to be sound and orthodox, and, according to their own standard, they were so. They lamented the tendency to extremes of unbelief in the people, and endeavored to check it—*similia similibus curantur*—by a moderate unbelief in the preachers. They held high views of liberality and charity; but, as is usual with dissentients from old accredited doctrines, they regarded all as narrow and bigoted who did not walk in the same broad way with themselves, and their charity was but feebly exercised, except towards those transitionists, who were leaving the old faith, and the destructionists, who were laboring to destroy it. The history of a portion of this class

exhibits distinguished specimens of that theological equestrianism, in which the rider endeavors to keep his seat firmly on two horses at the same time. The fourth class consisted of those who had reached the goal of pure truth, as they supposed, in Socinianism—a modern compound of old Pelagianism and Arianism—but who did not regard it wise to have their arrival publicly announced. But they held an accusative, and sometimes, like Esau to Isaac, a *derisive* attitude in relation to the old historical faith. Unitarianism in New England existed occultly with considerable organic force, at least a score of years before it came to the birth; and then, like Minerva from Jupiter's brain, it leaped forth in full strength, and armed, on the first descent of the orthodox polemical cleaver.

Mr. Woods' theological affinities connected him with the first and second of these classes in those great fundamentals, in which they both agreed with the received standards of Calvinistic theology. He loved the leading men of both, and had confidence in them, but regretted their differences, as weakening the evangelical forces against the common anti-evangelical foe. Other good men regretted them also. Dr. Samuel Austin said, "Our present state of disunion and confusion is our reproach."

By an arrangement of Providence, Mr. Woods was brought into close connection with two leading men—one in each of these branches of the evangelical family. With Dr. Spring, he was in local proximity as the minister of an adjoining parish; and in his intelligence, purity of purpose, and nobleness of self-denying piety, he ever had the most entire confidence. Their ministerial exchanges were frequent for those times, and notwithstanding the disparity of age, Mr. Woods being twenty-eight years the younger, their Christian communion was peculiarly free and precious. They were agreed in the substance of doctrine, and the principles and spirit of the Christian life.

They were agreed in attempting to weed out from the churches the evils which had sprung up from the Half Way Covenant, from the idea of eucharistical regeneration and "unregenerate doings." They were agreed in an endeavor to raise strong breastworks against all invaders of the common heritage; and in these harmonies lay their sympathy and their strength. When Mr. Woods read before the Association, an able paper on the Half Way Covenant, Dr. Spring the next day wrote to him, "I take this opportunity to express my deepest gratitude for the wise and masterly manner in which your question was considered yesterday before the Sanhedrim." It "is for want of information that we see so many new things." On the ground of these affinities, when, in 1803, the Massachusetts Missionary Magazine was commenced by the Hopkinsians, Dr. Spring solicited and obtained the aid of Mr. Woods' able pen.

On the other hand, he was on terms of equally sincere friendship and Christian confidence with Dr. Morse, of Charlestown, an old Calvinist, and somewhat a leader of the right wing of the Calvinistic body. His mind had breadth and comprehension from close observation and travel, and solidity and finish from reflection and classical culture. He had just received the degree of Doctor of Divinity from the University of Edinburgh. Being one of the overseers of Harvard College, he took the lead in a manly and well directed opposition to the tide that bore that institution over to Unitarianism.—When in 1805, Dr. Morse was projecting the Panoplist, as the organ of the Old Calvinists for the defence of the historical faith of the New England Churches, the pastor at Newbury was the man chosen to be joint editor with him in conducting it.¹ On the issue of the first number, as

illustrating Mr. Woods' view of the spirit with which such a work should be undertaken, he wrote to Dr. Morse, "To day Panoplist is born, and I hope it will live to grow up and be a good man, the friend of knowledge and religion. I hope and pray that there may not be a spice of ill nature in it. This does not belong to the Christian armor." It was by his able articles in this Journal, in defence of the doctrines of the Catechism, that his character as a theological writer, became generally known.

The relations into which Mr. Woods had been drawn to these two parties, by solicitation as well as sympathy, show that he had become a *marked* man, and was regarded by both as an acquisition. If he received impressions from these stalwart divines, it is evident that he *made* impressions also. If they, from the momentum of accumulated moral force, were commanding in their positions, he, from the same cause, was so in his. And if his views were not altogether agreeable to the men on one side, neither were all of their views agreeable to him. But it is due to them to say, that they never assumed the air of dictators towards him, and equally due to him, to say, that on such lofty themes as man, God, and their mutual relations, no words of dictation, except such as the Holy Ghost teacheth, would have had any weight with him.

But other events were casting their shadows before, which were to bring Mr. Woods into still closer and more important relations to these branches of the Calvinistic family. Both were projecting plans for a theological Institution. Both had their minds on him as a suitable person for the chair of theology. Dr. Morse, who was in council with the Phillipses and Mr. Abbot of Andover, had requested him to direct his studies with reference to a theological professorship. And Dr. Spring, a little later, when he had matured in part his plans, wished him to accept an appointment to the same place in a Seminary distinctively Hopkinsian.

¹ The statement in Sprague's *Annals*, that Dr. Morse "was sole editor for five years," was made from some misapprehension in the case, as is implied in the Journal by the term *editors*, frequently employed, and as is certain from other evidence.

He greatly desired the establishment of a theological Institution on the basis of sound Calvinistic, Christian doctrine. He approved of the general plan of Dr. Spring, and so did he that of Dr. Morse and the Andover men. But he saw the endless evils that would grow out of two such conflicting institutions. He felt almost, that none would be better than two, and he laid his plans and directed all his efforts to effect a union. Informal conference between the two parties commenced in the latter part of 1806. In January, 1807, Dr. Morse wrote to Dr. Woods, "Confer with Mr. Spring, and let me know whether he intends to unite with or oppose us, in this Institution." He did thus confer, and urged a union. He said, "We wish to have all the Orthodox influence in our State concentrated in our theological institution. This is exceedingly desirable. If we can only get all the Calvinists together, we need not fear." What was his plan of harmonization? "The Hopkinsians," he said, "must come down, and the moderate men must come up till they meet. Then the host will be mighty."

When in the spring of 1807, the Newburyport men decided on an institution at Newbury, and designated him as the teacher of theology, and when he knew that such an institution had been determined on at Andover, so intent was he on a union, that he did not accept the appointment. The next day, after the meeting in Dr. Spring's study, at which the Seminary in Newbury was concluded on, he went to Charlestown to confer with Dr. Morse respecting a union. The next day but one, Dr. Morse went to Andover to see Dr. Pearson, Mr. Farrar, and the Andover founders, and two days later, on Saturday, he went to Newbury for further consultation with Mr. Woods. The Monday following, Mr. Woods and Dr. Morse went to Newburyport, and called on Dr. Spring with distinct overtures for a union, and thus the negotiations were commenced.

Dr. Spring urged earnestly the importance of his plan, not so much from a desire to inculcate the distinctive points of Hopkinsianism, as from a fear, that otherwise, the churches would swerve from the fundamental principles of Calvinism. On those principles he distrusted the soundness of the Andover men. When, however, as the negotiations went on, he found that they took the doctrines of the Gospel as expressed in the Catechism, for the basis of their Seminary; and that he would be allowed to make that creed more secure, if possible, by adding another to it; and that a Board of Visitors, representing both classes of founders, having visitorial power over the original Board, might be established; and when further, he learned that Messrs. Bartlett and Brown, on whom he relied for his endowment, preferred union on what all regarded as essentials, to division on what a part esteemed errors; and, finally, when he understood that they wanted his man for the chair of theology, then his opposition ceased. In the candor of a Christian magnanimity, that loves fundamental truth more than a party,—though all his party did not agree with him, and a few were hardly reconciled to him on account of it, he gave his voice unqualifiedly for union. Ever after he lent all his wisdom and energy to a measure, which, to the close of his life, commended itself more and more to his judgment and his affections.

The Seminary went into operation Sept. 25th, 1808, and opened to Mr. Woods the scenes of his life-labor,—the construction of his system of theology. On this he entered with the greatest enthusiasm. But before proceeding to this, and, as the means of a more just view of his theological position and his labors, we will advert to a question which has often been mooted, whether Dr. Woods, at this time, was a Hopkinsian in the distinctive sense, or simply a Calvinist.

The question is one of historic verity, and has no bearing, as here considered,

on the theological soundness or unsoundness of the different parties. Be it of greater or less importance, it must be decided by the testimony of facts. Whether Dr. Woods, or any other man is to be regarded as a Hopkinsian or otherwise, depends on the breadth of meaning allowed to the term. The Hopkinsians and Old Calvinists held most of their articles of faith as common ground,—given in the Assembly's Catechism and Confession. The latter accepted these symbols in what they understood to be the intent of their framers. The former diverged from them in some particulars which they held to be important, and made what they called "improvements" in the form of "logical inferences." These *divergencies* and *inferences* were the reputed peculiarities of Dr. Hopkinson, and what distinguished his followers from the Old Calvinists. It is due to the Hopkinsians, in historical fairness, to say, that they presented the strong points of Calvinism which were held in common, with more earnestness and power than did many of the other party. In this respect, Dr. Woods resembled more the Hopkinsians than he did many of the Old Calvinists. On this account he was sometimes classed among them, and was *here* in full and cordial sympathy with them. Further, such unflinching defenders of the doctrines of Calvin and the Catechism, as was Dr. Woods, were often reproached as Hopkinsians by those who had discarded these doctrines, and who, for strategical purposes, called themselves "moderate" or "judicious Calvinists." They objected scarcely more to the peculiarities of the Newport, than to the principles of the Genevan divine. But by this means, the odium theologicum which attached to the peculiarities of one party, was employed to bring into disrepute, principles held as fundamental by both parties. Thus the third class of those New England theologians sought to damage both the first and second, in what was far dearer to the Hopkinsians than their peculiarities.

These evils of division, Dr. Woods saw and deeply lamented. And in his inculcation and defence of what he believed to be the faith once delivered to the saints, he was not careful about *names*. His heart and hand were with any man's who was honestly and wisely engaged in this noble work, though he might not, in all respects, be in perfect agreement with him. He was never a partisan. He had no love for controversy. In his disagreements with those holding the ground principles of the Christian faith, he always sought for conciliation as well as correction. Now, whether Dr. Woods, at this period, accepted the peculiarities of Dr. Hopkins or not, we may decide from the following facts.

1. Dr. Woods' theological training was under Dr. Backus, who did not adopt the reputed improvements of Dr. Hopkins.

2. The declaration of his belief, presented to the Council at his ordination, though long and explicit, did not contain one of them.

3. These peculiarities do not appear in any of his printed articles, nor in his manuscript or published discourses during this period.

4. When the Panoplist was established as the organ of the Old Calvinists, the Hopkinsians showing it no favor—some saying, "it will die soon," and others, "let it live if it can"—Dr. Woods was selected by Dr. Morse as associate editor, and his pen did as much to make it live as that of any other man, and to give it sweep and force of enginery in those battles of truth against error, in which it was engaged. In a series of letters "To a Brother," over the signature of "Constans," he enters into an elaborate defence of Calvinism, in which, after having unfolded the system, he passes the following encomium.

"Such, my brother, is genuine Calvinism. I glory in being its adherent and its conscientious advocate, not because I value it as the ensign of a party, but because, in my view, it contains the sub-

stance of sacred truth, and echoes the voice of God. Such, as I have imperfectly described it, is the character it has taught me to ascribe to the great Being of beings. How attractive, how venerable, how glorious! . . . Love is the sum of Jehovah's excellence—the ornament, the crown, the glory of his character."

5. While he never publicly controverted the Hopkinsians, lest their minor divergencies should give advantage to those who were most zealously assailing what he held in common with the Hopkinsians, yet the leading men in the party fully understood his position. Dr. Spring very well knew that his younger brother did not agree with him in those peculiarities. Dr. Emmons also knew that he did not, and many were the labored argumentations, in which they endeavored, without effect, to bring him to their views. He was simply a Calvinist, neither high nor low. Nor was he this because of any authority in the name of a man, but because, after careful examination, he regarded the Calvinian system, as given in the Assembly's Confession and Catechism, as the most legitimate teaching of the Scriptures. He believed it explained and harmonized the facts of history and of consciousness, more perfectly than any other. He took no human system, declaration, or symbol, as the warrant or ground for his faith. He considered these, so far as they were correct, as expositions and witnesses to the truth.

The Letters to Unitarians, written in 1820, indicate that he was not *perfectly* satisfied with the language of the Catechism, as best expressing the doctrine of Original Sin.

At that time, he, with many others, understood this language as conveying the idea of a literal transfer of the guilt of Adam's first sin,—his personal blameworthiness, over to his posterity, as their own; making original sin consist in this transferred blameworthiness. To this idea, he was, in every period of his life, steadily opposed. And his veneration for that

admirable compend of Christian doctrine, while, for a time, he supposed its language naturally conveyed it, did not procure for it a moment's favor. It was, in his view, neither a Scriptural nor a Calvinian doctrine. Calvin explicitly repudiates it, though it has nevertheless been often ascribed to him. "No other explanation therefore can be given," he writes, "of our being said to be dead in Adam, than that his transgressions not only procured misery and ruin for himself, but also precipitated our nature into similar destruction. And that, *not by his personal guilt as an individual, which pertains not to us, but because he infected all his descendants with the corruption into which he had fallen.*"¹

In the Unitarian controversy, as in his earlier and his later writings, Dr. Woods held steadfastly to the same Pauline view of Imputation and Original Sin—the view presented by Calvin, Stapfer, Vitringa, and the elder Edwards;—viz., that God gave to Adam a posterity like himself, whose *nature* is morally depraved, but who, as Calvin says, "are rendered obnoxious to punishment by their own sinfulness, and not, as if they were innocent, by the sinfulness of another."² To this conception of the subject, from the study of the Epistles and Gospels, he came quite early, and from it he never swerved. In that controversy, strong inducements were held out for him to take lower ground; and one distinguished theologian, among the evangelical churches, took sides against him on this point, and with the Unitarians. Nevertheless, as he had held and defended it before his inauguration, as the ground principle of orthodoxy, so he steadily maintained it through the Unitarian controversy. So he did also in the part which he took in what is called the Connecticut controversy. And so it stands in the revision of his Works, which received the finishing strokes of his mature pen. The para-

¹ Institutes, Book II., chap. I., sec. vi.

² Institutes, Book II., chap. I., sec. viii.

graph to which we have referred, in the "Letters to Unitarians," was omitted in the Works, not from any change in "the orthodoxy which he defended in his controversy with Ware," because there was no such change; but for reasons which are fully and frankly stated in a note where the omission occurs; a change of view in respect simply to the meaning of a word. "When I wrote those 'Letters to Unitarians,' I had a different opinion from that which I now entertain respecting the meaning of the word *imputation* or *impute*. In conformity with many excellent ministers of the gospel in New England, I had been accustomed to give the word a signification widely different from what it bears in the Scriptures, and in the writings of standard Calvinistic divines generally. The word, as I now understand it, is properly used to express the effects of Adam's sin upon his posterity, and of the righteousness of Christ upon believers. . . . I consider the word as denoting the very doctrine which is repeatedly and very plainly expressed in Rom. 5: 12-19. It will be seen that the change, in my opinion, respects *merely the proper signification of the word*. To adapt Letter VI. to my present views, I omit most of two paragraphs.¹

In respect to the construction of Dr. Woods' Theological System, its analysis would give the most life-like view of it, and show it to have proceeded objectively with reference to antagonistic errors, and systems of errors, and subjectively from the point of Christian experience. The slightly polemical aspect which it bears, is a logical necessity in any scientific and defensive systematization of Christian doctrine. Besides, by the Constitution of the Seminary, every person elected a Professor is required not only to make and subscribe a declaration of his faith in the distinguishing doctrines of the gospel, as expressed in the Assembly's Shorter Catechism, but solemnly to engage to teach these doctrines "in opposition not

only to Atheists and Infidels, but to Jews, Mahomedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Unitarians and Universalists, and to all other heresies and errors, ancient or modern, which may be opposed to the gospel of Christ, or hazardous to the souls of men."

Dr. Woods, in this work, made much use of a few principles which he regarded as axioms.

1. God's actions are infallible exponents of his purposes.

2. All questions which admit of it, should be settled in the light of facts. This gave as his method, the Baconian or Inductive Philosophy, which he held to be as necessary in mental and moral, as in natural science. It saved him from empiricism and the mazes of useless and wasteful speculation outside the limits of human knowledge.

3. A proposition, which is proved by good and sufficient evidence, cannot be held as doubtful, because of certain difficulties which may be connected with it. The difficulties arise out of the abyss of the unknown, but the proofs from what is well known.

4. Revelation and right Reason are always harmonious, and progress in theological science consists in the processes for rectifying the latter, through the illuminations of the former.

His starting point was *Theopneustia*. Against Atheists, Pantheists, Deists, and all philosophic Rationalists, he taught that the Bible, not merely contains, but *is* a revelation from God, to all who read it, as well as to the writers;—that it is a perfect rule of faith, and, as to authority, a finality in all matters on which it speaks. It is a divine organism, a theopneustic instrument in the execution of God's purpose of redeeming love. In its production, the divine and human agencies were so conjoined, that the writers were free, though not fallible. It is theopneustic in every part, God being the moving agent, and in form and style. anthro-

¹ Works, vol. iv., p. 24.

² Constitution and Statutes, Art. xli., p. 9.

pneustic in every part, man being the subordinate agent. It is infallible in its statement of the facts of history and of science, as in its enunciation of the moral doctrines of creation providence and redemption, which rest for support on those facts. The inspiration covers the whole substance or contents of Scripture, and is consequently *plenary*. It extends to the external form or language, and is therefore *verbal*.—God teaching not merely what to write, but how to write it. "The books are therefore both human and divine."¹

In his doctrine of man, or *Anthropology*, against all theories of emanation, efflux of divine substance, or development, he taught man's creation by the direct act of his Maker;—that he was created in a state of physical, mental, and moral perfection, and in the likeness of God as to his rational and immortal being;—that he was mutable as to his moral nature, and that in the use of his free will, by transgression, he fell from his primitive holiness, by a change of his affections or disposition. By divine constitution, the first man was the federal or moral, not less than the natural head of the race. On account of this unity of the human family, his posterity partake of his fallen nature. This passing over of the *effects* of Adam's transgression, to his posterity, is the imputation of his sin.

Dr. Woods taught the free moral agency of man as a fact of consciousness;—moral, from its relation to the moral law, and to moral causes or motives;—free from coercion, but not from native sinful bias, nor from the influence of motives, subjective and objective, nor free from the law of choice according to the strongest motive; nor free either, in the sense of an equilibrium between good and evil, or of a self-determining power of the will, or of the power of a contrary choice, but free to act as he chooses, and to choose as he pleases. He held to natural ability in the sense of those faculties or *powers*,

and external opportunities which constitute responsibility, but denied it in the sense of a *power* adequate to the right use of these faculties, in the removal of that native sinful indisposition to obedience, which constitutes man's moral inability. For this, no power is adequate but that of the Holy Spirit. The exercise of that power to this end, is the change of man's moral disposition,—the commencement of the new life of faith and love, which is called regeneration. This gives man's responsibility and dependence, and calls him both to prayer and to action.²

In the department of *Theology*, specifically considered, Dr. Woods established the divine Existence, Unity, and essential Personality, respectively against Atheists, Polytheists and Pantheists. And in opposition to all forms of Sabellianism, Arianism and Socinianism, he laid out in a manner not exceeded in any language, the solid, immovable proofs of the Trinity immanent in the divine Unity, and defended it against the charge of Tritheism, and of arithmetical absurdity.

In respect to the moral government of God, he taught that it is perfect and needs no amendment. The problem of moral evil can be satisfactorily solved only on this hypothesis, which renders evil tributary to the best and highest ends of the moral Governor. Its introduction by the creature's evil agency, which makes it anti-theistic in its nature, was neither an event which he could not have prevented, had he seen it best, nor was its permission a mistake, which more wisdom would have enabled him to avoid, but a part of that eternal and wise plan, chosen by infinite love and executed by infinite power, which

"Out of evil, still educes good,
And better, thence again and better still
In infinite progression."

Every other theory he regarded as without Scriptural basis, and an impeachment of the divine wisdom in not devising the best system, or the divine benevolence in not choosing it.³

¹ Works, Vol. I. pp. 95—193.

² Works, Vol. II. p. 596. Vol. III. pp. 1—21.

³ Works, Vol. I. pp. 194—251. Vol. V. pp. 349—459.

In *Soterology*, or the doctrine of the Saviour, as it lies in his theology, there is nothing ambiguous or obscure. The real Incarnation of God in Christ,—the union of a true, human body and a reasonable soul, with the divine Logos, or eternal Son, in one redemptive person, is unfolded against the Docetæ, who held only a phantom body, and the Apollinarians and Swedenborgians, who deny to Christ a human soul,—also against the Monophysites, who believe in only *one* nature, in one person,—and the Nestorians who hold the two natures in two persons. The whole work of Christ was mediatorial, in the prophetic, priestly, and kingly offices. The two natures were joined but not confounded, or so merged, as that the finite-human partook of the properties of the Infinite-Divine or the Divine-Infinite the natural properties of the finite-human, but were distinct, yet united in one person, constituting thus the condition of effective mediation in the work of redemption. Christ's perfect obedience to the preceptive law, was a qualifying condition of that vicarious suffering of the penalty of the law, which constituted the essence of the atonement. The suffering was penal, not from desert in the sufferer, but by voluntary substitution. It was not the identical penalty due to the guilty, but an equivalent, assumed in their behalf, answering all the ends of law and justice, besides other ends of love and mercy in their salvation. The gracious effects of this substitutionary obedience and death in the justification or pardon of believers, is what he meant by the imputation of Christ's righteousness. This was through faith alone, because the meritorious ground of forgiveness is in what Christ does, and not in the faith of the believer, or any thing that he does. Yet justifying faith is not alone ;—its vital working force is love,—the root of all really good works.

The Atonement is a provision of salvation, and as such is co-extensive in its sufficiency, with human sin. Redemption

is the application of the atonement, or the actual salvation of those who believe,—the one being provisional and unlimited, the other being actual and limited by election and regeneration.¹

In reducing these, and other great and correlated truths of revelation to systematic form, Dr. Woods, as other writers have done, made the detection of error more sure, and the defence of the Christian doctrines more easy. These truths in their logical order, are more readily seen to be homogeneous and proportional. By their integration, each part of the system lends support to every other part, and thus the whole is made firm. Hence the objections to systematic theology arise mainly from errorists, or those inclining to error.

Dr. Woods did not claim to be original, though no one can read his theology, without perceiving its strongly marked individuality. It is *his* system, and could be that of no other man. But, in doctrine, he originated nothing. Edwards and John Calvin held the same. Nor were these doctrines first taught by the Genevan divine. Bernard found them in Augustine, and Augustine in Cyprian, and Cyprian in Tertullian, and all these found them in the canonical Gospels and Epistles, to which they were referred for authority. This indicates that Dr. Woods' Theology possesses a derivative as well as individual character, and discloses its theological pedigree. Every system and every doctrine has its genealogy by which it can be traced in history, to its progenitor. If it be true, the line will lead up to the prophets and apostles, and to Jesus as the head; if otherwise, to Sabellius, Arius, Pelagius, Socinus, or the father of some other family of dull or dazzling originators.

The style of Dr. Woods was happily adapted to the construction of such a system. It is rigidly Anglo-Saxon, and of Doric simplicity. It is free from foreign words and idioms, and from startling cata-

¹ Works, Vol. II. pp. 499—521.

facts and chasms. His precision in the definition of terms and the clearness of his statements, let his readers fairly into the subject before he comes to its treatment. With a little diffuseness, he is yet so transparent that they not only look into, but quite *through* it. This crystal clearness of style has led certain superficial thinkers to regard him as a superficial writer, in comparison with others, whose turbid style rather entombs than lays open the subject. Said one of the most learned Christian naturalists of our time, on laying down an article from his pen, "I love to read any thing that comes from Dr. Woods, it is so much like *quartz*," an illustration none the less just and beautiful, for being borrowed from its author's favorite science.

The habits and qualities of Dr. Woods' mind fitted him peculiarly for the great work to which he was called. His mental discipline was the result of patient, persevering, and systematic effort, and his attainments were made, not by the eccentric sallies of genius, but by steadily pressing his inquiries farther and farther into the domain of science. The structure of his mind, thus built up, was solid rather than showy, and its beauty was the result of the just balance of its powers, as its force was of the wise direction and unity of his efforts.

He had a fondness for metaphysical studies; and qualifications, natural and acquired, for distinguished success in them. His clear perceptions and power of discrimination; his ability to discover the causes and relations of things; to meet and surmount difficulties; to trace analogies, weigh arguments and establish the value of logical results, gave him peculiar advantages in mental and moral science. With about the same ease he could work in the mines, or the mint of truth, bring up pearls from the deep, or polish them for use. While he highly honored human reason, he held with Pascal that its last step dimly discloses the existence of innumerable things, which transcend its

powers, either of comprehension or of full discovery. He rejoiced in whatever research extended the boundaries of science; but he also felt that many had made shipwreck of faith by self-confident adventures on the sea of speculation, beyond the soundings of reason, and the chart and compass of Revelation.

Everywhere cautious, he was especially so in settling first principles; for, if these were false, he knew that they would necessitate wrong conclusions. Facts, among which he gave the highest place to those of Revelation, were the starting point in his philosophy. From these, by a careful induction, he came to general laws. From laws he was led to a law-giver, and from the law-giver to a universal government.

These mental qualities were happily illustrated in Dr. Woods' methods of instruction. He administered no stimulants but what the love of truth and the delight of increasing knowledge would furnish. He led his pupils, step by step, from what is simple and easy, to what is complex and difficult. If they were inclined to rest on a false and dangerous principle, he employed the magnet of the Socratic method to draw them from it to a safe one. When they lost themselves in the labyrinths of metaphysical speculation, he would go in after them, and patiently guide them out into some fruitful field of religious knowledge. The love and veneration with which he inspired his pupils is very warmly expressed by one, who, for nearly a quarter of a century, has been diffusing the light of the gospel amidst the darkness and desolations of heathenism:

"I am not given to strong professions, in the line of paying homage to fellow mortals. But I can honestly say, that I think I never was in so much danger of something approaching idolatry, in regard to the character and teachings of any man, as in regard to Dr. Woods. To call him a *model* and a *master*, as a theological teacher, is but a very moderate

compliment to one, who, in my estimation, had no compeers, and will not soon be likely to have them.

I was so eager to treasure up every word of his lectures, when a student at Andover, that my notes of them were almost ludicrously minute and voluminous. And I distinctly recollect that, on once returning them to me, after he had been inspecting them, as he was then wont to do the notes of all his pupils, he playfully said to me; 'If my house takes fire, and I lose my lectures, I shall know where to look for them.'

I ever had a profound impression of his deep and earnest piety; his eminently benevolent heart; his honest, candid and most amiable character, and the wonderful clearness of his intellect."

Admirable as is Dr. Woods' system of theology, when objectively viewed, in its natural order and logical harmony; its adjustment to opposing errors; its comprehensiveness, unity and symmetry; its thorough Biblical character, and its truth-evincing transparency; yet it is its *subjective* element that marks what is perhaps most peculiar. The portrayal of those life-principles and forces; those interior struggles and strivings after the knowledge of the will of God; those aspirations of the human spirit, and elevations of it through the divine, of which this work was the out-birth, would disclose the simple but profound philosophy of a human spirit, working out forms of truth and beauty which the Holy Spirit works within it. Could we take our point of observation within the enclosures of his inner being, and mark the first movements of his mind God-ward, not from an emanative, regenerating ray of the universal divine substance, as the Pantheists teach; not either from a mere, self-willing, human impulsion, as the Pelagians hold; but by the direct, personal agency of the Divine Spirit, we should see him solving the great problem of man's freedom and God's sovereignty, and thus coming to one fundamental principle of his theology.

His liberty of choice was sacredly preserved from infringement by that very influence which led him to choose what he had before always refused. The freedom of his moral agency was enlarged by that power which supernaturally changed the character of the moral agent. This was certified to him by his consciousness. Could we follow him interiorly in the constructive process, we should see the great Builder showing him the patterns of things as he did Moses in the Mount, teaching him experimentally the appetencies and potencies and relations of the parts, the key-stone and the corner-stone, the pillars and the pilasters, the lacings and the bracings, and all rising in symmetry and beauty from the deep and broad "foundation."

It is this experimental element in Dr. Woods' theology which makes it so much a living system, and gives it growing harmony with the human consciousness, as that consciousness becomes more and more Christian. It finds, as Neander says of Augustine's theology, "a ready point of union in the whole life and experience of the Church, as expressed in its prayers and liturgical forms." It has already been incorporated into nascent systems of theology that are working out such benign results in the heart of heathenism. The notes of Dr. Woods' lectures, taken by the pioneer of American Missionaries in Persia, had their place in the preparation of the lamented Stoddard's theological lectures for the students of the Missionary Seminary at Oroomiah, even before the published works were sent to the Mission. "And thus," says Dr. Perkins, "the revered and beloved Andover professor helped to train many a young Nestorian theologian."

This life-labor is a better biography of him than can be produced by any human pen. It is a more enduring monument than the sculptor's chisel can shape, and will stand when the marble has decayed. And though imperfections pertain to everything of human endeavor, yet, while

he rests from his labors, his works will follow him through coming generations of regenerate men. Their believing minds will be fed by his clear words of truth. Their loving hearts will throb in quicker response to the Savior's call, for the fuller ingress into that mystery of divine love unfolded in those words.

Holding its cardinal principles from the double testimony of his deepest consciousness and the divine word, the hypothesis of their falsity, in his view, belied God, as he has revealed himself in his word, and in the hearts of believers. This made his system a living organism—a growth from the vital forces, at the center of his being. So entirely had his faith in this divine truth subdued his whole intellect, affec-

tions and will, into harmony with their heavenward tendencies, that a few days before his death,¹ when, standing on the confines of time, and looking on them in that light which beams from the eternal throne through the opening gates of glory,—“No change,” he faintly exclaims, “no change,” yet after a moment's pause,—‘fanned by some guardian angel's wing.’—“Yes,” he says, “there is a change. Those truths appear to me *more* truthful, *more* weighty, *more* precious than ever.”

¹ After retiring from his Professorship of thirty-eight years, in 1846, Dr. Woods was engaged for several years in preparing for the press his *Theological Lectures*, and a portion of his miscellaneous writings, which were published in 1849 and 1850. He died, at Andover, Aug. 24, 1854.

AMERICAN ECCLESIASTICAL DENOMINATIONS.

COMPILED BY REV. A. H. QUINT.

THE only reliable and comprehensive statistics of American Denominations are found in the following meagre, but valuable table, obtained by the census of 1850 :

Denominations.	No. of Churches.	Aggregate Accommodations.	Average Accommodat.	Total Value of Church Property.	Average Value of Property.
Baptist,.....	8,791	3,130,878	356	\$10,931,382	\$1,244
Christian,.....	812	296,060	365	845,810	1,041
Congregational,.....	1,674	795,177	475	7,973,962	4,763
Dutch Reformed,	324	181,986	561	4,096,730	12,644
Episcopal,.....	1,422	625,213	440	11,261,970	7,919
Free,.....	361	108,605	300	252,255	698
Friends,.....	714	282,823	396	1,709,867	2,395
*German Reformed,..	327	156,932	479	965,890	2,953
Jewish,.....	31	16,575	534	371,600	11,987
*Lutheran,.....	1,203	531,100	441	2,867,886	2,383
Mennonite,.....	110	29,900	272	94,245	856
Methodist,.....	12,467	4,209,333	337	14,636,671	1,174
Moravian,.....	331	112,185	338	443,347	1,339
Presbyterian,.....	4,584	2,040,316	445	14,369,889	3,135
Roman Catholic,	1,112	620,950	558	8,973,838	8,069
Swedenborgian,.....	15	5,070	338	108,100	7,206
Tunker,.....	52	35,075	674	46,025	885
Union,.....	619	213,552	345	690,065	1,114
Unitarian,.....	243	137,367	565	3,268,122	13,449
Universalist,.....	494	205,462	415	1,767,015	3,576
Minor Sects,.....	325	115,347	354	741,980	2,283
Total,.....	36,011	13,849,896	384	\$86,416,639	\$2,400

* The German Reformed and Lutheran denominations use the same building in many places.

The Statistics of the various denominations in the United States are not presented in such a shape as to afford the possibility of correct aggregates. In fact, the reports of the Methodists are the only ones which are complete, and these only in the two branches whose peculiar polity enables them to enforce their rules regarding the statistics of the few points which they require. The tables which follow, are to be regarded as scattered facts which may be useful for occasional reference,—reserving for another number such reports, omitted in this, as it will be possible to furnish. And in these, an implicit faith is by no means praiseworthy. The Statistics of no denomination are what they ought to be. The exposition of the character of our own, as presented in our last number, may be applied, with the requisite change of names, to every other, with perfect safety. If complete reports are presented, they are prudently limited to few items. If tables which shall comprehend all reasonable requests are appended, the blanks instantly appear. But here are the figures.

The arrangement of the CLASSES of the REFORMED PROTESTANT DUTCH CHURCH in disregard of State limits, renders the Summary all that we need to copy. It is, for the last year, as follows :

Classes,	30
Churches,	393
Ministers,	389
Candidates,	3
Students,	42
Number of families,	32,742
Total of the Congregations,	132,236
Received,—	
On Confession,	4,099
On Certificate,	1,788—5,887
Total of Communicants,	46,197
Baptisms,—Infants,	3,472
“ Adults,	847—4,319
Catechumens,	14,959
No. in Biblical Instruction,	8,834
No. of Sabbath Schools,	551
“ “ “ Scholars,	23,269
Contributions,—	
Benevolent purposes,	\$99,199
Congregational “	272,986—\$372,185

The Statistics of the METHODISTS are published by the different bodies which possess the name, and seem full. But the Conferences being made up with an entire disregard of State lines, it is useless to copy anything more than the totals.

The summary of the METHODIST EPISCOPAL CHURCH (North.) after deducting the churches in Liberia and Germany, is as follows :

Conferences,	47
Travelling Preachers,—	
Superannuated,	552
Supernumerary,	239
Effective,	5,681—6,472
Local Preachers,	7,603
Church Edifices,	9,061½
Numbers in Society,—	
Members,	766,004
Probationers,	187,914—953,918
Net increase,	135,517
Deaths,	9,197
Baptisms,—	
Adults,	40,915
Infants,	37,368—68,283

Of the Statistics of the METHODIST EPISCOPAL CHURCH SOUTH, for the year past, we have been unable, after a faithful search in Boston and New York, to find a single copy. As the next best thing we present the figures of the preceding issue, with the single remark that they are undoubtedly too low for the present facts :

Conferences,	23
Bishops,	6
Travelling Preachers,—	
Superannuated,	163
Effective,	2171—2,334
Local Preachers,	4,660
Members,—	
White Members,	399,382
“ Probationers,	60,779—460,161
Colored Members,	146,634
“ Probationers,	26,433—173,067
Indian Members,	3,190
“ Probationers,	296—3,486—636,714
Total Ministers and Members,	643,714

In our next issue, we propose to insert, if attainable, the last summary,—and also reports of the various smaller Methodist bodies.

The Statistics of the "REGULAR" BAPTISTS we copy from the American Baptist Almanac, for 1859, as follows :

States and Territories.	Associa- tions.	Churches.	Ordained Ministers.	Licentiates.	Baptized in 1857.	Total Number.
Alabama,.....	27	709	362	68	3,917	52,696
Arkansas,.....	16	255	117	6	971	8,704
California,.....	1	19	14	2	52	932
Connecticut,.....	7	113	114	18	598	16,308
Delaware,.....	...	2	3	....	5	379
District of Columbia,.....	...	4	7	5	100	930
Florida,.....	3	100	46	20	318	4,396
Georgia,.....	37	905	538	153	6,015	72,160
Illinois,.....	34	602	413	64	2,482	31,448
Indiana,.....	47	606	290	44	2,132	29,756
Indian Territory,.....	4	40	38	....	301	4,050
Iowa,.....	10	167	124	26	718	7,561
Kentucky,.....	44	897	396	40	5,118	78,972
Louisiana,.....	9	176	55	6	873	8,765
Maine,.....	13	276	185	12	757	18,530
Maryland,.....	1	32	24	7	599	3,834
Massachusetts,.....	14	257	267	18	1,745	33,205
Michigan,.....	11	186	126	11	602	9,924
Minnesota,.....	2	31	28	2	60	818
Mississippi,.....	21	561	269	38	2,514	36,123
Missouri,.....	32	609	359	49	2,897	37,076
New Hampshire,.....	7	91	79	7	262	7,777
New Jersey,.....	4	114	115	18	845	14,846
New York,.....	43	812	738	90	4,326	84,266
North Carolina,.....	27	645	348	71	4,244	62,275
Ohio,.....	29	474	314	39	1,928	27,359
Oregon,.....	2	27	16	6	116	877
Pennsylvania,.....	16	369	259	55	2,093	33,753
Rhode Island,.....	2	50	56	7	290	7,582
South Carolina,.....	17	451	267	23	4,776	54,278
Tennessee,.....	25	655	381	55	3,124	50,539
Texas,.....	15	321	161	18	1,463	12,822
Vermont,.....	7	105	89	3	267	7,481
Virginia,.....	26	704	360	43	5,792	102,667
Wisconsin,.....	7	153	86	....	421	6,379
German and Dutch,.....	1	40	30	11	263	2,000
Swedish,.....	1	8	7	....	130	400
Welsh,.....	3	84	20	....	240	1,300
Total in the United States,	565	11,600	7,141	1,025	63,506	923,198
British Provinces,.....	13	350	212	....	1,700	29,200
West India Islands,.....	4	110	125	38	1,800	36,250
Total in North America,....	582	12,060	7,478	1,063	67,006	988,648

The following Denominations, who practise immersion, are enumerated as follows :

Anti-Mission Baptists,....	155	1,720	825	...	1,500	58,000
Six-Principle Baptists,....	...	18	16	...	....	3,000
Seventh-Day Baptists,....	...	67	70	17	....	7,250
Church of God,.....	...	275	132	...	....	13,800
¹ Disciples,.....	...	2,000	2,000	...	....	350,000
Tunkers,.....	...	150	200	...	....	8,200
Mennonites,.....	...	300	250	...	....	36,280

¹ "This we regard as a very high estimate, but the figures were the result of inquiry of one of the most careful and reliable ministers of the denomination to which they refer."—*Almanac*.

The **FREE WILL BAPTISTS** report, (according to the "Free Will Baptist Register" for 1859,) as follows:

Yearly Meetings, (equivalent to our General Associations,)	29
Quarterly Meetings, (equivalent to our Local Conferences,)	132
Churches,	1206
Ordained Preachers,	965
Licensed "	168
Communicants,	56,026

Showing a net increase, in one year, of 36 churches, 21 ordained preachers, 26 licentiates, and 5,714 communicants.

The **PRESBYTERIAN** Statistics, so far as the two main bodies are concerned, are easily obtained,—the Old School publication being altogether the most valuable document. These report as follows,—excluding from the New School branch the four (out of six seceding) Synods which are now organized independently.

Contributions :	New School.	Old School.
For Cong'l purposes, No report.		\$1,886,166
For other purposes,—		
Boards and Ch.		
Extension,	.....	\$455,699
Miscellaneous.	.....	181,056
General Assembly,	\$4,751.69	
Domestic Missions,	88,439.22	
Foreign Missions,	64,536.70	
Education,	55,651.87	
Publication,	60,692.62	
	\$273,971.90	\$636,755

Numbers :

	Old School.	New School.
Synods,	33	22
Presbyteries,	169	105
Ministers,	2,468	1,492
Licentiates,	256	93
Licensures,	121	....
Candidates,	465	252
Ordinations,	102	....
Installations,	171	....
Pastoral relations dissolved,	146	....
Ministers rec'd from other denom'ns,	28	....
Ministers dis'd to other denom'ns,	7	....
Ministers deceased,	46	....
Churches,	3,324	1,480
Churches organized,	109	....
" dissolved,	46	....
" rec'd from other denom'ns,	9	....
Added on exam'n,	20,792	9,128
" on certificate,	10,558	5,313
Communicants,	259,335	130,691
Adults baptized,	5,170	2,815
Infants "	13,984	3,786

In addition to the two General Assemblies we find the following distinct bodies of Presbyterians, with numbers as follows, which we compile from a very valuable work entitled "The Presbyterian Historical Almanac," for 1859 :

	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added by examination	Added by certificate.	Total Additions.	Communi- cants.	Adult Baptisms.	Infant Baptisms.	Total Baptized.	Contributions.
Cumberland Presbyterian,	89	588	194	138	....	3,168	509	3,677	48,601	1,055	464	1,519	.....
Associate,	21	197	33	....	293	.....	....	2,120	23,305	....	....	1,414	\$12,599
Associate Reformed,	28	225	44	20	383	2,150	1,447	3,597	32,148	521	2,250	3,571	12,396
United Synod,	15	113	8	8	197	648	157	805	10,206	215	222	387	5,077
Associate Reformed Synod of the South,	8	68	....	....	....	....	....	....	....	....	....	....	....
Reformed Pres. General Synod,	6	53	....	....	88	.....	....	....	....	....	....	....	5,527
Reformed Pres. Synod, Free Pres'n,	7	53	....	....	....	....	....	....	....	....	....	....	....
	6	43	....	....	....	....	....	....	....	....	....	....	....

¹ United in May, 1858, under the title of the "United Presbyterian Church of North America."

The returns are so defective as not to be worth adding up; thus of the 89 Presbyteries of the Cumberland body, 31 make no report; of the 113 churches of the United Synod, 63 make no report; while the lower lines of the above table need no comment.

The Statistics of the **PROTESTANT EPISCOPAL CHURCH** we take from the Church

Almanac for 1859, which contains a large amount of facts. It says: "The parochial statistics are necessarily imperfect, inasmuch as in all the dioceses except four, a number of Parishes (in all about 300) have made no reports. Many of the reports, too, are very imperfect. The actual statistics are, therefore greater than those here given."

DIOCESES AND MISSIONS.	Clergy.	Parishes.	Ordina- tions.		Candidates for Orders.	Churches con- secrated.	Baptisms.			Confirmed.	Communi- cants.		Marriages.	Burials.	Sun. Schools.		Missionary and Charitable Contributions.
			Deacons.	Priests.			Infants.	Adults.	Total.		Added.	Present Number.			Teachers.	Scholars.	
Maine,.....	29	17	1	2	3	0	292	139	431	284	337	1307	37	136	164	1118	84,328.68
New Hampshire,....	15	13	0	0	0	0	146	47	193	9	73	663	27	45	54	453	1,354.93
Vermont,.....	25	36	0	0	2	2	161	90	254	12	128	1718	52	118	70	954	3,385.67
Massachusetts,.....	77	69	3	3	7	0	1461	246	1707	777	960	7072	467	881	481	6432	83,609.84
Rhode Island,.....	32	25	2	1	4	1	313	216	529	467	380	2836	135	311	349	2713	13,697.05
Connecticut,.....	126	115	9	3	17	3	1141	367	1508	1425	1012	11031	419	943	1116	7104	72,102.87
New York,.....	321	275	15	10	48	5	5074	911	5985	3897	1668	22411	1420	2447	2270	21649	249,750.44
Western New York,....	129	119	7	3	21	1	1431	591	2022	1503	744	4699	183	723	1150	7825	51,762.20
New Jersey,.....	92	79	7	3	13	2	1024	217	1241	672	744	4699	183	467	594	4410	50,189.85
Pennsylvania,.....	183	171	13	9	36	3	3217	553	3704	1857	2091	14180	729	1464	2052	29017	120,042.08
Delaware,.....	17	25	1	1	1	2	271	43	314	129	184	968	57	135	285	2257	28,896.81
Maryland,.....	150	137	6	2	9	3	1976	215	2522	1192	1082	8862	360	869	695	5888	64,950.95
Virginia,.....	109	172	6	6	7	3	983	188	1171	640	962	6794	360	704	866	4867	64,145.93
North Carolina,.....	45	61	3	4	10	2	517	126	655	336	249	2759	92	243	5	1662	23,408.41
South Carolina,.....	74	65	1	2	7	5	1589	559	2148	324	839	5552	276	636	278	2545	48,783.90
Ohio,.....	84	90	3	2	6	2	633	170	803	364	855	6246	241	374	662	4850	63,520.78
Georgia,.....	24	24	1	1	3	0	283	80	366	169	209	1849	73	169	141	1428	18,390.38
Kentucky,.....	27	30	1	1	3	0	323	91	414	182	291	1682	69	118	256	1292	19,725.25
Tennessee,.....	23	29	2	0	2	0	278	73	351	133	80	1057	43	93	146	795	22,000.90
Mississippi,.....	27	38	1	0	2	0	295	144	439	139	143	1013	58	82	87	663	30,370.90
Louisiana,.....	31	34	4	1	1	1	960	79	1050	274	294	1661	243	200	163	1300	9,467.64
Michigan,.....	43	38	2	3	7	1	376	201	598	400	471	2404	151	246	204	1894	9,121.50
Alabama,.....	28	34	1	2	7	3	363	90	453	277	41	1485	82	154	131	860	13,077.01
Illinois,.....	60	78	2	1	6	4	674	165	839	560	560	2874	173	258	413	1020	50,680.62
Florida,.....	7	13	0	1	0	0	141	25	192	34	49	459	33	105	64	663	10,167.99
Indiana,.....	27	30	4	1	2	0	224	48	272	137	128	1143	48	77	179	1153	15,105.26
Missouri,.....	28	27	1	1	3	3	292	63	355	237	237	169	83	127	158	858	19,461.68
Wisconsin,.....	53	87	7	4	6	3	781	198	940	477	452	2210	132	210	249	1793	10,327.03
Texas,.....	12	23	1	0	1	0	93	13	106	21	53	411	41	84	93	593	26,570.72
Iowa,.....	30	36	2	0	1	3	176	44	224	196	263	901	27	56	129	798	4,208.99
Minnesota,.....	19	16	0	1	2	4	107	16	214	107	442	33	55	24	207	1,198.91	
California,.....	11	16	1	1	2	0	225	16	240	83	116	599	82	91	80	490	8,702.37
Arkansas Mission,....	3																
Oreg. & Wash. Miss.,..	6																
Kansas Mission,.....	3																
Nebraska Mission,....	2																

We take the totals of the above from the same source, although, in some instances, they do not correspond with the results of our addition.

SUMMARY.

Dioceeses,.....	31
Bishops,.....	39
Priests and Deacons,.....	1,979
Whole number of Clergy,.....	2,018
Parishes,.....	1,995
Ordinations—Deacons,.....	109
“ Priests,.....	69

Candidates for Orders,.....	233
Churches Consecrated,.....	57
Baptisms—Infants,.....	25,666
“ Adults,.....	6,007
“ Not stated,.....	563
“ Total,.....	32,236
Confirmations,.....	17,514
Communicants—added,.....	14,822
“ Present number,.....	127,953
Marriages,.....	6,774
Burials,.....	12,481
Sunday School Teachers,.....	13,452
“ Scholars,.....	109,551
Contributions,.....	\$1,265,642.96

DID THE PILGRIMS WRONG THE INDIANS?

BY REV. J. S. CLARK, D.D.

OLIVER GOLDSMITH has shown how well he understood human nature, by representing the Vicar of Wakefield as getting out of humor with his own horse, while listening to the disparaging remarks made upon him by a set of sharpers, whom he, all the while, knew to be unworthy of credit. After hearing one pronounce him "blind," and another, "spavined," and another, "wind-galled," as they successively examined his points, and all agreeing that he was only fit to be cut up for a dog-kennel, "I began," says he, "to have a most hearty contempt for the poor animal myself, and was almost ashamed at the approach of every customer; for though I did not believe all the fellows told me, yet I reflected that the number of witnesses was a strong presumption that they were right."

On the same principle, and on no other, can we account for the opinion, so extensively prevalent, even among such as wish to think well of our Pilgrim Fathers, that somehow or other they wronged the poor Indians; humane and upright to the minutest punctilio of Puritanism in all their other relations, *here* they were strangely unkind and even cruel; here they allowed themselves to cheat and defraud and steal. So often and so boldly have these imputations been cast upon them by a succession of writers and speakers, beginning with Thomas Lechford, and coming down to Peter Oliver, that one who has never investigated the subject, though he may "not believe all the fellows told" him, will very naturally conclude that there must be some fire where there is so much smoke—some grains of truth in the agreeing testimony of so many witnesses. Let us find out, if we can, what the real *facts* are.

And, to begin at the beginning, it is an

unquestionable fact that the first settlers of New England left home with the kindest possible feelings towards the natives of these shores; if we may credit their own testimony. The Mayflower company, while yet in Holland, announced "the propagating and advancement of the gospel of the kingdom of Christ in these remote parts of the world," as one of the chief reasons for their removal. [Bradford, p. 25.] The Massachusetts Company recognized in their charter the fact, that to "win and incite the natives to the knowledge and obedience of the only true God and Saviour of mankind," was "the principal end of this plantation," and "the adventurers' free profession." [Mass. Col. Rec. i. 17.] Such a profession was even engraved on the Company's seal, in the figure of an Indian, with the words, "COME OVER AND HELP US," proceeding from his mouth. But as if this mute remembrancer, pictured on every business letter and document of the corporation, were not sufficient to keep the thing in mind, Governor Cradock, before the charter was brought over by Winthrop, repeatedly addressed to the settlers, already here, such words as these: "We trust you will not be unmindful of the main end of our plantation, by endeavoring to bring the Indians to the knowledge of the gospel; which, that it may be the speedier and better effected, the earnest desire of our whole Company is, that you [Endicott] have a diligent and watchful eye over our people; that they live unblamable and without reproof, and demean themselves justly and courteously towards the Indians, thereby to draw them to affect our persons, and consequently our religion. Also endeavor to get some of their children to train up to reading, and consequently to religion,

whilst they are young. To young or old omit no good opportunity that may tend to bring them out of the woeful condition they are in; in which case our predecessors in this land sometime were; and but for the mercy and goodness of our good God, might have continued to this day. But God, who, out of the boundless ocean of his mercy, hath shewed pity and compassion to our land, he is all-sufficient, and can bring this to pass which we now desire in that country likewise; only let us not be wanting on our parts, now we are called to the work of the Lord, neither having put our hand to the plow, let us look back." "Above all we pray you be careful that there be none in our precincts permitted to do any injury (in the least kind) to the heathen people; and if any offend in that way, let him receive due correction." "If any of the savages pretend right of inheritance to all or any part of the lands granted in our patent, we pray you endeavor to purchase their title, that we may avoid the least scruple of intrusion." [Mass. Col. Rec. i. 384, 95.]

These few extracts show, beyond a doubt, what were their original intentions. But did they carry them into effect? Did the Plymouth Pilgrims ever do on this side the water, what they said on the other? Did the settlers of Salem and Boston follow the good advice so feelingly given by their friends at home? Did these same advisers, when they became colonists, as many of them did, bring into practice their own preaching? Such questions as these have often been put with a tone and a leer, intended to signify an emphatic answer in the negative. It has even been pretended that, instead of befriending the poor Indian, the first thing they did to him was an act of robbery! [See Baylies' Hist. Mem. of New Plym., pt. i. p. 54.] It will be recollected that while the Mayflower lay at anchor in Cape Cod harbor, an exploring party found four or five bushels of corn buried in the sand, but could not find the owners. Being in great want of just that article,

they filled their pockets, and an old iron kettle—a waif from some shipwrecked vessel, which the natives had picked up—and returned on board, intending to pay the owners its full value, whenever they could be found; which was accordingly done about six months after. "And here," says the devout Bradford, who was one of the exploring party, "is to be noticed a special providence of God, and a great mercy to this poor people, that here they got seed to plant them corn the next year, or else they might have starved, for they had none, nor any likelihood to get any till the season had been past (as the sequel did manifest). But the Lord is never wanting unto his in their greatest needs; let his holy name have all the praise." [Bradf. Hist. p. 83.] But notwithstanding the purity of their motives, and their pious recognition of God's gracious hand in the whole proceeding; notwithstanding their persistent and successful efforts to find out the owners, and an actual settlement with them "to their good content," still the assertion that it was a theft is reiterated and apparently believed. It is not strange that a flippant debater or lyceum lecturer, ambitious to get off smart sayings, should utter this conceit. But that a writer of (ordinarily) so much candor and good judgment as Francis Baylies should represent the Pilgrims as "inexcusable" in this matter, and "compromising their consciences," is truly amazing.¹ Are we not bound to

¹ "Had the company been perishing with hunger, this appropriation of the property of others might have been justified. As it was it was inexcusable; the corn was not a waif: every necessary precaution had been taken by the savage owners to secure it. The excuse which some of their fanatical brethren would have made, 'that the Lord had given the heathen for an inheritance and spoil,' was wanting to them, for they compromised with their consciences by resolving upon the spot that they would make compensation to the owners whenever they should discover them; and fortunately for their moral reputation, six months afterwards they carried that resolution into effect, and fully satisfied the owners."

This is Mr. Baylies' comment entire; and its unfairness is equalled only by the statement of the same respected author, in another connection, that "Miss Poole,"—the guiding soul of the Taunton settlers,— "was the first of the English who practically ad-

believe that they did nothing very heinous, when such a transaction as this is put forth as a specimen of their wrong doing? Peaceful indeed must be the conscience that was never "compromised" in a worse manner.

But let us proceed in our search after the facts. What staggered the Vicar of Wakefield most, was that fatal *agreement* of the horse-jockeys. They all gave judgment the same way. Nobody need feel obliged to believe that our Puritan fathers abused the Indians, merely because somebody has said so; for somebody else has said exactly the contrary. The assertion so often and so positively made, that they got their lands from the natives by deceptive treaties and fraudulent trades—which even Hutchinson seems willing to believe [Hist. Mass. i. 252.]—is quite as positively denied by those who have equal means of information, and who, to say the least, enjoy as fair a reputation for candor and good judgment. Dr. Dwight [see his *Travels*, i. 167,] assures us that "the annals of the world cannot furnish a single instance, in which a nation, or any other body politic, has treated its allies, or its subjects, either with more justice or more humanity, than the New England colonists treated this people. Exclusive of the country of the Pequots, the inhabitants of Connecticut bought, unless I am deceived, every inch of ground contained within that colony, of its native proprietors. The people of Rhode Island, Plymouth, Massachusetts and New Hampshire, proceeded wholly in the same equitable manner. Until Philip's war, in 1675, not a single foot of ground in New England was claimed or occupied by the colonists

without the force of that moral obligation which requires the consent of the owner before property can be taken from his possession and appropriated to the use of another."

on any other score but that of fair purchase." This is very strong rebutting testimony, and is repeated, in substance, by Bancroft, Barry and Palfrey. Mr. Bancroft's words are: "The inhabitants of New England had never, except in the territory of the Pequots, taken possession of a foot of land, without first obtaining a title from the Indians." [ii. 98.] Mr. Barry says: "They had no disposition to injure the natives, or to treat them with harshness. They purchased of them the lands they occupied, and never, save in one instance—during the Pequot war—forcibly possessed themselves of a single foot of ground." [i. 405.] Alluding to symptoms of hostility just before the plot of the Pequots was disclosed, Mr. Palfrey remarks: "The Indians had had no provocation. Not a foot of land previously in their occupation had been appropriated by the Colonists, except by purchase";—to which he then adds the more comprehensive observation, that "through the whole period of the colonial history, the legislation respecting the natives was eminently just and humane." [i. 362, 3.] These agreeing views have the more weight, as being derived, apparently, from different and independent sources of information.

As to the two exceptional cases here brought to notice—the lands belonging to the Pequots and King Philip—they are both of them cases where, if ever, the right of possession was fairly acquired by conquest. The Pequots not only commenced hostilities by an unprovoked murder, but while peaceful negotiations for redress were pending, they added twenty-nine more victims, slaughtered one by one, or in family groups, before the colonists resorted to actual war. It was a fight for existence. Such was the posture of affairs—made such by the artful Sassicus—that the extinction of either the Puritans or the Pequots had become a necessity. The same was true in the war with Philip of Mount Hope. A conspiracy, extending along the entire frontier of

New England, from Long Island Sound to Canada, plotted by the most daring and sagacious warrior of his time, and whose single aim it was to exterminate the whites—such a conspiracy, if successfully resisted and crushed, might well entitle the victors to the deserted lands of the vanquished, especially when that victory had cost one eleventh of all their men, and more than that proportion of their dwellings,—as some have computed the results.

Lest it be thought that these opinions of New England men concerning the conduct of New England's founders, are given under a self-favoring bias, we will go out of the country, and off from the continent, for a witness or two. Vattel, in his *Law of Nations*, [B. i. ch. 18.] setting forth the propriety of "restricting savages within the narrowest limits," says: "We cannot, however, fail to applaud the moderation of the English Puritans, who first established themselves in New England, and who, though furnished with a charter from their sovereign, bought from the savages the land which they wished to occupy." This, from a Frenchman, whose sense of propriety would have been in no wise shocked by recording exactly the opposite, has more than the force of an opinion; he must have been *very sure of the fact* on which that opinion was founded. In a book entitled "*The New England Theocracy*," lately translated from the German of H. F. Uhden, a particular friend and favorite pupil of Dr. Neander, and whose stand-point is entirely different from either of the foregoing witnesses, we have the following observations. Referring to the treaty made with Massasoit in the spring of 1621, and its effect in securing quiet for more than half a century,— "these friendly relations," says he, "were maintained by strict attention to justice in dealing with the Indians. The land needed for the settlement was purchased of them; a court of justice was established for protecting them against frauds by pri-

vate persons, and in all their relations with them the English were subjected to the full rigor of the law."

The truth of this last remark finds ample and amusing illustrations in the colonial records. Take these as specimens. "November 7, 1632. It is agreed that Sir Richard Saltonstall shall give Sagamore John a hoghead of corn for the hurt his cattle did him in his corn." [Mass. Col. Rec. i. 102.] Here we have a Baronet fined for letting his cattle hurt an Indian's cornfield; and that, in all after times, there might be no mistaking the nature of the transaction, "*Sr Ri: Salt. amerst,*" is placed in the margin against the Court record, with admirable simplicity. "June 3, 1634, Mr. Thomas Mayhew is entreated by the Court to examine what hurt the swine of Charlestown hath done amongst the Indian barns of corn, on the North of Mystic, and accordingly the inhabitants of Charlestown promise to give them satisfaction." [Ibid. i. 121.] "October 28, 1645, Thomas Hayward of Duxbury, is ordered by the Court to pay unto Wannapoke, a Neipnet Indian, half a bushel of Indian corn for venison he took of him." [Plym. Col. Rec. ii. 89.] "May 13, 1640. It is ordered, that in all places the English shall keep their cattle from destroying the Indians' corn in any ground where they have right to plant; and if any corn be destroyed for want of fencing or herding, the town shall be liable to make satisfaction, and the towns shall have power among themselves to lay the charge where the occasion of the damage grew; and the Indians are to be encouraged to help towards fencing in their cornfields." [Mass. Col. Rec. i. 293-4.] Here, it will be observed, the Indian fares *better* than the white man; for the law protects his cornfield, whether he fences it in or not—though, to be sure, he is "encouraged" to help his white neighbors fence it for him. Repeated instances are found, in these early Court records, of legal penalties lightened merely because the trans-

gressor is an Indian—where the legislation of our fathers, like that of the Great Law-giver, is less exacting, in proportion to the little knowledge of those for whom it is designed. But there is no recorded instance of a white man escaping punishment for a wrong done to an Indian, which would be a punishable offence if done to anybody else. On the contrary, punishment seems to have been meted out with all the more fulness and force, when the injured party was a heathen—for the reason, perhaps, that it was a part of the Colonists' professed errand here to convert him. The second instance of capital punishment in the Plymouth patent, was the execution of three whites—Arthur Peach, Thomas Jackson, and Richard Stennings—for the murder of one Indian. [Plym. Col. Rec. i. 96-7]; while in the Massachusetts patent, "October 3, 1632, Nicholas Frost, for theft committed by him at Damarell's Cove, upon Indians," and other improprieties, was whipped, and branded with a hot iron, and afterwards banished. [Mass. Col. Rec. i. 100; compare 121, 133.]

These Court orders are facts, (not opinions) and though exceedingly dry in themselves, are refreshing to such as have been feeding on mere conjectures; and will afford just the support suited to minds accustomed to underpin their conclusions with reliable data. Here, too, those who doubt it may verify the assertion of Dr. Dwight, and others, respecting the payment of the Indians for their lands. Scarcely anything is oftener or more exactly noticed. Even the prices are recorded, which, though remarkably low, as compared with what the same acres would fetch now, were entirely satisfactory to the owners then.¹ It argues a

great want, either of candor or common sense, to blame the white settlers, as they have been sometimes blamed, because the natives valued a jack-knife higher than a farm, and would sell a township for thirty or forty shillings' worth of Yankee notions, as they might now be called. In his untutored state, who shall say that the Indian did not get an equivalent, as really as the Englishman? He certainly thought he did, or he would not have traded. So faint must have been the feeling of individual ownership in the soil over which he hunted his game, that whatever the white man gave him for it, he probably

Sachem of the country of Poconoket, have given, granted, enfeoffed and sold unto Miles Standish of Duxbury, Samuel Nash and Constant Southworth, of Duxbury aforesaid, in behalf of all the townsmen of Duxbury aforesaid, a tract of land usually called Satucket, extending in length and breadth as followeth: [here the boundaries are inserted, and the tract, "with all the immunities, privileges and profits whatsoever, belonging to the said tract of land," is passed over "to them and their heirs forever."]

"In witness whereof, I the said Ousamequin, have hereunto set my hand this 23d day of March, 1649.

Witness the mark X of OUSAMEQUIN."

"In consideration of the aforesaid bargain and sale, we the said Miles Standish, Samuel Nash, and Constant Southworth, do bind ourselves to pay unto the said Ousamequin for, and in consideration of, the said tract of land, as followeth:—7 coats, a yard and a half in a coat; 9 hatchets; 8 hoes; 20 knives; 4 moose skins; 10 yards and a half of cotton.

MILES STANDISH.

SAMUEL NASH.

CONSTANT SOUTHWORTH."

Springfield, on both sides of the river, was bought for "18 fathom of wampum, 18 coats, 18 hatchets, 18 hoes, 18 knives," besides "2 coats over and above the said particulars expressed," for the chief, Wutherna. The tract on which Northampton, Southampton, Easthampton, Westhampton, and a part of Hatfield are located, known originally by the name of Nonotuck, cost the first purchasers 100 fathom wampum, (strings of beads made of shells, and used by the Indians as money,) 10 coats, some small gifts, and "ploughing up 16 acres of land on the East side of Quonneticut river the ensuing summer."

"The price paid for the valuable lands on the Connecticut was small, or rather, seems small to the present occupants; but, when it is remembered that they were made valuable to the settlers only by patient cultivation, and that, with all the labor expended in cultivation and defence, the owners were extremely poor for many years, the price paid will appear to have been sufficiently large."—[Holland's Hist. West. Mass. vol. i. p. 46.]

¹ A specimen of such sale is here inserted, in the deed given to the agents employed by the town of Duxbury to purchase the tract on which the four Bridgewater have sprung up. "Ousamequin" was another name for Massasoit, the old king of the country in which the Plymouth colony was located, and with whom that celebrated first treaty was made in 1621.

"Witness these presents, that I, Ousamequin,

regarded, not in the light of a *quid pro quo*, but as so much superadded to what he was worth before. And when, by treaty stipulations, a whole tribe submitted to English rule—which has also been set down to the score of Puritan oppression—that submitting tribe thought themselves more than remunerated, as they really were, by the pledge of protection from other hostile tribes, which was given in return. Be it so, as Hutchinson affirms [i. 252] that “they had no precise idea” of those treaty stipulations, whereby they became “subjects to King James;” they could, and did understand, that King James was thereby solemnly bound to protect them against the Narragansetts, or whatever hostile tribe they respectively stood in fear of; and this was as much as they cared to know.

The honesty and uprightness with which these leagues of friendship, and purchases of land were negotiated by the first settlers of New England, can be fully exhibited only by reciting the terms of each, as spread over documents quite too voluminous to be epitomized even, in the brief remainder of this article. Those documents, which may be found in Drake's *Book of the Indians*, and scattered through twelve quarto volumes of colonial records, are commended to the perusal of such as cannot be otherwise persuaded that we have come honestly by our goodly heritage. To such a task—more instructive than entertaining—would we especially commend all such as are resting in the conclusion which the author of “*The Field Book of the Revolution*” has reached, and which, with almost oracular assurance, he thus announces to the world: “Righteousness, sitting upon the throne of judgment, has long since decided the question of equity; and in viewing the scene at a distance, we cannot fail to discover the true verdict against the avaricious white man.” [i. 664.]

In connection with these Court records and treaty documents, many historical facts, like the following, from Winthrop's

Journal, might be produced: “December 5, 1633, John Sagamore died of the small pox, and almost all his people (above thirty buried by Mr. Maverick, of Winnisnuit, in one day). The towns in the Bay took away many of the children, but most of them died soon after. James Sagamore of Saugus died also, and most of his folks. John Sagamore desired to be brought among the English, (so he was) and promised (if he recovered) to live with the English and serve their God. He left one son, which he disposed of to Mr. Wilson, the pastor of Boston, to be brought up by him. It wrought much with them, *that when their own people forsook them, yet the English came daily and ministered to them.*” [i. pp. 142-3.] These incidental allusions to daily life scenes, of which the historical memorials of those times are full, do not look as though the colonists were watching their opportunity to wrong the natives. On the contrary, they spoil the credit of any such rumor. Men will aim at consistency even in mischief; but these legislative proceedings, and historical averments, and authentic legends, are totally inconsistent with the idea that the treatment which the Indians received from the first settlers of New England was in any sense unjust, or even unkind. It is not pretended that there were no instances of wrong on the part of individuals. We have found such; but we have also found a public sentiment that would detect and punish them. It is not pretended that the colonial governments never erred in their judgment of what was right; for even Puritan magistrates were not perfect, and did not claim to be. But that they intended to be strictly just in all their dealings with the Indians, and that the general course of their policy was characterized by this spirit, there is no hazard in asserting. The right of the Indians to the soil was everywhere admitted, notwithstanding the patents and charters conferred by the King of England; and that right was always respected, till supposed to be for-

feited by unprovoked hostilities. Any one who thinks he can prove the contrary, is challenged to do it.

The reader may be surprised to find this article drawing to a close without a more formal notice of those early missionary labors, which furnish such strong presumptive evidence against the charge we have been examining. It was our intention when we began, to have made especial use of this argument, before laying down our pen. But really it is not needed. The fact that the first attempts in modern times to evangelize the heathen, were made by the Pilgrims on these natives of New England; that the first missionary organization in Protestant Christendom—the “Society for Propagating the Gospel among the Indians in North America”—was formed solely to aid these attempts; that previously to the breaking out of Philip’s war, these missionary labors had resulted in the translation of the entire Bible into the Indian tongue; the gathering of six Indian churches out of thirty-six villages of “praying Indians,” and the actual employment of nearly fifty teachers and catechists, English and Indian, in the religious and educational training of those children of the forest, at an annual expenditure of between seven and eight hundred pounds sterling,—these authentic and world-known facts might indeed be set in triumphant array against the rumors of wrong and outrage inflicted on these poor heathen by the very men who were so laboriously and successfully employed in converting them. But there is no occasion for it. Those who

are capable of conviction by such considerations, will be convinced without them.

There are at least two sorts of people to whom the world owe most of their misconceptions in this matter; and it so happens that they are persons with whom historical facts have little or no weight. One is the sentimentalist, whose interest in “the children of the forest,” and their “feather-cinctured chief,” is merely a poetic fancy, or fervor, which cannot endure the idea of turning an Indian hunting-ground into a cornfield, a stone mortar and pestle into a grist-mill, and a birch-bark canoe into a steamboat. Another is the ultra philanthropist, whose humanity is of a texture to be less shocked at seeing a neighbor murdered, than at seeing the murderer hung; and who must, therefore, from principle and conscience and consistency, condemn the man—especially the *Christian* man—who shoots down a savage, when he might avoid the necessity by permitting himself to be tomahawked first. Historical facts, whatever their bearing, can have no influence on either of these classes, so long as it still remains an admitted fact that the white man has actually supplanted the red. Persons of every other faith and feeling, it is hoped, may find in the foregoing data the ground of an acquittal of our fathers from the charge of injustice in their treatment of the aboriginal tribes, at least during the first two generations. The whole subject of their labors for the conversion of the Indians, constituting one of the most interesting chapters in our religious history, is reserved for a future number of the *Quarterly*.

THE NUMBERING OF THE CHURCHES AND OF THEIR MEMBERS.

BY REV. ALONZO H. QUINT.

WE use the expression appearing at the head of this article, instead of the appropriate term, simply because the mere appearance of the latter would frighten

off many an excellent, though nervous, reader, whose attention we greatly desire to secure. When the excellent Oberlin, in his mission of goodness to a benighted

village, where the individual then schoolmaster, had been appointed to his position upon becoming too old and infirm longer to take care of the village boys, while he must somehow be provided for, attempted to procure the services of young and active men for that position, he met a scornful refusal; no one would bear the disgraceful name of *schoolmaster*. But when he said, "You are right; and respectable persons ought not to be *schoolmasters*; you shall be *school superintendents*,"—by this notable device he perfectly succeeded. Now if our apprehensive readers will forget the odious term which we intend to shun, and adopt Webster's definition of it, i. e., "A collection of facts respecting the state of society, the condition of the people in a nation or country, their health, longevity, domestic economy, arts, property and political strength," (using the parts of this definition in a spiritual sense, of course) they will see the exceeding value of certain pursuits; statistics (we beg pardon, the word slipped out by accident), will cease to be identical with the palsy, or the Great Desert, or the nightmare; and facts will appear to be something which well-informed people ought, really, to know. We respectfully submit, therefore, that in this article, (which is intended to suggest their desirable features and the methods of securing them,) we refer, not to statistics, but to "A collection of facts respecting the state of society, &c., &c." The annual "collection" of these facts is now, or is soon to be, in progress in the various churches of our denomination, and we wish to assist the various laborious Secretaries in raising our reports up to the level of respectability.

The fact ought to be made public, that it is neither disgraceful nor hurtful for a pastor to pay some slight attention to the facts pertaining to his Church, once a year. There is a common idea, but very erroneous, that it will hurt one's bodily appearance to have anything to do with figures. When the brethren were col-

lecting, one day last Summer, in the old Church at ———, to organize the annual session of the General Association of ———, one of the delegates inquired of the minister of the place if he knew Bro. So and So, the Statistical Secretary. The minister told him that he did. "Will you point him out to me when he comes in?" "Certainly." By and by, he did so. "What, *that* man?" "Yes." "Is he the one who collects the statistics?" "Yes." "Are you *sure*? Do you know him?" "Certainly—he is my near neighbor. Why do you have any doubt on the matter?" "Why," said the disappointed and hardly convinced brother, "I supposed he was some dry, withered up, old fellow;" while near six feet perpendicular, breadth in proportion, and with a sufficiency of the *adipose*, completely confounded him. We beg our brethren to have no apprehensions. It will not hurt their bodily condition in the least. Nor will it interfere with their dignity to know how many persons belong to their Church, or how many have covenanted to serve the Lord in any given year. Very respectable people have indulged in such matters; we are informed, on good authority, of the exact number who went into the ark, and of the number of the tribes, and of the chosen people, and their condition at various other times; we are even told how many apostles there were, and where certain churches stood, and what their purposes were; besides various formidable arrays of figures which God thought it worth while to have his servants record. A profound indifference to the details and current history of one's own Church and Society does not, therefore, necessarily argue a great mind. In fact, instead of great minds neglecting trifles, the great men of the world have been most distinguished for their astonishing knowledge of details. The combination of these, and efficient generalization therefrom, are what constitutes a great mind. These hints we throw out for the benefit of various brethren who do not

like to condescend to such low things. Even if they have "no taste for such matters," we are willing, "positively for this time only" and for this purpose only, to let the matter of "taste" go, and allow "the exercise scheme."

Not only will it not hurt a pastor, bodily or mentally,—it may possibly help his usefulness, to have some actual and precise knowledge of the persons committed to his charge. We came near saying, a few lines above, that a minister's greatness consisted, on the whole, in his doing his duty where God had appointed him to the Blessed Work. If we may venture to hint it now, then a pastor *ought* to have a knowledge of all the persons comprising his flock. Possibly their souls may need a little attention. Possibly the pastor is the very man whose duty it is to minister that attention. Possibly, if he does minister to each, he will be able to record their number, and how many are added of them to the visible Church in a given time, and how many, in the judgment of charity, go to the Church triumphant in the same period. Possibly, a gentle jog once a year, may prove helpful to his obtaining such an accurate and complete knowledge of his people; may suggest, as he goes over the list, some poor soul which needs comforting, or some lonely home where his voice will be a blessing, or some wayward heart which may need warning. And if such a jog continues to find ignorance, it is painfully suggestive whether intelligent faithfulness, as a pastor, is compatible with such ignorance. Noble old Cotton Mather used to keep, on a list, the name of every member of his regular congregation, and at set times he used to pass whole days on his knees, commending every one, *by name*, to God, and asking wisdom how to meet each case with the needed gospel; and who wonders that his labors were abundantly blessed?—the glorious old man, now laughed at by a generation not worthy to wipe the dust from his shoes. Would it have troubled him, had he been asked how many souls

the Lord had committed to his care? And if the mere sight of the names on the Church Book should suggest to any pastor "so many immortal souls under my poor watch," and should lead him to the throne of grace, he ought to thank the persistent Secretary who gives his delinquent soul no rest.

A truth of a more comprehensive nature is, that each pastor, and all concerned in these numberings, are preparing the way for a better administration of our stewardship towards our land. The facts thus acquired are yet to be made of great service to the Cause. As for ourselves, we would not lift a finger to obtain the figures for the mere sake of figures, or of their completeness, or for denominational comparisons. We look to results yet to be accomplished—religious rather than Congregational, and Congregational for the sake of the religious. We bear in mind the fact that our churches, standing side by side with other denominations, are to Christianize this land. Missionary Societies, Church Extension Boards, Building Funds, churches, are to work together for this sole end. Now to work advantageously, the facts as to our whole country must be known, and so accurately that the character of every neighborhood shall be understood. How many churches, and where they are, and what portion of the population are united in them; the supply of the ministry, and the preaching of the word of God: the waste places, which are yet to be built up; the deserts yet "to rejoice and blossom as the rose;"—these things are to be understood better than they yet have been. The fields must be more judiciously surveyed. The map is yet to be spread out.

We are of the number of those who believe that our Missionary Societies are yet to take a higher position than the churches have hitherto allowed them to take. Instead of waiting till somebody somewhere wakes up enough to beg, and estimating the taxable property of the petitioners, the whole ground is to be aggressively

occupied. Places destitute of the gospel are to have the gospel. Ministers are to go where the gospel is needed. Christians are to send them. Systematically to accomplish this work, a careful and accurate knowledge of the whole ground is indispensable. Not that our own denomination is to work alone and for themselves; in fact, to avoid needless encounters with others, and the consequent waste of efforts, (which is the least of the evil results,) is this very knowledge needed. There exist at the present time no ready means of ascertaining the destitutions of our country, and we may perhaps say, of more than one or two States. The great value of the statistics, when they are rendered sufficiently exact, will consist in affording just such data as are indispensable to this knowledge. The partial explorations, occasionally made, will not suffice.

Take, for example, one of the States best supplied, Massachusetts. Apart from the determination engendered in the Unitarian division, to plant an Orthodox Church by the side of every Unitarian one, a work now well nigh accomplished,—we doubt whether any systematic plan has ever been had to give the gospel to every community. Certainly no data exist by which the destitutions can be accurately known, and not even a list of towns destitute of a Church of our own faith, was known to exist until within two years. The disastrous results of a want of system on more limited fields are evident. In the city of Boston, for example, churches have been located to suit personal convenience or whim, rather than actual wants; money has been thus badly invested; churches have died out; and other changes will yet have to be made,—a part, indeed, rendered necessary by the change of residences into places of business, but another part directly traceable to absence of considerate judgment; and of this, other and shrewder denominations have reaped the fruits. Consider what the extension of such a

system is over the whole country, and we see what waste would be caused by the interference of denominations, by the injudicious expenditure of means, and what numbers of places must be neglected.

The time ought soon to come when there shall be in print, a census, specifying every distinct locality in the United States, with its population, and with the name and size of every evangelical Church in each, its yearly additions and losses, with its Sabbath School interests, together with the ministerial supply. Destitutions would then be visible at a glance. The friends of truth would come less and less to interfere with each other. The land would more easily be possessed. Vague ideas would give place to exact knowledge, and the work to be done would be comprehended.

But until our own statistics are respectable, we have no concern with those of others. At the present time they are sadly defective. To help to attain a better state of things, and with a hope to secure an approach to uniformity, we make these suggestions as to the features of the statistics wanted,—encouraged by the fact that the movement undertaken by the American Congregational Union, and assisted by the example of what had been accomplished in one State, has already greatly improved our denominational reports.

1. Our statistics should be denominational; by which we mean that they should specify the items and take the form naturally suggested by the genius of Congregationalism. Thus with the Baptists, "baptisms" are equivalent to "profession;" with us, it is not so. With Unitarians, the number of Church members is not ascertainable; with us, the requirement of a "change of heart," and the prerequisite to communion, make the number of professed believers accurately defined. With the Methodists, the absence of power in the societies makes their statistics content themselves with the mere number of communicants, but they

are very specific as to ministerial matters; with us, all that concerns the Church itself should be exhibited. Naturally, therefore, the name of a Church, its exact locality, the precise date of its organization, are first essential. Then the name of its minister, his exact date of original ordination, and the time of his present settlement. Then the exact number, at a given date, of the male and female members, with their total, and the number of absentees appearing on the list, which is essential to a knowledge of the Church's efficiency. Then the result of the preceding year's labor, viz: the additions, divided into those "by profession" and those "by letter;" the losses, specifying how many by death, by dismissal to other churches, and by excommunication; the baptisms, specifying "adults" and "infants." Then, the total number in the Sabbath School, summing together teachers and scholars. Whether the amount of donations can be, practically, obtained is doubtful; but all the preceding items are indispensable.

Now when we turn to the various publications of our General Associations, we find that the statistics of New Hampshire, Vermont and Massachusetts, include all these items in full. Maine lacks only the date of ministerial ordination; Rhode Island omits the month and day of dates; Connecticut omits the "Sabbath School;" New York omits the month and day of dates, and the date of ordinations, nor does it indicate whether the minister is actually pastor or only a "stated supply;" New Jersey, Pennsylvania, Indiana, Nebraska, and Oregon do not publish at all, nor does Ohio this year; Illinois omits "month and day" and the time of ordination, and but partially distinguishes between pastors and stated supplies; of Michigan we are promised something better next year, and hence spare its present issue; Wisconsin omits all dates whatever, and columns of "males" and "females;" Iowa omits all dates, save the year of commencing labor in the field in question,

omits "males," "females," "absent," and "totals" of gains and losses; Kansas reports only names and numbers, and time of commencing labor; California jumbles together various matters in almost undistinguishable confusion; from all of which we see room for considerable improvement. In some States improvement is already resolved upon, and we commend to all our General Associations the VERMONT tables as appearing altogether the best of the whole list,—with one single improvement from the Massachusetts statistics, viz: to specify (1) the name of the town, (2) the locality in the town, and (3) the name of the Church; and also to insist on the first name of every clergyman.

2. To be of use, our statistics should be complete, "perfect and entire, wanting nothing."

The statistics of each State should report every Congregational Church in that State, and should distinctly specify the towns in which none exist. Massachusetts minutes, issued twenty years ago, are next to valueless, from the fact that many individual churches, and those in the bounds of one whole Association, were omitted, without the slightest mention of their existence; again and again have churches, which failed to report, had their names stricken out, as if that remedied the matter; the present Statistical Secretary has restored the names of twelve churches thus dropped. Our State bodies are not divinely organized, and they have no right to apparently disfellowship a Church because it is not in their connexion. Now of no States but Maine, New Hampshire, Vermont, Massachusetts, and Connecticut, do we feel the slightest certainty that all the churches are enumerated, while in many others, on account of peculiar difficulties, there is no pretence to such completeness. At least 225 churches are thus passed by. Every Church should be enumerated, whether reported or not.

But every Church should be *reported*. In no other way can reliable facts be as-

certained; and never should an old report be repeated. We have in mind an instance where a newly settled pastor humorously answered our query as to the "males" and "females" constituting the 276 members of his Church, by saying that he could not tell, but he was certain as to the 276 members, as that report had been annually made for ten years. How many old reports are copied we cannot estimate, but we know of no States which resist the temptation except Massachusetts, New Hampshire, and Rhode Island; although perhaps other States do. The number omitting to report at all is generally easily ascertained; in Maine, old reports fill the gap; in New Hampshire, none are delinquent; in Vermont, 49, with 22 copied; in Massachusetts, none; in Rhode Island, one; in Connecticut, 23; in New York, 5; in Illinois, 15 (if we count the obscure tables rightly); in Michigan, none, (by a summary process of copying); in Wisconsin, 13, (of which some are supplied from previous years); of the other States nothing can be said. In all, the number is large who have a "name to live" in our lists, but present no other evidence of life.

Each Church should report every item also. This may seem a small matter, but it needs no peculiar skill in mathematics to see that if a hundred churches omit one item each, and another hundred a second, and so on through the list, it is the same as though a hundred churches had actually failed to report. At least 243 of our enumerated churches last year entirely neglected to report additions and losses; and the proportion which omitted one or more items is enormous. The result of attempts to fill up these defects is sometimes comical; we have before us a Church which has, in the same line, "members last year," 15, no additions, no losses, "members this year," 8; another which fell from 39 to 30 in the same mysterious way; another, which, by receiving 2 members, rose from 72 to 95, and yet distinctly declares that it has neither

males nor females in the Church; and these are specimens of scores. The difficulty in these cases is that somebody has manufactured a statement to fill up the blank. In Maine, it is impossible to tell the number of churches furnishing imperfect returns; in New Hampshire it was, last year, 17; in Vermont, 46; in Massachusetts, 16 out of 482; in Rhode Island, 1 out of 20 reporting; in Connecticut, it is impossible to tell, inasmuch as the absence of ciphers is like charity in 1 Peter, iv: 8; in New York, where peculiar obstacles exist, 90; in Illinois, the Connecticut mantle is fashionable, with similar results; in Michigan, two items only are reported by any Church; in Wisconsin, 10; in Iowa, the Connecticut custom fails even to hide the evident delinquencies.

In addition to Church items, there should be a complete list of all Orthodox Congregational clergymen in each State. At present none such exist, though in Massachusetts one was last year attempted. Ministers are now counted twice in very many instances; and others are omitted, in large numbers. It seems to be forgotten that membership in Associations is not the test of fellowship.

3. The arrangement of our statistics should be simple and clear. Associations, and churches in Associations, should be arranged alphabetically; Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Illinois, and Iowa, have now adopted this plan. There should be full "explanations" prefixed or attached to the tables, which is now done only in Massachusetts and New Hampshire. An index of ministers, (with P. O. address,) one of towns, and one of the proceedings of the General Association, are indispensable; Maine and Wisconsin give the first and third; New Hampshire, Vermont, Rhode Island (substantially), New York, Illinois (partially), Michigan (partially), Iowa (partially), give the first; Massachusetts alone, gives all three; and Connecticut and California neither. The style of printing the an-

nual proceedings in several of the States makes a confused medley of the whole matter, almost defying investigation. Each item of business should be separated from every other, and should have its appropriate heading, which the eye can readily catch. There should also be inserted, the names of officers, times of meeting, and every other item desirable to be known, conspicuously printed and arranged, so as to inform any person, however unacquainted with our affairs.

It will be seen that the statistics of no State are now, in all respects, satisfactory. At the same time, great improvements have been made within the past few years; and improvements, we have reason to know, are resolved upon in the next issues. This being the case, it may seem invidious to chronicle existing defects; but such a chronicle seems necessary to help on the movement, and especially to produce that uniformity of plan which is so desirable in itself, and which will be necessary if the various reports are ever to be printed in one volume. That project has been suggested, and may yet be realized; but no one, aware of the present defects, could ask any man so far to abandon self-respect as to attach his name to such a medley as the present issues would furnish. Even the few items which the present energetic Secretary of the American Congrega-

tional Union attempts, by laborious efforts, to complete for the Year Book, show the difficulty of compiling anything satisfactory out of the heterogeneous mass submitted to him; the cooling of masses of such varying specific gravities, throws everything into cracked and disjointed confusion. If this is the case with so few items, a compiler of full tables would, before affixing his name, feel like Falstaff, as he looked on his "hundred and fifty tattered profligates;" "if I be not ashamed of my soldiers, I am a soused gurnet," said he to Bardolph; "eye hath not seen such scarecrows; I'll not march through Coventry with them, that's flat."

To remedy these defects, there must be a Statistical Secretary in each State,—a man persistent, industrious, obstinate, energetic, good-natured, imperturbable,—who shall have exclusive charge of securing and publishing the statistics; a Statistical Scribe, of like character, in each local Association; and a feeling on the part of churches and pastors that an accurate knowledge of our field of labor is imperiously demanded. When these things are rightly established, an inquirer for some wanted fact in our statistics would no longer be able to repeat the endorsement of a sheriff, who had failed to secure the person he was ordered to arrest, "*non comeatibus in swampo.*"

HENRY WOLCOTT AND HIS CHILDREN:

A PURITAN FAMILY.

BY REV. SAMUEL WOLCOTT, OF PROVIDENCE, R. I.

HENRY WOLCOTT was the second son of John Wolcott, of Galdon Manor, Tolland, in Somersetshire, England, where he was born; he was baptized in the adjoining parish of Lydiard St. Lawrence, Dec. 6, 1578.¹ He married, Jan.

19, 1606, Elizabeth, daughter of Thomas Saunders, of Lydiard St. Lawrence; she

¹ We go back no farther than this, although our record of the family in England embraces several generations. The following incident, relating to

John Walcot of Walcot, who lived in the early part of the 15th century, and explaining the introduction of rooks into the Coat of Arms, may have a little general interest just now, when the mania for chess-playing is so prevalent. It is recorded of him, in the old family pedigree, that "playing at the chesse with Henry the fifth, kinge of Englande, he gave him the check matte with the rouks, where-

was baptized Dec. 20, 1584. "This happie pair were married About ye year 1606. He came to New England about the year 1628, and in the year 1630 brought over his family, to avoid the persecution of those times against Dissenters."¹

This was during the reign of King Charles I., while its oppressiveness was felt, but several years before the roused spirit of the people, under the good guidance of OLIVER CROMWELL, swept away his authority and his tyranny together.

"Every corner of the nation," says England's latest historian, in describing this epoch, "was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up. Even the devotions of private families could not escape the vigilance of spies. And the tribunals afforded no protection to the subject against the civil and ecclesiastical tyranny of that period." "This was the conjuncture at which the liberties of England were in the greatest peril. The opponents of the government began to despair of the destiny of their country; and many looked to the American wilderness as the only asylum in which they could enjoy civil and spiritual freedom. There a few resolute Puritans, who, in the cause of their religion, feared neither the rage of the ocean nor the hardships of uncivilized life, neither the fangs of savage beasts nor the tomahawks of more savage men, built, amidst the primeval forest, villages which are now great and opulent cities, but which have, through every change, retained some trace of the character derived from

their founders. The government regarded these infant colonies with aversion, and attempted violently to stop the stream of emigration, but could not prevent the population of New England from being largely recruited by stout-hearted and God-fearing men from every part of the old England."²

Of this character was the Puritan Emigrant, of whom we now present a slight memorial. He was not an obscure adventurer, but held a fair position among the gentry in England, and possessed an estate which yielded him a handsome income. By the decease of his elder brother without issue, he subsequently became proprietor of the family estates, including the Manor, and a mill in the same village. "Tolland," says H. G. Somerby, Esq., in a letter to the family, "is one of the most secluded, quiet, and picturesque villages in England. The Galdon Manor, which I sketched, and which is now occupied as a farm house, must at one time have been very extensive, and the principal room very splendid for the period. It is still richly ornamented with carved work, etc. I visited the old Mill, which belonged to the Family at least 300 years ago. The house connected with it, now somewhat dilapidated, is the same which was then standing, and is a curious specimen of architecture, both internally and externally. The mill is also the original one, with a modern addition to one end; I made a sketch of the house and mill." A portion of this property was held by the descendants of the Emigrant in this country until the year 1787, when what remained was sold for £850 sterling.

When Henry Wolcott determined to emigrate, he had passed his fifty-second year, and his children were at an age when they most needed such advantages in the way of education, limited though they were, as they could find only in their native land. The parents decided, as the least trying of the courses open to

upon the kinge changed his coat of arms, which was the cross with flower de lures, and gave him the rouke for a remembrance." . . . "It seemes these Chess Rooks were at first called Rooks for being in defence of all ye rest; and therefore they stande in ye uttermost corners of ye Chesseboard as Frontier Castles. King Wm. ye Conqueror lost great Lordships at this playe. And it might well become a King, for therein are comprised all ye Stratagems of Warr or plots of Civill State."

¹ MS., "Family Chronologic," 1691.

² Macaulay, I. 63, 71.

them, (though they must have taken the resolution with a heavy heart,) to leave behind them their two daughters and their youngest son, then five years of age, until a settlement had been effected in America. Taking three sons, (Henry, George, and Christopher,) they went forth, at this stage of life, to grapple with the hardships of a new settlement in an unexplored country—retiring forever from their pleasant seat, from the place of their fathers' sepulchres and the birth-place of all their children, (from some of whom, in their tender years they were to be separated for an uncertain period,) and bravely encountering the unknown future which awaited them and theirs on the deep and in the desert. They have their reward—and they desired none other on earth—a name and a place among those excellent companies, of whom the world was not worthy, who came out from the mother country to this, at that eventful period, on their high mission of civilization and Christianity.

The company, of which they were members, consisted of 140 persons; and the historian of Connecticut makes the following mention of them:

"In one of the first ships which arrived this year, came over the Rev. Mr. John Warham.¹ Mr. John Maverick,² Mr. Ros-

siter, Mr. Ludlow, Mr. Henry Wolcott, and others of Mr. Warham's Church and congregation, who first settled the town of Windsor, in Connecticut. Mr. Rossiter and Mr. Ludlow were magistrates. Mr. Wolcott had a fine estate, and was a man of superior abilities. This was an honorable company. Mr. Warham had been a famous minister in Exeter, the capital of the county of Devonshire. The people who came with him were from the three counties of Devonshire, Dorsetshire, and Somersetshire."³ "They were a very godly and religious people, and many of them persons of figure and note, being dignified with the title of *Mr.*, which few in those days were."⁴

They sailed from Plymouth in England, on the 20th of March, 1630, in the ship *Mary and John*, of 400 tons burthen,

Anthony Stoddard, of Boston; b. Oct. 4, 1643, H. C. 1662, ordained Sept. 11, 1672, d. Feb. 11, 1729; twelve children were the fruits of this marriage; of these twelve children, three died young; five daughters married clergymen, (one of which five, Esther, was the mother of JONATHAN EDWARDS); one son was a clergyman, and one a Judge. Of the descendants of John Warham, in addition to the eminent Edwards family (in part,) are included many distinguished names; Prof. Solomon Stoddard, of Middlebury, Charles Stoddard, Esq., of Boston, and the lamented Missionary, David T. Stoddard, are on the list of descendants. — *Sumner's East Boston; Stoddard Papers; Hist. Gen. Register.* q.

² JOHN MAVERICK was a minister of the Established Church, and resided about forty miles from Exeter, England; he is first mentioned at the time of the assemblage in the New Hospital, Plymouth, England, to organize a Church. Cotton Mather includes him in the "First Classis" of ministers, viz: those who "were in the actual exercise of their ministry when they left England." He was "somewhat advanced in age," at that period. He took the freeman's oath May 18, 1631. A curious account of his drying some gun-powder in a pan, over the fire, in the Dorchester meeting-house, which was used as a magazine also, and the wonderful escape of Maverick in the consequent explosion of a "small barrel," are described in Winthrop's Journal, i. *72. Mr. Maverick expected to remove to Connecticut, but died Feb. 3, 1633-7, aged "about sixty." "A godly man, a beloved pastor, a safe and truthful guide." Samuel Maverick, an Episcopalian, an early settler of Noddle's Island, and afterwards Royal Commissioner, was a son of Rev. John. For a full account of each, see *Sumner's Hist. of East Boston.* q.

³ Trumbull, *Hist. Conn.*, i. 23.

⁴ *Mass. Hist. Coll.*, ix. 150.

¹ JOHN WARHAM came from Exeter, England, (where he had been an eminent minister,) as teacher of the Dorchester Church, Mr. Maverick being pastor. He did not remove to Connecticut until the September following the removal of his Church. He remained at Windsor until his death, April 1, 1670. Cotton Mather supposes that he was "the first preacher that ever preached with notes in New England." Though "as pious a man as most that were out of heaven," yet he was subject to "fearful dejections of mind." His wife died in 1634; his daughter, Esther, married, 1st. Rev. Eleazer Mather, the minister of Northampton, Mass. (who was son of Rev. Richard and Catharine [Holt] Mather, of Dorchester, and born May 13, 1637, H. C., 1656, died July 22, 1699); by this marriage she had three children, viz: Warham b. Sept. 7, 1666, and settled in New Haven; Eliakim b. Sept. 22, 1668, and Eunice b. Aug. 2, 1664, married Rev. John Williams, "the Redeemed Captive," and was killed by the Indians Feb. 21, 1704; Esther, widow of Rev. Eleazer Mather, married, 2d, March 8, 1670, Rev. Solomon Stoddard, successor in the ministry to her former husband, and a son of

Capt. Squeb, Master. Before their embarkation, after their passage had been engaged, they were allowed the privilege of organizing themselves into an independent Church. This is now the First Church in Windsor—the oldest in the State of Connecticut.¹ The Barnstable and Plymouth churches, in Massachusetts, had been organized in the same way, and these three, so far as we know, are the only New England churches which had a transatlantic origin.

They arrived at Nantasket on the Lord's Day, May 30th, 1630, after a voyage of two months and ten days, and landed the next day. A brief account of the expedition from one of their own number, Capt. *Roger Clap*, one of the first settlers of Dorchester, who was then a young man, is fortunately extant. We quote from it only that portion which seems to illustrate the eminently religious character of the early New England emigration:

"There came godly families in that ship. We were of passengers, many in number, (besides seamen,) of good rank. These godly people resolved to live together; and therefore, as they had made choice of those two reverend servants of God, Mr. John Warham and Mr. John Maverick, to be their ministers, so they kept a solemn day of fasting in the New Hospital in Plymouth, in England, spending it in preaching and praying; when that worthy man of God, Mr. John White of Dorchester, in Dorset, was present, and preached unto us the word of God in the fore part of the day; and in the latter part of the day, as the people did solemnly make choice of and call those godly ministers to be their officers, so also the reverend Mr. Warham and Mr. Maverick did accept thereof, and expressed the same. So we came, by the good hand of the Lord, through the deeps comfortably; having preaching, or expounding of the

word of God, every day for ten weeks together, by our ministers."²

Of the landing at Nantasket, the explorations of the party, the privations which were suffered, and the first settlement at Dorchester, Capt. Clap gives a pathetic and deeply interesting narrative, of which our limits will not allow even an abstract; "in those days," says Clap, "God did cause this people to trust in Him."

The name of Henry Wolcott appears in the first List of "freemen" made in Boston, Oct. 19, 1630. This was the day on which the first General Court in Massachusetts was held, consisting not of representatives, but of individual freemen. Under the ancient charter of the Colony, none were recognized as members of the body politic, except such as were admitted by the General Court, and took the oath of allegiance to the colonial government.

Wolcott remained at Dorchester but six years. With the bulk of the Dorchester Church, he removed to Connecticut. There had been, for several years, a disposition among the settlers of several Massachusetts towns to remove,—partly prompted by scarcity, partly by a desire for more land than the nearness of their settlements allowed; and possibly other motives, as to government, entered. The reports of John Oldham, who, with three others, had visited Connecticut in 1633, and the statements given by Plymouth people, who early located there, led them to consider that territory with favor. They applied, in 1634, to the General Court, for permission to remove thither, but without effect. In 1635, they met with better success. Pioneers from Mr. Warham's Church at Dorchester, went thither in the summer of 1635, most of whom were compelled, by the severity of the approaching winter, to return; those who remained met with extreme privations; a precarious support by hunting, or from acorns, malt and grains, reduced them to great want; their cattle died to

¹ It is the purpose of the writer to give some account of the Windsor settlements and churches in another paper.

² Young's Chronicles, pp. 346-48.

the loss, for the Dorchester people alone, of £200. But when spring opened, the tide of emigration recommenced. The towns of Windsor, Hartford, and Weathersfield, were settled from Dorchester,¹ Cambridge and Watertown, respectively. Among these settlers, Trumbull mentions "several of the principal gentlemen," viz: "Mr. John Haynes, who at this time was Governor of Massachusetts, Mr. Henry Wolcott, Mr. Wells," and others,—who quieted the Plymouth, the Dutch, and the Indian titles, in an honorable manner.

The greater part of the emigrants went by land. "It was" says McClure,² "a long, fatiguing and dangerous march. About one hundred men, women and children took their departure from the three towns, encumbered with baggage and cattle, to travel through an unexplored territory. They shaped their course by a compass. They had to pick their way through forests, over or around swamps and mountains, and to construct rafts to help them over the streams. They saw here and there a solitary foot-path leading to the Indian villages. The Nipnit or inland Indians, whose country they passed through, were numerous, and might have taken advantage of their weak and defenceless condition to cut them off. But the God of Israel, who conducted the chosen tribes through the desert of Arabia, and caused the fear of the people of God to fall upon

their enemies, in like manner restrained the savages of the wilderness from molesting this worthy company. They were fourteen days performing this tedious journey. Their hearts did not sink under the pressure of sufferings. Some of them had lived delicately in their native country, but they cheerfully encountered the hardships of the way. They fed upon the milk of their cattle; and wrapped in their cloaks and blankets, they slept upon the ground, amid the nightly howlings of beasts of prey. They were supported by the goodness of the cause for which they had followed God into the wilderness; his providence had pointed out to them the path of duty; and they devoutly prayed and sung Psalms as they marched along, and the woods for the first time resounded with sacred hallelujahs. They at length came in sight of this river, the object of their ardent expectation."

To some of the first settlers of Connecticut, the Massachusetts government had given political authority, although the territory was clearly beyond its jurisdiction. This was in force but one year. In the year 1637, the first General Assembly was held in Connecticut. Mr. Henry Wolcott had been elected a member of the Committee, twelve in number, which constituted the Lower House, or popular branch of that body; and thus he participated in the first legislative proceedings of both Colonies. In 1640, his name stands first in the list of inhabitants in Windsor. In 1643, he was elected a member of the House of Magistrates, as the Upper House, the present Senate, was then styled, consisting of six or eight members; and he was annually reelected during life.

In the year 1640, Mr. Wolcott appears to have visited England. His younger children, Anna, Mary and Simon, had probably joined the family in America before this date; we can only ascertain that they came between the years 1631 and 1641.

We have, in our collection of family

¹ It is said that the movement was disagreeable to the pastors, who yielded only on seeing the prevalent desire of the people. The First Church of Dorchester came hither in an organized state, (organized in 1630); it is now the First Church in Windsor, Ct. The Church in Dorchester, which now bears the name of the First Church, was organized Aug. 23, 1638, and is now Unitarian. The "Second Church," of which Dr. John Codman was the first pastor, and Rev. James H. Means the second and present, was organized Jan. 1, 1808.

² We quote this from "A Century Thanksgiving Sermon; Text, Deut. iv: 37, 38. Preached in East Windsor, Dec. 24, 1796," by Rev. Dr. McClure, of South Windsor, of which the original and a revised manuscript are in our possession. The substance of a portion of it was given in a letter by Dr. McClure to the Massachusetts Historical Society, and appears in their Collections, *First Series*, v. 166, 171.

manuscripts, thirteen letters, sent from England during the first thirty years of their settlement here. Letters of this date, handed down through eight generations, are so rare as to be a curiosity, and warrant the insertion of the annexed specimens. The genuine antiquities of the family, however, are some *English Deeds*, older than the settlement of America, handsomely engrossed on parchment, with the original signatures and seals attached; one of them bears the Great Seal of BACON, Lord Chancellor of England. We give three letters entire, from different persons:

Cozen Henry my love to you remembered and to your father and mother to your Brothers these are to give you to understand that we are all in good health my father hath remembered his love to you and to your father and mother and to the rest of your Brothers these are to give you to understand that your Brother Simon hath been verre sicke of late and soe hath your sisters alsoe But now thanks be to almighty god they are resonabelly wel againe Your Brother John continues in his ould Course of livinge. We shall al desire to have your Companie with us soe soone as Conveniently you can good Cozen let me Intreate you to write to me of the manner and situation of the Cuntry I have sent you in your Box a quire of paper be kause you shall remember to write unto me soe in hast I leveinge you to the prtexion of the almighty god I end and restt

Your Inseperabel Cozen

JOHN WALLCOTT [Jr].

Wellington, 22 July, 1631

To his Loringe Cozen
Henry Wolcott Junior
in Matapan (Dorchester)
these in new England.

In Venns in Bushops lydeard
the 15th of Aprill 1639:

Loving and deare brother my trew love and best respects unto yourselfe my sister in Lawe and all my Cuzens remembred wishing allwayes your health and prosperitie in the Lorde and trusting in God you are in good health as we all weare at the writting hearof the Lords name be prayesd for it. Broather soe it is that it hath

pleased the Lord to take to his mercie the soull of our deare brother Christopher Wollcott of Wellington who deseced the 25th of March 1639: in the morninge he died vntestat and thareby as I vnderstand that his Land falleth vnto yourself or your sonne which maketh me to writt vnto you to know your minde what you will have done in it I desire your answer as soone as maye be for I am informed that his land falleth vnto you and all his prsonall estatt falleth vnto his wiffe and for my part I shall have nothinge yeat you knowe deare brother that I have suported him by his breeding, and his being in Fraunce and by bycing him lande by copie into Tolland Mill Living, and into John Living which never cost him a pennie and nowe in requitall of it I shall not have a pennie which greveth the verie harte of me that it should soe fall out, for he did promise our father in his death bed that my sonne John Wollcott should be his heare vnto Tolland Mill and also promised it before manie others, yeat neverthelese I will put my trust in the Lord for he hath been my helper and my shure defense hithervnto and soe he shall be vnto the end, for thes things are transitorie and put vpon me for triall of my patience but the Lord knoweth whome are his tharfore vnto him be all honore and prayse for ever and ever.

Broather I reseaved your leter whearin you wrott of dangers that you have had in your Countrie whearin god hath prserved you and soe he will all them that truly trust in him, you wrott to vnderstand of the course of our Cuntrie it was never by my time soe dangerouse as now it is for it is proclaymed open warrs betwixt England and Scottland, and our most gracious King Charles is gone into Scottland with 30 or 40 thousand of the traynors as the report doeth goe ar gon with him and there are 40 or 50 of a band ar prickt vpon everie Captines boocke and doe stand at an howers warning vpon payn of death there be them prickt whous livings is worth 200£ a yeare and vpward and there be suplyes apoynted to fill vp the Captins boock agayn as sowne as they ar gone it is much feared that we have manie dangerous enimies but if god be with vs we feare not whoe is agaynst us. you wrott vnto me to send you a laboring man or to and I have spoken vnto divers to goe and

them that be good workmen and can get theyer living heare ar fearfull to go to seee for feare they shall not live to com to your land, but wear it not for the danger of the seas you mought have inough.

Broather my wife and childldren desirerth to be remembred vnto your wife and childldren and we doe dayelye praye for your prosperitie besiching the Allnighti god to blesse vs all and send vs his kingdom of grase and the kingdom of glorie in heaven through Jesus Christ our only saviour and redemer, Amen.

Brother I praye you to return me your answer concerning the land what shall be dune in it wheather I shall mak an enter vpon it in your behalfe vntill you can com or send over, for it is howses much of it and must be repayred or otherwise it will goe in decaye.

Broather you wrotht concerning the teaching of the word, it is not soe much taught as it was when you lyved heare for thar is no lectuarie vsed in no place and but on sermon vpon the sabbath day, and in manie places on sermon in a month and skarse that whearfore manie doe feare that the Lord hath ordayned a punishment for it, soe I end and rest your Loving brother to the utermost of my power vntill death.

JOHN WOLCOTT.

I have writt vnto you at this time 3 letters becaus if on miscari the other may com to your hands. my sonne John is not com hom from the Indens [Indies].

*To my Loving brother
Hennory Wolcott
duelling in Winsor
by quenattecott riewer
in Nu England giue
these I pray you.*

ffrom Wellington the 20th March 1641

Loving and kind kinsman Henrie Wolcott my kind love and best respects to you remembered with very kind love to your second selfe and to all the rest of my Cozens In generall remembered Hoping in the lord you are all in good health, as we all were at the present writinge hereof praysed be God for it: These few lines are to certifie you that I have resealed your letter by your Brother in law Mr Joseph Newberrie and I understand that you have not resealed any letter from me I sent to you the last yere and divers letters before and never

had noe returne: my brother John we have had no nuse from him since my Uncle was here It hath pleased God to set a great Destruction amongst us here in our land both in Church and State that men as the scripture sath hath bin almost at there wits end for noe Turkish slavery can be worse than hath bin Inflicted over us we have bin robed and stript of all our goods both within doores and without and leade away captiue from house and harbor and like to suffer death but prayse god that he hath not given us over to the wills of our Adversari for then we had bin overwhelmed: Cozen soe it is we are removed from Venns to Wellington at Micklemas last and my ffather and mother doth live in the house that was my Uncles Chr Wolcott and I and my wife doth live with them my Uncle Wolcott is dead for 3 yeres since If your ffather or you plesse to com over to dispose of what is here there may be sales men found but Estates doe goe at verie low value that formerly they have bin for since the Trubles did arise not any Estate was able to make good the charges that went out of it by a greate deale one hundred pound in purse that could be saved to deale over hath bin more work then 2 Hundred pounds pr Annum I doe not goe to underwrite any thinge you have but I speake really as you shall find if you come into England Cozen If you have any occasion to make use of me I shall be readie and willing to doe you the best service that lieth in my small power I have writen to you 2 other letters at this time desiringe to have Answers from them as soone as inay be soe in som hast and no lesse love I rest

Allwaies your Loved Kinsman till Deathe
HUGH WOLCOTT.¹

*To my verie
Lovinge Kinsman
Henrie Wolcott
Junior at Winsor
in Connecticut
in New England
give these.*

Mr. Wolcott continued an honored resident of Windsor until his death, which

¹ The spelling of the family name (as was usual in those days) was very variable; we find not less than a dozen forms. It is given three different ways, in the signature, the seal, and the superscription, of the same letter. The traditional pronunciation, in the family, of the penultimate vowel, gives it the sound of *o* in *Wolf*.

took place May 30, 1655. His Will was dictated on the day of his death, and was proved October 4.¹ The inventory of his estate amounted (exclusive of property in England) to £764, 8s. 10d.,—an illustration of the fact that many early adventurers expended more in making settlements in Connecticut, than the property so improved was worth.

"This year (1655)," says Trumbull, "died Henry Wolcott, Esq., in the 78th year of his age. He was the owner of a

¹ It reads as follows :

The last Will of Henry Wolcott, late of Windsor, deceased.

The thirtieth of May, 1635, I, HENRY WOLCOTT, sick of body, but of perfect memory, do make and ordain this my last will and testament, in manner and form following.

First. I commend my soul to God my maker, hoping assuredly through the only merit of Jesus Christ my Saviour, to be a partaker of life everlasting ; and I commend my body to the earth, whereof it was made.

I will that my wife shall have all my house lot, orchard, garden, hop-yard and my lot in Plymouth meadow, during the term of her natural life. Also, I give unto my wife two of my cows, and half the household goods in my dwelling house.

Also, I leave my land in England to Henry my eldest son, without encumbrances. Also, I give unto him my two books of martyrs.

Also, I give to Christopher my second son, my lot in the Great meadow,—and also, my house lot and houseing upon it, after the death of my wife, he paying out of it thirty pounds, after my wife's decease, as I shall hereafter appoint.

Also, I give to George my third son, the five pounds he owes me, and five pounds more.

Also, I give to Simon, my youngest son, all my land on the easterly side of the Great River and also my lot at Arramona.

Also, to the children of Henry, my eldest son, five pounds to Henry the eldest of them, and to the rest of them forty shillings apiece

I give all the rest of my goods to be equally divided amongst all my children.

Also, I appoint Henry Wolcott, my son, to be overseer of this my will and testament.

Also, my will is, that Christopher, my son, shall have my lot in Plymouth meadow, after the decease of my wife.

My will is that my debts shall be first paid.

October 4, 1635. The above written being testified to the Court by Mr. Henry Wolcott, upon oath, and by Mr. Wichfield to be the last will and testament of Mr. Henry Wolcott, senior, deceased, the Court approbated of the same, and ordered it to be recorded.

JOHN COLLIICK, Secretary.

good estate in Somersetshire, in England. His youth, it is said, was spent in gaiety and country pastimes ; but afterwards, under the instructions of Mr. Edward Elton, his mind was entirely changed, and turned to the sincere love and practice of religion. As the Puritans were then treated with great severity, he sold about £8,000 worth of estate in England, and prepared for a removal into America.² He came into New England with Mr. Warham, in May 1630, and settled first at Dorchester, in Massachusetts. In 1636, he removed to Windsor, and was one of the principal planters of that town. He was chosen into the magistracy in 1643, and continued in it until his death. He left an estate in England, which rented at about £60 a year, which the family for some time enjoyed ; but was afterwards sold. After his decease, some one of his descendants was annually chosen into the magistracy, for a term of nearly eighty years. Some of them have been members of the Assembly, Judges of the Superior Court, or magistrates, from the first settlement of the colony to this time, during the term of more than a century and a half.—A. D. 1797."

Over the graves of Henry Wolcott, and Elizabeth, his wife, there is an arched monument of brown stone, wrought by their son-in-law, Matthew Griswold ; the inscriptions being on the opposite sides :

HERE UNDER LYETH THE BODY OF
HENRY WOLCOTT SOMETIMES A MAJESTRATE OF THIS JURISDICTION WHO
DYED YE 30TH DAY OF MAY

ANNO { SALUTIS 1655
ETATIS 77

HERE UNDER LYETH THE BODY OF
ELIZABETH WOLCOT WHO DYED YE
7TH DAY OF JULY

ANNO { SALUTIS 1655
ETATIS 73

² On examining the MS. of Dr. Trumbull, deposited in the Library of Yale College, we discovered that the authority for his statement was a letter from Gov. Roger Wolcott to the Rev. Mr. Prince, of Boston, dated Aug. 15, 1754, to which there is a reference ; and on examining the remnant of Mr. Prince's Library, we find that this letter shared the fate of most of its valuable manuscripts.

Around it are the monuments of their children, and children's children. The cemetery lies in the rear of the First Congregational Church, on the high northern bank of Farmington River; the railroad passes on its western side. Here these worthy Pilgrims and their companions in tribulation, and in the kingdom and patience of Jesus Christ, found a resting-place from their wanderings and toils; they rest from their labors, and their works do follow them.

We add, from our ancient "Chronologie," the simple statement which follows the record of their death, and which is of more worth than all other history and eulogy,—

*"These both dyed in hope and Ly
buried under one Tomb in Windsor."*

The children of Henry and Elizabeth Wolcott were,

I. JOHN. He was baptized Oct. 1, 1607; was living in England in 1631, and apparently never emigrated to America. He had died without issue previous to the date of his father's will, in 1655. The Family Record makes no mention of him.

II. ANNA. She came over with her sister and youngest brother, after the family had become settled. She married, Oct. 16, 1646, Mr. Matthew Griswold, who resided in Windsor, and was a Deputy to the General Court. He afterwards removed to Saybrook, in the capacity of Agent for Gov. Fenwick. He subsequently purchased a large estate in Blackhall, a pleasant part of Lyme, which has now been the seat of the Griswold family for more than two centuries. He gave the name to the town, of which he was the first inhabitant, in honor of Lyme Regis, the place of his nativity in England. He was a stone-cutter by trade, and wrought the tombstone of his father-in-law, Henry Wolcott. He died at the age of 96 years, and was buried in Saybrook; but his grave is unknown.

III. HENRY. He was born Jan. 21, 1610 (O. S.) i. e., 1611 (N. S.)¹ He came

with his parents, and was admitted a freeman by the General Court of Boston, April 1, 1634, which shows that he was at that time a member of the Dorchester Church. He removed, with the family, to Windsor, in 1636, where he married, Nov. 18, 1641, Sarah, daughter of Mr. Thomas Newberry. He was an importing merchant, and his ledger has been preserved. He appears to have been in England, on business, in the spring of 1654. He was engaged in public life, and held various appointments. He was one of the nineteen gentlemen prominent in the Colony, who were named in the Charter of Connecticut. He was elected a member of

us in several documents, and to which we did not imagine that any key could ever be found. Among the papers deposited in the Library of the Conn. Historical Society, some years since, was a stout little vellum-covered volume of nearly 400 pages, closely written in this hand, with no clue to the subject nor to the writer's name. It lay unnoticed until a little more than a year ago, when it attracted the attention of J. Hammond Trumbull, Esq., who is as ingenious in such matters as he is persevering in his researches. He succeeded in deciphering it, and found it to consist of notes of sermons and lectures, delivered in Windsor and Hartford, between April, 1638, and May, 1641, in regular course. The writer's name is not given, but his birthday is noted on the first leaf of the volume, and this and other facts identify him as Henry Wolcott, Jr.; and it is a curious fact that the only record of his birth is found among these hieroglyphics, and the date has been unknown till now.

These notes give the dates, texts, and general outlines of the discourses of the Rev. Messrs. Warham and Hult, in Windsor, and of the Rev. Messrs. Hooker and Stone, in Hartford, during the sessions of the General and Particular Courts. Among the former is one delivered by Mr. Warham, Nov. 17, 1640, "*at the betrothing of Benedict Alvord and Abraham Randall*," from the text, Eph. 6: 11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The preacher "improved" the theme, "for teaching the betrothed lovers that marriage is a *war-faring* condition," and "for reproof to those who think nothing is needed for marriage but the consent of the parents." In the face of these solemn admonitions, it appears from the Windsor records that both were duly married before the expiration of the year—the happy *Benedict* to Joan Newton, and the other to Mary Ware.

Among the latter discourses, are Mr. Hooker's two *Election Sermons*, of May 31, 1638, and April 11, 1639. Of the first, from the text, Deut. 1: 13, Mr. Trumbull gives an abstract, of deep interest, as showing the "politics" which were preached by the ablest and best of the Puritan Fathers.

¹ He was master of a short hand, which has puzzled

the House of Deputies in 1660, and a member of the House of Magistrates in 1662, and successively after until his death. In 1669 the General Assembly made him a grant of 300 acres of land. He died July 12, 1680. His widow died July 16, 1684. Her wardrobe, an inventory of which exists among the family papers, and is a curiosity, was appraised at nearly £100 sterling.

IV. **GEORGE.** He was made a freeman by the General Court of Connecticut, May 21, 1657. He settled in Weathersfield, and married Elizabeth Treat. His history is more obscure than that of his brothers.

V. **CHRISTOPHER.** The family homestead in Windsor was bequeathed to him by his father. He died, unmarried, Sept. 7, 1662. By his will nuncupative, his estate was divided among his brothers and sisters, Henry receiving the larger share.

VI. **MARY.** She married, June 25, 1646, Job Drake, of Windsor. She and her husband died, the same day, Sept. 16, 1649.

VII. **SIMON.** He was born about the year 1625. He was admitted a freeman in 1654. He married, (1st) March 19, 1656-7, Joanna, daughter of Aaron Cook, one of the first settlers of Windsor. Their married life was brief; she died April 27, 1657, at the age of 18 years. He married, (2d) Oct. 17, 1661, Martha Pitkin, described in the Windsor Records as "late from England." She was the sister of Mr. William Pitkin, of East Hartford, Attorney General and Treasurer of the Colony. She is represented to have been a superior lady, having received an accomplished education in England. In an obituary notice of one of her sons, published in 1767, she is described as "a woman of eminent good sense, virtue, and piety." She is said to have come on a visit to her brother, and been induced to remain by the marriage proposal which she received, which was backed by the urgent wishes of some of the leading Colonists.

A few years after this marriage, Mr. Simon Wolcott sold his place in Windsor, and purchased a farm in Simsbury, to which he removed. His name appears on the Simsbury Records, as commander of the train-band, and selectman. It proved an unfortunate investment, as the settlers were driven from the place by the Indians in 1676, and his property was destroyed. He remained a few years in Windsor, and in 1680 settled on his land on the East side of the Connecticut River, in the present town of South Windsor. He died in 1687, and was buried in Windsor Church yard. His death was hastened by gloomy anticipations of the oppression and suffering which awaited the Colonists under the coming administration of Sir Edmund Andross,—fears which, as the result proved, were not wholly groundless. His widow married, in 1689, Mr. David Clark, one of the leading men in the Colony; she died in 1719.¹

From Simon and Martha Wolcott have sprung those of the family who were subsequently most known* in the annals of Connecticut; three of their descendants in the male line, in successive generations, and others in collateral lines, have been called to the Governor's Chair.²

¹ The following are copies of their epitaphs:

Here lyeth waiting
for ye resurrection
of the just the body of
Mr SIMON WOLCOTT
who dyed Septem
ye 11th 1687 aged
62 years.

Here lyeth sleep
ing In Jesus ye Bo
dy of Mrs MAR
THA CLARK Alias
WOLCOTT who
Died Octr ye 13
1719 Aged 80 Years.

[From Old South Windsor Church Yard.]

² Among the Governors of Connecticut here referred to, are ROGER WOLCOTT, OLIVER WOLCOTT, the elder, OLIVER WOLCOTT, the younger, MATTHEW GRISWOLD, the second, ROGER GRISWOLD, and WILLIAM WOLCOTT ELLSWORTH. Several of the family have been Judges, and have held other offices of civil trust. The writer of this article appears to represent the clergy almost alone; and his ecclesiastical pedigree is, perhaps, to be traced through his mother, (Rachel M.) who was the youngest daughter of the Rev. Dr. McClure, of East Windsor, and the granddaughter of the Rev. Dr. Pomeroy, of Hebron.

CONGREGATIONALISM IN WESTERN NEW YORK.¹

BY REV. JAMES H. DILL, SPENCERPORT, N. Y.

REV. JAMES H. HOTCHKIN has published a work entitled "A History of Western New York, and of the Presbyterian Church in that Section," a volume of six hundred pages; a book which has its merits and its defects. The main drift of his *ecclesiastical* history is, the ascendancy there of Presbyterianism over Congregationalism.

How far his title page is justified by the contents of his book, may be judged by the following facts: In several chapters he gives an account of the early settlers, most of whom were New Englanders, and Congregational in their preferences; of the early missionaries, missionary societies, ministers, churches, and ecclesiastical bodies, most of which were Congregational; and of the early revivals, the conspicuous laborers in which were Congregational ministers. A large part of his book is, in fact, a history of Congregationalism in Western New York, of which he gives no hint on his title page, and which he uses as a convenient background from which to set forth a Presbyterian figure.

Still further: In fifteen, out of his thirty-six chapters, he gives an account of 436 churches, and although he is very careful, when he can, to tell us "this church was organized as a Presbyterian church," yet there are not 100, of the 436, which he tells us were so organized. Forty of the original number are extinct. Records show that about 200 have at some time

been Congregational; and 160,—two-fifths of the 396 surviving churches—now report themselves as Congregational churches.

Notwithstanding these facts, which one who undertakes to set forth the ascendancy of Presbyterianism over Congregationalism ought to have ascertained, he heads each of the fifteen chapters of churches with the name of a certain Presbytery, and calls Congregational churches Presbyterian. Of the Church in Holley, he says, "at what period the Presbyterian Church was organized is not known to the writer." He might have added "and never will be." In fact, he tells us concerning Congregational churches connected with Presbytery, that "these churches are in all respects Presbyterian, with the exception that their sessions consist of the body of the brethren of competent age, instead of a bench of elders, chosen for the purpose of government, and set apart by certain formalities." As if one should say that a square is in all respects a circle, except wherein it differs from it. The radical idea of Presbyterianism is eldership—the government of elders. The radical idea of Congregationalism is the brotherhood—government by the membership.

From such an inaccurate history, based on such mistaken conceptions, and conveying so unfair an impression—which ought to be corrected by a volume of equal size—I proceed to give a brief notice of CONGREGATIONALISM IN WESTERN NEW YORK. I shall take the same boundaries as Mr. Hotchkin. At the early period in which our history commences, 1790, Western New York comprehended the most of the State west of the Hudson

¹ This Article is the substance of an address pronounced by Rev. James H. Dill, before the General Association of New York, at its Quarter Century Meeting at Rochester, Sept. 22, 1853. The Address, somewhat enlarged and with additional notes, is published in a pamphlet form, concurrently with the present date; and may be had of the author.

River. This history is divided into three marked periods, which I shall designate respectively as **THE RISE, THE DECLINE, AND THE REVIVAL** of the Congregational interest in this section.

I. *The Rise and Establishment of Congregational Churches in this Region; from 1790 to about 1815.*

This land was originally granted by the mother country to the Colonies of New England. The conflicting claims of New York and Massachusetts to this territory were settled by the grant of pre-emption right on the part of New York, to the State of Massachusetts. This pre-emption right was purchased of Massachusetts by New England men, Messrs. Phelps and Gorham; and by them the Indian title to a large portion of the soil was extinguished; so that it was at an early day advertised and offered for sale in New England, in exchange for cultivated farms. The richness and the beauty of this region had been reported throughout the East by the returned soldiers of Gen. Sullivan's army, and their statements, together with the efforts of Messrs. Phelps and Gorham, soon awakened a strong desire among the New England farmers to exchange their rocky fields for the fertile plains of the West. Hence most of the early settlers of this region were New Englanders, and brought with them their New England preferences.

As in every new country, so in this, the establishment and character of religious institutions depend not only on the preferences of the settlers, but on the institutions of those Christians at the East who care for them. At that early day, all those missionary societies which sent missionaries into this region were Congregational bodies, with the single exception of the General Assembly's Board of Missions; and previous to 1814 the old Missionary Society of Connecticut performed threefold more labor here, than that Board. Of those New England bodies which sent missionaries here, there were the General Association of Connecticut, commencing

as early as 1788; the Connecticut Missionary Society, organized in 1798, and previous to 1814 expending labor equal to that of one minister for twenty years; the Boston Missionary Society, organized 1787; the Massachusetts Missionary Society, 1799; Berkshire and Columbia Missionary Society, 1798; New Hampshire Missionary Society, 1801; and the Hampshire Missionary Society, 1802.

These Congregational Societies concentrated their efforts on this then recently opened wilderness, while as yet the other societies, which after 1814 labored here, and into which the Presbyterian element entered, had not come into existence. The Domestic Missionary Society was not organized until 1816; the United Domestic Missionary Society in New York City, not until 1824; and the American Home Missionary Society not until 1826.

As the first settlers were from New England, and, with the single exception named, the first missionary societies which cared for them, Congregational, so were the first missionaries, the first churches organized, the first ministers settled, the first ordinations, installations, and ecclesiastical bodies here, Congregational. All this is conceded by Mr. Hotchkiss.

In 1812, there were extending over the whole territory then settled, and somewhat east of it, the following Congregational Associations, embracing most of the churches and ministers in Western New York:

An Association in the vicinity of Saratoga, and the Morris County Associated Presbytery in the northern part of New Jersey, which Mr. Hotchkiss says was Congregational in its principles and practice. "Subsequently," he says, "on account of the increase of the body in the number of its ministers and churches, a division took place, and the Westchester Associated Presbytery was organized; which Associated Presbyteries for a time embraced a large number of ministers and churches in the lower counties of

New York, and adjacent parts of New Jersey." The Northern Associated Presbytery; the Black River Association; the Oneida Association, occupying the eastern portion of what is here regarded as Western New York; the Middle Association, occupying the middle portion; the Ontario Association, occupying the western portion; the Union Association, formed from the Oneida; and the Susquehanna, or Luzerne Association, occupying the southern portion, bordering on and extending into Pennsylvania.

These associations, with their ministers and churches, had the ground; and there was every reason and prospect, from purchase, settlement, pre-occupancy, cultivation, and thorough organization, that Western New York would become as characteristically Congregational as New England.¹

The entire number of Congregational

¹ These Congregational Associations were large bodies of ministers and churches, organized to meet the wants of the churches and ministers already on the ground, while, as the following facts will show, the line of Presbyteries which was thrust out into this territory was, by minute subdivision, on the church extension plan, and for churches which they only hoped to have. It was a denominational movement, native to the system, and wholly foreign to the system on which it encroached.

In 1802 we find the Presbytery of Albany containing 14 ministers. The same year, as the Minutes of the General Assembly tell us, the Presbytery of Albany was divided into three bodies, viz: the Presbytery of Albany, the Presbytery of Columbia, and the Presbytery of Oneida; "to which division," they tell us, "they were particularly influenced by the pressure of circumstances." The Presbytery of Oneida, then embraced all the territory of the State of New York, west of Otsego and Herkimer counties, and had not, at its organization, a single church in Western New York connected with it, and but two ministers resident in that territory. The next year, 1803, these three Presbyteries were constituted a Synod—the Synod of Albany. In 1806, the Presbytery of Oneida was divided, and the Presbytery of Geneva set up, embracing all New York west of Oneida and Chenango counties, but having only four ministers connected with it, and in 1800 only eight Presbyterian ministers connected with it. In 1810, the Presbytery of Geneva and the Middle Association, which had joined the Albany Synod, were divided into the Presbyteries of Geneva, Cayuga, and Onondaga, and in 1811, they were constituted a Synod—the Synod of Geneva.

ministers and churches embraced in these associations, I have not at present the means of stating. I find record, however, of 19 Congregational churches organized previous to 1800, and of 60 others organized previous to 1815; while on the same ground I find no record of more than 22 Presbyterian churches organized before 1815, and of only four more before 1800; and so strong were the early tendencies to Congregationalism, that these four churches, viz: Binghampton, Elmira, Lima, and Lakeville, organized by a missionary of the General Assembly's Board in 1795, were resuscitated or re-organized as Congregational churches.

From this picture of prosperity, we turn

II. To a *Period of Decline*, which Mr. Hotchkiss sets forth. Look, first, at the facts indicating, and secondly, at the causes bringing about, this decline of the Congregational interest.

The Ontario Association, the Middle Association, the Union Association, and the Susquehanna, have become dissolved; the most of the Congregational ministers have joined Presbytery; many of the churches have been accommodated with a seat in Presbytery, and some of the churches have adopted the Presbyterian form of government.

These associations did not dwindle and die from lack of numbers and life, but became absorbed by several feeble Presbyteries—seven lean kine swallowing the seven fat kine—and Presbyterianism suddenly bringing itself into full and rounded proportions.

Several causes may be enumerated as conspiring to bring about the absorption of Congregational churches and ministers into Presbyterianism, which marks the second period of our history. The Plan of Union, formed in 1801, between the General Assembly and the General Association of the State of Connecticut,—a plan of union which, when abrogated by the General Assembly in 1837, was justly pronounced "unconstitutional on the part

of the Assembly, and totally destitute of authority as proceeding from the General Association of Connecticut, which had no power to legislate in such cases, and especially to enact laws regulating churches not within her limits." This plan of union dissuaded Congregationalists in the new settlements from carrying out their preferences in the organization of churches, and, in its 4th Article, offered to Congregational churches the bait of a seat in Presbytery. As the result of this, many Congregational churches have been taken in.

At a meeting in Geneva, in 1803 or 1805, of a newly erected Presbytery, a meeting consisting of three ministers and seven elders, the following question was discussed, and decided in the affirmative: "Can the Presbytery consistently receive as a constituent member of their body a minister belonging to an Association, without his discontinuing his connection with the Association?" "This decision," says Mr. Hotchkin, "was approved by Synod, and the principle was considered as established." "At the present time," he says, "it would be considered by most ecclesiastical bodies as an incorrect decision. But whether the decision of this question by Presbytery was correct, or otherwise, it undoubtedly laid the foundation for the preponderance of the Presbyterian interest, which eventually prevailed in Western New York."

No doubt it did. The small Presbyteries were anxious for members, and it doubtless seemed perfectly consistent with the plan of union made by the General Assembly which accommodated Congregational churches with a seat in Presbytery, while they retained their Congregational government, for the Presbytery to accommodate their ministers with a seat in Presbytery, while they still retained their connection with a Congregational Association. Had the Associations of that day been equally accommodating, and their Presbyterian brethren equally unsectarian, they might easily have ab-

sorbed the Presbyterians. After this principle was established, and the meetings of Presbytery were swollen by the large accession of Congregational members, there was felt to be a difficulty among the ministers about attending so many annual meetings as were provided for by Associations and Presbyteries, and as the result, the Associations were dissolved.

But there was another step taken in the progress of the pliant and absorbing Presbyterianism of that day. The Synod of Albany, in 1808, accommodated the Middle Association of ministers and churches entire, with a seat in Synod, as constituent members thereof, "assuring them," as Mr. Hotchkin says, "of the cheerfulness of the Synod to leave their churches undisturbed in the administration of their own government, until they should be better acquainted with the Presbyterian mode, and voluntarily adopt it." No doubt this was a cheerful time,—receiving an accession of 17 ministers, and more churches. This action was laid before the General Assembly at its next meeting, and by them approved. The Presbytery had acted, the Synod had acted, and now the General Assembly, in 1810, divides up the Middle Association into three Presbyteries; and so the Middle Association disappears.

The failure of an effort, in 1810, to form a General Association, worked a decline of the Congregational interest. Feeling the need of such a bond of union as was provided in New England by the State Associations, a Convention was called, and assembled on the first Thursday of July, 1810, in Clinton, Oneida county, to consider the expediency of forming such an Association, and if deemed best, to take such initiatory steps as should be necessary. This Convention was attended by Rev. Messrs. James H. Hotchkin, John Niles, and H. R. Powell, delegates from Ontario Association, and by others from Oneida, Black River, Union, Luzerne, and Saratoga Associations, and from the Northern As-

sociated Presbytery. But the tide was setting so strongly towards an ecclesiastical union with the Presbyterians, that no action was taken, and the Convention was dissolved. "The result of the meeting of this Convention," Mr. Hotchkiss says, "undoubtedly hastened the union of the Congregational ministers and churches with the Presbyterian Church."

[The process of absorption went on.] The Presbyterianism of that day was very accommodating. It did not go by the Book; and since the Congregationalists saw how ready they were, from Presbytery up to Assembly, to make any sacrifice of their principles of ecclesiastical government; since they saw Congregational churches, and members of Associations, welcomed into Synod, and members of their churches on the floor of General Assembly; and since they then, as now, sympathized in doctrinal faith, [they had some reason for thinking that Presbyterianism would soon become altogether accommodated to the Congregational system.] But time proves that they reckoned without their host, and did not consider the difference between the genius of Presbyterianism and that of Congregationalism, nor the difference between Presbyterianism weak and Presbyterianism strong.

The Presbyterians had now secured to themselves the most of the large central churches along the track to the more western portions of the State. New settlers and new ministers came under a Presbyterian influence in passing through New York, Albany, Utica, Auburn, and Geneva; or Binghamton and Elmira. The Presbyterian element had entered into Home Missionary Societies in New York. A Presbyterian Theological Seminary was established in Auburn, sending out its candidates for the ministry. The religious newspapers which circulated among the churches were Presbyterian; the agents which visited them, Presbyterian. The old Connecticut Missionary Society was withdrawing its missionaries

from this field, and sending them further west; and misrepresentations of the people of Western New York, and of the Congregational churches and ministers there, were studiously and constantly made by men who visited New England; that the population of Western New York was not sufficiently homogeneous, intelligent and principled to be organized into Congregational churches; that while it would do very well for New England, the people here needed a stronger government; and moreover, it was whispered that Congregational churches and ministers out here, (meaning those that would not join Presbytery,) were very different from what they were in New England; that they were irregular in doctrine and in order. So diligently, and so long were these slanders on the people and on the Congregationalism of Western New York circulated in New England, that after a while, and for some years, a sentiment was formed in the more conservative minds, that the people here were little less than barbarians, and that those Congregationalists who would not coalesce with Presbyterians were of a degenerate sort.

Such slanders did their work, and for a time served their purpose. But now that the minds of New Englanders are disabused of them, and have come to understand the nondescript ecclesiastical system, and *absorbing* motive, from which they emanated, they are slowly, but surely, working out their retribution. Radically different as are these two systems of church government, admitting no natural ecclesiastical union, yet there is no necessity for conflict between them. Both are one in doctrine. The field is wide enough for all. Each system has its own radical idea of ecclesiastical policy. Let each be faithful to itself, and not sacrifice its standard of professed principles for the sake of absorbing the other, and there will be no cause for conflict. We concede to Presbyterians many excellencies and good works as a Christian denomina-

tion. In their prosperity we rejoice, and pray for their increase.

I have enumerated the causes which worked in this region a decline of the Congregational and an ascendancy of the Presbyterian interest. They are matters of history. Time will bring them fully to light,—sift them, and disapprove of many of them. The same experiment will never be repeated. Never again will Congregational Christians yield to them, nor Presbyterian Christians try them. Until that day arrives, when all denominations shall cease among Christians—which certainly is not now, nor desirable in the present type of Christianity—Congregationalists will be Congregationalists, Presbyterians will be Presbyterians, and love each other all the more for it. The denominational plan of union aims to remove all diversities, and shape all into one on its Procrustean bed. The Divine plan of union aims to unite all in heart and living work, by uniting all in heart to God. Neither the New Testament nor Congregationalism knows anything of *the Church*, in the sense of a denomination or sect. *The Church* is either a local Church, or the whole body of believers throughout the world.

We turn now to our final topic in this sketch, viz: the present

III. *Period of Revival* of the Congregational interest in Western New York. It sounds strangely, at the present day, to hear Western New York applied to territory further east than Canandaigua; yet at an early day this phrase designated nearly the entire State. I will therefore give briefly the statistics for the State, leaving it to others who may follow to present more local facts.

This General Association is made up of delegates from twelve District Associations. These District Associations, viz: Oneida, Black River, Essex, St. Lawrence, Western New York, Long Island, New York and Brooklyn, Ontario, Susquehanna, Albany, the Puritan Association of Allegany and Wyoming, and the

Delaware Association, have connected with them 187 churches and 191 ministers. Besides these associated churches, there are in the State about one hundred Congregational churches, which are not represented in any ecclesiastical body, and about 125 Congregational churches connected with Presbytery; making in all more than 400 Congregational churches now in our State.

There is such a habit in certain quarters of calling our churches Presbyterian, and the statistics published annually with the Minutes of the New General Assembly, so rarely acknowledge the Congregational polity of many of the churches connected with them, that the entire number of Congregational churches cannot well be ascertained, without a thorough canvassing of the State. Taking the churches reported by the State Census of 1855 as Congregational, in connection with the canvass made in 1854 by our State Association, and our own statistics, we make out about 425 churches now administering their internal affairs on the Congregational principle of government. On the same territory, the New General Assembly report this year 546 churches, which report includes, as no uninitiated person could imagine, about 125 Congregational churches, which fact taken into consideration, shows that the number of Congregational churches in our State, is not far from that of the New School Presbyterian, there being about 425 of each.

Rochester is surrounded by Congregational churches: Brighton, Fairport, Victor, Pittsford, East and West Bloomfield, Chili, Churchville, Riga, Bergen, two churches; Henrietta, Greece, Spencerport, Clarkson, Holley, Millville, and Barre; and what are the now Presbyterian churches of Ogden, Brockport, Wheatland, Medina, Byron, Geneseo, Le Roy, and others which might be named—but those which have been spirited away from Congregationalism?¹

¹ For a view of the feelings and sentiments of New

It is an evidence of the deep-rooted hold which the Congregational system took in the soil of this State, that so many Congregational churches now exist in our State, and that so many of them, having Presbyterian ministers, and connected with Presbytery, and with so many Presbyterian agents circulating among them, have still retained their internal Congregational policy.

This reviving of the Congregational system has been marked by the withdrawal of churches from Presbytery, and the establishment of new churches in the chief cities. The noble Church in Rochester, and others in Syracuse, Oswego, Albany, Owego, Elmira, Binghamton, Brooklyn, and New York City, are witnesses that the sons of New England among our people, have not ceased to love the free religious institutions of their fathers.

Time forbids me, and a residence of but a few years in the State has not qualified me, to develope, with any completeness, the causes which have worked the increase of Congregational interest of the present day. It is felt here; it is felt throughout the West; it is felt throughout New England. There might be mentioned, among the operating causes, the organization of this General Association of New York;¹ the disruption of the

School Presbyterians, when the tables are turned on them, and an effort is made to turn their churches over to the Old School, see a remonstrance of members of Ontario Presbytery, (N. S.), written "to the ministers and laymen of the Synod of Buffalo," (O. S.), concerning the Church at Geneseo, and published in the *New York Evangelist*, December 13, 1858.

Mr. Hotchkiss says of this Church, page 572: "In 1809, a number of the members of the Church" (Church of Lakeville,) "who were emigrants from Connecticut, being dissatisfied with the order of the Church and its pastor, requested letters of dismission, to form a Congregational Church. Their case was brought before the Presbytery of Geneva, and on the advice of that body, their request was granted, and they were subsequently organized as a Congregational Church, by Rev. Daniel Oliver, a missionary from Massachusetts. This is the Church which has succession in the present Church of Geneseo.

¹ Oneida Association, at its meeting in Lebanon, September, 1853, appointed Rev. Messrs. Pindar

Presbyterian church, in 1837, and the discussion which it originated; the rising spirit of freedom in our land, and opposition to complication with Slavery; a better acquaintance and deeper sympathy between Congregationalists in and out of New England; publication of facts concerning the working of the Plan of Union; a returning wave from Congregationalism, established in more Western States; the establishment of Congregational newspapers in New England, in New York City, and in the West; the increase of a denominational spirit among the New-School Presbyterians; and the meeting, in 1852, of the Albany Convention, which established the Church and Building Fund, exposed the perversion and disuse of the Plan of Union, and ratified its repudiation by Presbyterians — a Convention composed of 461 ministers and laymen, of which number 302 were from New England. These were some of the influences which have worked the reaction from decline, and the reviving of Congregational interest which marks the third and present period of our history in Western New York.

We have briefly noticed the Rise, the Decline, and the Revival of the Congregational interest in New York. The nature and complications of the case have compelled a reference to the movements of another denomination — a denomination which is loved next to our own; whose great excellencies we see and admire, but for whose faults we have no more respect than for our own.

The government and polity of Christian Churches, is one of subordinate but of real importance. This all denominations concede. To deny it, is to accuse oneself of ignorance or duplicity. The ecclesiastical polity of different orders of

Field and E. D. Maltbie, a committee to call a Convention of Congregational Ministers and Delegates from Congregational Churches, to organize a State Association; which Convention, consisting of ministers and laymen, met at Clinton, May 21, 1854, P. Field, Moderator, E. D. Maltbie, Scribe, and organized itself into the General Association of New York.

Christians, intelligently maintained, definitely marked, and worked in an open Christian spirit, like fences for our farms and separate houses for our families, promotes true Christian union,—a union such as was prayed for by our Saviour, John, xvii: 21; true Christian union, arising from the union of the heart to God, the Father and the Son, a union not by, but in spite of denominations; a union whose strength and glory are illustrated by the diversities which prevail among those who are all united in heart; the only Divine and feasible plan of union for all Christians on the earth. And when we read in the New Testament the polity of Apostolic churches; read in

profane and ecclesiastical history the polity of the primitive churches,—internally democratic, and externally fraternal but independent,—we feel a Christian attachment to our system. And when we read that our Pilgrim Fathers left Old England, not because they differed from her Church in doctrine, but from its unscriptural and intolerant polity, and that they made their sacrifices for freedom of Church government and worship; the blood of the Pilgrims in our veins throbs up from Christian hearts, in new devotion to the simplicity and efficiency, the freedom and independence of Congregational Churches.

A LESSON FROM THE PAST:

THE OLD WAY OF SUPPORTING MINISTERS.

BY REV. JOSEPH S. CLARK, D.D.

NOTHING pertaining to the externals of religion has more to do with its interior life, than the adequate support of its ministers. Moses understood this, when, in obedience to the divine command, he made such liberal provisions for the priesthood under the Levitical code. Our Pilgrim Fathers understood this, when, following an impulse hardly less divine, they adopted a style of ministerial support almost as liberal. The world knows what a prominent part was acted by Puritan divines in colonizing New England, and what influence they had in moulding its character. But the world does not so generally know what "encouragement" (that was the word used in early times to denote ministerial support,) the people gave them. Through this single word there is let in light enough, at least, to show how mistaken those are who think that the early Congregational ministers of New England lived on a starving salary; which, scant as it was, the Sheriff was obliged to force from reluctant tax-payers

by legal distraint. What a mockery to have called this an *encouragement*! If, at intervals, they lapsed into such a neglectful mood, as they certainly did in seasons of temptation, a review of the consequences may be "profitable for correction," as our contemplation of the opposite will be equally so for "instruction in righteousness."

It is not known what the Plymouth people paid Elder Brewster for supplying their pulpit before they had a settled pastor. As he never could be induced to take that office, urged, as he was, to do so after Mr. Robinson's death, perhaps he refused any salary at all; though the General Court granted, and he accepted, a generous gift of land. In regard to the first ministers in the Massachusetts patent, we have the facts in sufficient detail. Mr. Higginson, of Salem, according to the contract made with him before leaving home, was to receive £30 per annum for three years, besides his house, fuel, and "diet." At the end of that

time he was to have a hundred acres of land as his own, and at the expiration of seven years a hundred acres more. In addition to all this, they threw in "the milk of two cows, and half the increase of their calves." In case of his decease, his wife and children, continuing to reside among the flock, were to receive their support at the public charge. His colleague, Mr. Skelton, having no family on his hands, was to receive £10 less.

Governor Winthrop, and his company of 1,500 colonists, who arrived at the mouth of Charles river the year after, suffered no delay in arranging ministerial matters. The first recorded act, at the first Court of Assistants—held in the cabin of the *Arbella*, on the 23d of August, 1630, before a shanty was built on shore—is entered on the Colonial Records, [vol. i. 73.] thus: "It was propounded how the ministers shall be maintained. Mr. Wilson and Mr. Phillips only propounded.

"It was ordered, that houses shall be built for them with convenient speed, at the public charge. Sir Richard Saltonstall to see it done at his plantation, [Watertown.] for Mr. Phillips, and the Governor at the other plantation for Mr. Wilson.

"Ordered, that Mr. Phillips should have allowed him three hogsheads of meal, one hogshead of malt, four bushels of Indian corn, one bushel of oat-meal, half an hundred of salt fish; for apparel, and other provisions, £20; or else to have £40 given him in money, per annum, to make his own provisions if he choose it the rather.—That Mr. Wilson should have after [the rate of] £20 per annum, till his wife come over."

As nearly as we can calculate from these data, the first settled ministers in Massachusetts, who had families to support, received an average salary of about £50 per annum, and their house rent. If it seems to us small, it is because we underrate the value of a pound sterling, at that time, in a New England colony.

The Governor's salary did not always exceed fifty pounds—fluctuating between that and one hundred—without any house in the bargain. As settlements extended back into the interior, where agriculture was the main dependence for a livelihood, land became a pretty uniform article of ministerial support; sometimes as an outright gift to the pastor and his heirs; sometimes as a parish glebe, of which he had only the "improvement"—using this word in its Yankee sense, to denote an operation which, as applied to ministerial farming, was oftentimes anything but *improving* to the land. Not unfrequently a house for the minister was built on such a glebe, and descended with it from one clerical occupant to another, under the name of "The Parsonage." In 1647, the General Court of Massachusetts passed an act, designed to encourage (not by any means to enforce,) this mode of helping ministers. It gave to "the major part of the inhabitants" of any town the right to purchase or build a parsonage, and convey it from pastor to pastor through successive generations—"to the end," says the preamble, "there may be convenient habitation for the use of the ministry in this jurisdiction, to remain to posterity."

As to compulsion in supporting the gospel among the first Colonists, it was alike unheard of, and unnecessary. It is the agreeing testimony of Court records, and all other writings bearing on the subject, that ministers' salaries, large as they appear to have been, compared with the stipends awarded to other public servants, were collected in the most free and easy way imaginable. The contribution-box was carried through the congregation on the Sabbath, or rather the congregation came up to the contribution-box with their offerings, which the deacons handed over to the minister from time to time, with such other free gifts as, in fulfilling the parish obligation, they found it necessary to collect in other ways. These Sabbath contributions, which came along weekly in some churches, and monthly in

others, must have been models in their kind, if we may take the testimony of Lechford, a disinterested witness, who has left us many curious scraps of information in that singular book of his, "Plain-dealing," published on his return to England, in 1641. According to his account of the matter, as managed in the Boston Church, after the regular Sabbath worship in the afternoon is over, and the assembly are about to disperse, "one of the deacons saying, 'Brethren of the congregation, as God has prospered you, so freely offer,' the magistrates and chief gentlemen first, and then the elders, and all the congregation of men, and most of them that are not of the Church, all single persons, widows, and women, in absence of their husbands, come up one after another, one way, and bring their offerings to the deacon at his seat, and put it into a box of wood for the purpose, if it be money or papers; if it be any other chattell, they set it down before the deacons, and so pass another way to their seats again." [Mass. Hist. Coll., iii. 77, 78.] This purely voluntary method of providing for the support of the ministry, was inculcated by the ministers themselves, till there came in a class of settlers opposed to the support of the ministry in any way. Winthrop records, in his Journal, May 2, 1639, that Mr. Cotton, preaching from 2 Kings, viii : 8, "Take a present in thine hand, and go meet the man of God," &c., "taught, that when magistrates are forced to provide for the maintenance of ministers, then the churches are in a declining condition," and "that the ministers' maintenance should be, by voluntary contribution, not by lands, revenues, or tithes; for these have always been accompanied with pride, contention and sloth." [i. 355.]

Here, then, we find one of "the old paths." The first generation of Puritan Congregationalists that occupied New England soil, planted about forty churches, which, at the end of 1650, were sustaining fifty-five ministers in the way now

described, each one on a salary higher than was paid to any other public functionary, excepting the Governor. The population at that time is supposed to have been about 20,000; which would throw the support of one minister upon every three hundred and sixty-three men, women and children, throughout the Colonies! And yet we hear not a word of complaint from minister or people, as though the one were under-paid, or the other over-burdened. It is worthy of notice, in passing, that the age when these sentiments and practices prevailed, respecting ministerial support, has ever been regarded as New England's golden age in respect to the moral and religious habits of her people; an age when a cotemporary writer could say, "a vile person does not lift up his head, nor need a godly man hang it down; [so] that, (to God's praise be it spoken,) one may live there from year to year, and not see a drunkard, hear an oath, or meet a beggar." [New Eng. First Fruits, in Mass. Hist. Coll., i. 248.] Even Lechford, a complainer by profession, is forced to acknowledge that "profane swearing, drunkenness, and beggars, are but rare in the compass of this [Massachusetts] patent." It was preëminently an age of revivals, too, of which Increase Mather says, "Scarce a sermon preached but some evidently converted, and sometimes hundreds in a sermon."

But as we pursue the course of ministerial affairs from this model age into the next, the scenery gradually changes. The remark of Johnson, in his "Wonder-Working Providence," that "it is as unnatural for a right New England man to live without an able ministry, as for a smith to work his iron without a fire," is still true; but there are those coming in who differ very considerably from the "right New England man." Antinomians, Anabaptists, Quakers—a few individuals bearing these names—have lately appeared, and are zealously entering upon their vocation of crying

down the standing order, and their hireling priesthood. Faint whispers, swelling into audible words, and growing by degrees into ranting tirades, against learned and pious divines, began at length to operate on a certain class of otherwise well-disposed persons, who could see no objection to a "freer gospel"—i. e., cheaper preaching—if that would suit the new comers, and quiet the disturbance. As these views spread, contributions would naturally fall off, and the deacons' labors, in making up the deficiency, be increased. Ministers were actually beginning to leave their flocks for want of support, when, in 1654, the General Court of Massachusetts appointed "a commission to investigate the matter," which resulted in the passage of an order "that the County Court in every shire, shall, upon information given them of any defect of any congregation or township within the shire, order and appoint what maintenance shall be allowed to the ministers of that place, and shall issue out warrants to the selectmen to assess, and the constable of the said town to collect the same, and to distraine the said assessment upon such as shall refuse to pay." [Mass. Col. Rec. iv., Pt. ii. 199.] The first law, bearing on ministerial support in the Plymouth Colony, was passed the same year, and the same reason for it is given in its preamble, namely, "railing and ranting" against the ministry. But in this Colony, always distinguished for a more tolerant spirit than the other, the law proceeded no further than to authorize magistrates to "use all gentle means to upbraid" the delinquents "to do their duty therein," with discretionary power to use other means, in a small way, with such as "resist through plain obstinacy against an ordinance of God." As this gentle and suasive law could not stop "railing and ranting," so neither did it cure the mischief which railers and ranters had already inflicted on the community, by their ceaseless appeals to ignorance, envy, and avarice, stimulated and intensified as

these appeals were, by spiritual pride. Accordingly, in 1657, the General Court undertook to enforce the support of ministers by the assessment of a tax, levied in "a just and equal proportion upon the inhabitants" of each town, who "refuse to clear their part with the rest of the Church or town, in the due maintenance and support of the ministry,—this law to be in force only to them, but not unto others that do their duty."

It will be seen with what reluctance the fathers gave up the voluntary principle of ministerial support, and for what reason they did it; how the law, even when deemed a necessity, was limited, in its application, to the lawless—leaving to the freest exercise of the voluntary principle all who were ready to support the gospel, as hitherto every one had supported it, without legal constraint. Yet was the law denounced; and by none more fiercely than those whose disorderly conduct had been the occasion of enacting it. The following extract, from the Plymouth Court Records, 2d October, 1658, gives a good illustration of the times, orthography and all: "Leiftenant Mathew Fuller being presented for speaking reproachfully of this Court, and saying the law enacted about ministers' maintenance was a wicked and a Divillish law, and that the Divill sett att the sterne when it was enacted, the words being proved, hee referring himselfe to the Bench, they sensure to be fined 50 shillings." [iii. 150.] The friction thus introduced into the machinery of these Congregational churches, was hard to be overcome. Nor did any lubricating process, however often and thoroughly applied, entirely stop the creaking, till legal compulsion had given place to the voluntary principle again, as it was in the beginning, and as it is now.

But let us not too hastily condemn our fathers for such legislation. Whatever may be said about the expediency of resorting to legal coercion in supporting public worship *now*, this law embodies, in

its preamble, one reason for it which must have had great weight *then*, viz: "Inasmuch as the several townships were granted by the government in *consideration that such a company might be received as should maintain the public worship and service of God there.*" [Plym. Col. Rec. iii., 101-2.] To enact such a law was simply requiring the inhabitants of a town to comply with the terms on which their land was given them, and their municipal rights secured,—merely holding them to their bargain when they showed signs of breaking away from it. Had nothing been done to arrest this course of things; had no subduing influence been thrown over this wild, counter spirit, then venting itself against a devoted and regularly paid ministry, it is impossible to say what would have been the result. Checked, as it was, the evil was immense. In the Plymouth Colony, every minister was unsettled, excepting Mr. Partridge of Duxboro'; and throughout New England there was a feeling of discouragement infused into the ministry, and a blight left upon the churches, which some of them never out-grew. Perhaps its worst effect was to prolong the union of Church and State, by creating an apparent necessity for holding up religion by the arm of civil law. At any rate, in dissolving that unblest union, this was the last tie to be sundered.

The civil magistrates and legislators having thus assumed the functions of "nursing fathers to the churches," as they are usually styled in these Acts, could not consistently stop with the mere enforcement of duty on those who were able, but unwilling to support their ministers. What was to be done with those who were willing, but unable? If, as was then deemed an unquestionable fact, the temporal well-being of a town turned chiefly on its gospel privileges, were not the guardians of the commonwealth bound to see that every town had its gospel minister? With the views then held by all leading minds through-

out New England, such questions were answered in the asking; and the General Court were not more prompt in handling delinquents, than in helping the needy. During the last quarter of the seventeenth century, and some way into the eighteenth, the legislative records of Massachusetts are sprinkled with notices of grants from the public treasury, for the relief of ministers, who, it was represented, could not be otherwise sustained. A full account of the procedure may be found on pages 56-7 of this *Quarterly*; where "early methods of Church Extension" are considered.

The bearing which these facts have on the subject now in hand is this: they show that the law-makers of that day, and, of course, a majority of their constituents, still deemed the ministry a necessity which must be provided for at all events. How far the people sympathized with their rulers in this matter, it is not difficult to show. The terms of ministerial support at that time were usually stated in two parts, viz: so much for settlement, and so much for salary. By examining a large number of cases, it appears that, in country towns, the settlement was about £200 lawful money, or its equivalent in land, and the salary from £80 to £100; which, while corn was ninepence a bushel, and labor fourteen cents a day, and fuel merely the cost of cutting and carting, made a very comfortable living. Add to this the fact, that in 1671 a law was passed in Massachusetts, [See Col. Rec., vol. iv. Pt. ii., 486.] freeing the property of ministers "from all rates for the country, county, and Church, and for the town also, except when by special contract with the town they have consented thereto," and it will appear that the clergy were better provided for than they have ever been since.

The custom of making legislative grants, to piece out the short-comings of a feeble parish to their pastor, could not be continued. Even if the churches had all remained of one denomination, as they

were when this policy was initiated, the bankrupt state of the public treasury, occasioned by French and Indian wars, would have rendered it impossible to meet the growing demand. The last grant which the General Court of Massachusetts made to a feeble Church, as such, in sustaining their pastor, was in 1711. Those who have had occasion to watch the shrivelling influence (on the recipients,) of parish funds and State endowments, and even of missionary help, when continued till dependence becomes a habit, will not be surprised to learn that the partial and temporary reliance on public patronage was working out a perceptible change in the self-sacrificing spirit of the churches,—a change from a higher to a lower standard of personal effort in sustaining the ministry. For a time the prospect was alarming; and it cost much plain preaching and many pamphlets, to correct the earth-prone bias which even good men were receiving from this cause. But it was corrected,—not by legal penalties, nor by missionary charities, but by convincing arguments, addressed to the understanding and the conscience. The specimens of treatment which the subject received, as handed down to us in old pamphlets, show how futile were then regarded many things which are now deemed plausible pretexts for not upholding Church ordinances. It was in vain for delinquents to plead “hard times,” “short crops,” “a chargeable war.” Those who, for any of these causes, were inclined to let their minister’s family sink deeper in want than their own, were told from the pulpit and the press, by ministers and magistrates, that they were “robbing God,”—“committing sacrilege,”—“eaten up with covetousness.”

No doubt it would have been more pleasant to all parties to have found some milder means of relieving these distressed ministers; some gentler way of saving these imperilled churches from the destruction that was then threatening them; but there was no other at hand, and this accomplished

the thing. Quite likely the same churches, and others that have sprung from them, are better off to-day—more vigorous and enterprising—than they would have been had they leaned on the arm of charity during those trying times. Shut up to their own efforts, and induced to exert *them*, (this last was the turning point in their destiny,) they passed safely through the season of temptation, which, as if to reward their self-denying toil, was soon followed by a refreshing from the presence of the Lord, as our Saviour’s temptation in the wilderness was by a visit of angels. It is a suggestive fact, that this arduous, but spontaneous struggle in support of the ministry, so triumphantly sustained under greater difficulties than had ever before been encountered, was succeeded by the greatest revival that had ever been experienced. Here, too, under the pressure of these self-sustained burdens, grew up that equitable and righteous custom of graduating the minister’s salary by the actual cost of living,—varying the nominal amount from time to time, as the prices of other things varied. It was no uncommon thing for a parish to change their minister’s salary as many times as Laban changed Jacob’s wages; but for exactly the opposite reason, namely, to make it equivalent to the sum originally pledged. This custom continued nearly through the eighteenth century, and afforded unspeakable relief to pastors, in times of pecuniary revulsion, or fluctuations in the currency.

The law and the usage concerning ministerial support in Massachusetts, passed through various modifications, till, in 1833, an amendment of the Third Article in the Bill of Rights again left the whole subject to the voluntary action of the people, where it already was in other parts of New England. The result of this return to the primitive way of sustaining the gospel, shows, on the one hand, that religion needs no prop from the civil power; and, on the other, that there has been a sad falling off, from the spirit of a

former age, in sustaining its ministers. "Few and far between" would be the vacant pulpits—very few the moral wastes in New England, if the present generation were imbued with a zeal for the Lord's house as active and ardent as that which built her first sanctuaries, and sustained her first ministers. Even leaving out of view all habitual neglecters of public worship, and confining our observation to such only as may properly be called Church-going people, and who constitute the rank and file of ministerial supporters,—were only *these* actuated by the spirit of their Puritan fathers, how would "the wilderness and the solitary place be glad for them!" How would "the desert rejoice and blossom as the rose!" When would another pastor, of kindred spirit with such a people, and ministering to them in "spiritual things," be stopped in his work, and set adrift from his parish, merely because they could not longer afford him those "carnal things," without which he cannot devote himself wholly to their service in that blessed, but life-exhausting labor? No doubt there would even then be found, occasionally, a feeble band in New England, and many more out of it, who would esteem it a great favor to get help in building a meeting-house and sustaining a minister; but whether they received it or not, a meeting-house would go up, and a minister be employed, and his family supported.

Is it hoping against hope to look for the return of that spirit, when there is felt throughout the community a continually increasing veneration for the men who were once so deeply imbued with it? Must we believe that nothing can be done to bring the present generation up to such high endeavors, when everybody sees

that the results of similar endeavors, by a former generation, have immortalized their names? Let us rather believe that "the thing which hath been, is that which shall be;" that this old path will again be trodden; and that the travellers therein will find "rest to their souls," as their predecessors did. It is our deep conviction—growing deeper every day—that the next advancing step in supplying our destitute population with an adequate ministry, especially here in New England, will be taken in this direction. There has been a growing tendency, of late, to make Home Missionary Societies responsible for ministerial maintenance within their respective bounds. Perhaps the worst, though not the only bad effect of it is, to lighten the responsibilities of their people, and proportionally diminish their efforts. It also has the effect to reduce ministers' salaries, and to hasten their dismission. A pastor finds that his support is too small for his growing family; and his people feel that they cannot increase it. On the ground of these data, they make their appeal to the Missionary Society, which, of course, can come to the rescue only in case of a *real*, as well as a *felt* necessity; and yet if it refuse the aid sought, the minister is almost sure of being dismissed, or else is retained on a reduced salary; while, in either case, the responsibility, instead of resting on the consciences of those who must bear it before God, is quietly transferred to others. Thus does an agency, designed for good become an instrument of evil; and the disbursement of charity, whose only aim is to strengthen the weak, *practically* tends to weaken the strong. How different from all this were the views held by our fathers! and how extremely unlike were the results!

THE CONNECTION OF PASTOR AND PEOPLE: ECCLESIASTICALLY AND CIVILLY.

BY REV. A. H. QUINT.

WE propose to consider, first, What the Pastoral Relation is; secondly, The Method of its actual Formation; thirdly, Its Tenure; and fourthly, The Method of its Dissolution. In what we have to say, we shall consider the ecclesiastical relation as the substance, it being antecedent to, and above, all human laws; and the civil relation as the method, in which the law estimates it.

A hundred years ago, the explanations of the above points would have been exceedingly simple. The pastor of a New England parish, grave, kind, loving and beloved, was the revered preacher of a plain and old fashioned Gospel; the welcome visitor in the homes of his people; the counsellor in occasions of perplexity; the consoler in times of trouble. Having been settled only after months of careful consideration on the part of cautious and godly hearers, and after a day of special prayer for wisdom, to Him "that giveth to all men liberally and upbraideth not," no unexpected developments caused regret to either. Having been trained for his work in the family of some eminent divine, he was no novice to that practical part of ministerial life, which Seminaries, however impregnated with scholastic lore, are utterly unable to furnish. Settled under the advice of venerable men, in the days when grey hairs were honored, with permanent provision made for his support, he could go on with his work, comparatively secure from every Diotrephes, not necessitated to sacrifice a slowly developing training of his people to those hasty methods which, for the sake of popularity, must furnish constant novelties to itching ears, and with the full expectation that, in due time, he should

lie down to sleep in the graveyard beside his predecessors. He did not look forward to a time when, in old age, he should be turned over to the God of the ravens for his daily bread; nor did his people watch for symptoms of their pastor's seeking a "broader field of usefulness." Then this tie had a sacredness, now long since lost. Age only deepened affection, and made him a wiser counsellor. He had long since buried the patriarchs who had welcomed him in his youth; he had married the children of their then stalwart sons; he had baptized, and again married, and again baptized, and was venerable alike to the youngest and to those who lingered with him. And when he died, they mourned for him as for a father.

It is needless to say, that all this is changed. Few men of middle age, are now in their first pastorates. A few Sabbaths of preaching Seminary sermons, a hasty vote, a Council obliged to concur,—this is the settlement; a few months of novelty, gradually waning to indifference, a few years of sameness, a restiveness on the part of minister or people, a difficulty through some troubler in Israel,—this is the tenure; then a request for dismission, on the ground of "ill health," a Council, to endorse the minister as an angel, and the people as saints, condolence with the church "in their great loss," a separation,—and this is the end. Such are a majority of our pastorates.

What the cause of this change is, we do not propose to consider. Perhaps the changed state of society, perhaps the changed tenure of support, perhaps a less stable theology, perhaps the prevalence of "isms," perhaps less singleness

of purpose in the ministry to know nothing but "Jesus Christ and him crucified," may have contributed to cause this state of things. The fact is, however, apparent; and it is only a question with good men, whether to seek a return to the ways of the fathers, or to endeavor to conform with as good a grace as possible, to the prevalent desire for a substantially itinerant ministry. In either case, it is desirable to understand the points specified at the head of this article. If, in attempting this, we go over ground well known, it is for the sake of completeness.

I. The pastoral relation exists between an individual called "the pastor," and a body, called in colloquial style, "the people." To constitute a pastorate, there must be a distinct and visible relation and a distinctly organized body to whom the pastor holds that relation. The body between whom and the pastor this relation exists, may be considered in three ways, viz. (1) as a Church, which is the only New Testament plan, (2) as a parish distinct from a Church, to which the Church is, in some States, only an inseparable adjunct, and (3) as a Church acting as a Religious Society, which it may do, if it pleases. But whatever shape this body may take, there are certain reciprocal duties. Legally, if the pastor preaches doctrines substantially the same as those he was understood to hold when first settled,—performs with ordinary fidelity his special services, funerals, ordinances, and the like,—and preserves a fair character, he is held to have performed his share of the contract. And so long as the people meet their pecuniary and kindred obligations, so long they are unblamable. But, spiritually, every Christian sees that this is a small part of the relation. It is the shell without the meat. Scripturally, it is the pastor's duty, in every proper way, to endeavor to gain souls to Christ, to edify Christians, to train up the young, to comfort his people in trials, to counsel in all religious concerns, and generally, to be a faithful minister, with an eye sin-

gle to the glory of God. On the other hand, the people owe to him, legally, such support as their stipulations upon settlement specify; spiritually, they owe reverence, love, assistance, relief from anxieties, and spiritual and temporal support. Hence a minister may perform all his legal duties, and yet, Scripturally, be a faithless "steward of the manifold grace of God;" a people, Church or society, may pay all they agreed to pay, and yet starve one whom they are bound to support; may keep themselves free in the eye of the law, and yet drive a minister into a premature grave.

II. The pastoral relation is formed, both legally and ecclesiastically, by the mutual agreement of both parties; that is, the pastor, on the one hand, and the people on the other, agree mutually, the one to be pastor and to fulfill the duties of the office, the other to occupy and fulfill the duties of, the corresponding position. The essence of the whole matter lies in this mutual agreement; but its form varies. Congregationally, (by which we mean Scripturally,) the Church and pastor make their own bargain, asking advice, however, of neighboring churches, on the ground that it is "a matter of common concernment," and because such a course recognizes the obligations of the fellowship of the churches. We say, "make their own bargain," although the theory is that the Church elects its pastor; "Tis very certain," says Cotton Mather, in his *Ratio Disciplina*, p. 26, "that the right of a Church to choose its own pastor was recognized and received in all the times of primitive Christianity. Yea, 'twas one of the last things that the Man of sin ravished from the people of God." But this old theory has been submerged by the peculiar and unscriptural relations of Church and parish. Where these relations exist, (as they generally, but not always, do in New England,) the Church must obtain the consent of the parish, or, what is the real truth, the Church is positively allowed to nominate, and the parish

really makes the bargain. The method in Massachusetts is this: The Church, having by proper methods, (now generally abandoned in practice) satisfied itself that the person proposed for the pastorate is suitably qualified, votes to extend to him "a call," that is, an invitation, to become pastor; it then sends that vote to the parish, which, at a legal meeting, properly notified for the purpose, concurs or not, as it pleases; if the parish refuses to concur, the case is dropped; if it does concur, it fixes the salary, and the votes are transmitted to the individual in question; if he accepts, the Church and parish call a Council of neighboring churches, empowering them by letters missive, to examine, and, if they see fit, to ordain him to the pastoral office. If that Council do so ordain him, the relation is then and there ratified. Legally, less will suffice. (1) Only the parish makes the contract; the Church, it has been decided in our Courts, has no authority in the matter, although the Court *recommends* the practice of allowing the Church to nominate. The Church, although its officers are a *quasi* corporation for certain eleemosynary purposes, is not a contracting party in the settlement of a minister; and, in one case, a Council was found willing to settle a minister against the vote of the Church; in fact, Unitarian pastors are now generally settled without any action whatever by the Church. (2) The law has nothing to do with the duty and method of the parties' obtaining mutual satisfaction of each others' fitness; while, ecclesiastically, and religiously, that is a necessary preliminary. (3) A Council is not legally *necessary* to the formation of the pastoral connection, inasmuch as a contract can be made without one; while, ecclesiastically, a Council is required by the fellowship of the churches, although not for the validity of the transaction.¹ These

¹ The question is sometimes asked whether a formal call, a formal acceptance, and the actual consummation of the contract, establish, Congregationally, a pastorate. Certainly, both Congregationally and legally; the intervention of a Council

differences arise, in part, from the inadequacy of law to meet spiritual conditions. The law goes as far as it can go, (except in one point, viz: ignoring the Church,) and includes the essence of the pastoral relation, so far as law can touch it.

Two points will be noticed here: First, while orderly Congregationalism requires not only *all* the law requires, and much more, care should be taken that law should be fully complied with, and that all things should be done in a proper manner. Thus the parish meeting should be seen to be legal; the "call" should be specific and comprehensive; the Council should be regularly invited and plainly authorized; the records of the Council should be properly made up (especially embracing the *fact* of settlement); copies of the Result should be communicated to parish and minister, to avoid any possible confusion afterwards. A case once occurred where a minister, 78 years of age, was turned off to beggary by a parish, which had profited by his labors for forty-five years;—although time so heals informalities as generally to prevent such wrong. Secondly, a great change has taken place in the relation of Church and parish. Formerly the Church was actually the main party, as it now is ecclesiastically. When none but Church members could vote in civil affairs, and when parishes were territorial, the parish was substantially the Church; but when this qualification for voting was done away, the power of transacting business remained in the civil body as before, which thus retained the substance, while the principle was gone; and now the Church is only an inseparable adjunct of the parish, with no voice in the contract, and exposed to

affects only the fellowship of the churches, not the validity of the act itself. But a formal call and formal acceptance do not establish a pastorate unless there be an actual installation of some kind; the election of a man as Governor, and his acceptance, do not make him Governor until he is inaugurated into that position; but a Church can, with or without a Council, and in any way they prefer, install the pastor, although to do it without a Council is irregular as to form.

all the consequences flowing from the Dedham decision. Thus the churches lost their legitimate rights by a method whose consequences we can only attribute to their own early folly. But on this matter we will not enlarge, as we propose to treat of the relation of Church and parish (or society,) in another article.¹

III. The tenure of the pastoral relation.

The tenure has been greatly modified by the complication of the legal with the ecclesiastical. In strict Congregationalism, the Church, which elects, has a right to dismiss at pleasure. But the pecuniary engagements which have entered, have made the relation a contract. It must, then, of course be governed by all the rules of ordinary contracts. The parties, having made a contract, are bound in honor, as well as by the ordinary rules of justice, to adhere to it. It were strange if religion allowed any greater laxity than law, in the fulfillment of contracts; any one who violates such a compact, is dishonorable in the extreme.

This includes, first, that the relation is precisely what the contract of settlement makes it. It must interpret itself. If that contract had any peculiar provisions, the parties are bound legally and ecclesiastically, to observe them. If, for example, it were specified that a colleague should always be employed, no violation of that provision could rightly impose additional duties on the pastor. If, as is sometimes the case, it were provided that the pastorate should expire at the end of five years, it must then cease. If a provision were inserted, that upon either party's giving six months' notice, the connection should cease, that provision must be enforced. So with any other peculiarities. So the law has always decided. The contract must be fulfilled. One case is perhaps worthy of mention; it was that of *Cochran v. Camden* (15 Mass. Re-

ports, p. 296.) The minister was settled with a stipulation that "they shall each have the right, by giving six months' notice of the wish for a dismission, to call a Council, whose duty it shall be, at the request of either party, to dissolve the connection between the town and the minister, unless such dissatisfaction can be mutually accommodated." The town voted, at a certain date, to give the six months' notice, and that the connection would be ended at its expiration. It also sought to obtain a Council, but the minister declined to accede. The town then endeavored to obtain an *Ex parte* Council, (which the Court held they had a right to do,) but, by some blundering, failed to obtain a legal one, although several persons came as called, and individually gave their advice in the premises. The minister claimed his salary for a year, (more or less,) after the expiration of the six months' notice, and brought a suit to recover it. The town held, that as a Council would, by the terms of the contract, have no option, but be merely formal, the connection was ended by their vote. The Court decided that "the Convention of a regular Council, to pass upon the question of dismission, was essential to the dissolution of the contract, and that it was so contemplated by the parties when they entered into it;" it held, also, that such a Council could *not* be bound by such a restriction, but that a Council has an inherent and essential right to deliberate, and, if it choose, to *refuse* to dissolve the connection; and that, if a Council did thus meet, under the six months' plan, and did *not* advise dismission, the legal relation still continued, notwithstanding the six months' notice. The case reminds us of a recent case in Massachusetts.

The tenure of the pastoral contract, is now such, secondly, that neither party can annul it at its own pleasure, unless expressly so stated. Doubtless, no true Congregationalist would ever assent, in Council, to such a preposterous provision; it is bad enough to have to agree to

¹ A letter of enquiry on this subject from a valued correspondent will receive notice in a future number.

"five-years' clauses," or "six-months'-notice clauses," without offering such an inducement to busy-bodies. We take it for granted, that such cases do not exist. The tenure of the pastoral office, therefore, is not subject to the will of either party. Having made a contract, the parties are bound to fulfil it; this is ecclesiastical as well as legal. "The question is brought before us," (*Avery v. Tyringham*, 3 Mass. p. 160.) "whether towns and parishes have the right of dismissing their ministers at pleasure, without assigning any breach of duty or immoral conduct against them." "It is true, the religious societies are left at liberty to make such contract, and for such time as shall be agreed between them and their minister; but the contract once made, it is subject to all such rules of law as govern other engagements." So it was declared, in *Peckham v. North Parish in Haverhill*, (16 Pickering, 274,) that, "the parish cannot dissolve the contract at their own will and pleasure;" and this principle has been, we believe, uniformly adhered to. It has also been decided that, when no limitation is expressed in the contract of settlement, the settlement is for life; "a settlement of a minister, if under a contract for an indefinite period, is a settlement for life." "It has ever been the uniform opinion of all the Judges who have successively filled the bench of our highest Judicial Court, that when no tenure was annexed to the office of a minister by the terms of his settlement, he did not hold the office at will, but for life, determinable for some good and sufficient cause, or by the consent of both parties." (*Avery v. Tyringham*, as above.) Nor are we aware that this principle has ever been reversed.

The tenure of the pastoral relation is such, thirdly, that neither party has a right to nullify it *virtually*, while it still exists actually. We fear that too little is thought of the sacredness and inviolability of its duties. A Church or parish, which deliberately does anything to impair the

value of this connection, is dishonorable in the highest degree. "Starving a minister out," "cutting off supplies," however sophistically shielded, render a parish only worthy of contempt. When individuals refuse to bear their proportion of expense, or refuse to aid in those spiritual duties wherein coöperation is essential to ministerial success, those individuals act in a way which should cause the blush of shame to mantle their cheeks. The underhanded methods often taken to bring a minister into unpopularity, are of every-day occurrence. Some physician is offended, because the minister's family prefer pills to pellets, or pellets to pills; or some reformer or conservative finds too little or too much abolitionism; or some purse-proud parishioner receives too little reverence; and immediately a long face "fears that the minister's usefulness is at an end." The low and despicable arts, which whisper where they dare not speak, are then busy. Or, sometimes, the precise opposite is the case. A parish is bold enough, for instance, to close the Church against the pastor. Such a course is not only mean,—it has no force whatever. This was settled in the case of *Sheldon v. Easton* (24 Pickering, 281,) where the Court decided that the plaintiff was legally entitled to his salary, inasmuch as he had "at all times been ready to perform all duties to them, growing out of the relation thus created, and having, in fact, performed such parochial duties as they would permit him to perform." Also in *Thompson v. Rehoboth* (5 Pickering, 470,) where it was held that "he was a minister *de facto*, as well as *de jure*, until lawfully dismissed; and might lawfully claim his salary, on the ground of services, notwithstanding the meeting-house was shut against him."

On the other hand, ministers are equally bound in honor and in law. No man has a right to trifle with the pastoral office. That vanity in candidates, which loves to accumulate "calls" only to be refused; which boggles and manœuvres to

get a higher offer,—which we have known to *dot* all the eligible vacancies on a pocket map of New England for continued reference, or to make out a table arranged according to the size of salaries,—has done much to bring the pastoral relation into disrepute. Nor is it an unknown thing for pastors to be away from their own united and able parishes, candidating in richer pulpits, not once or twice, but habitually. When ministers, themselves, have so low a regard for the sacred office of preaching “Jesus Christ and him crucified,” how can they expect the pastoral relation to retain its old permanence? We fear that the tone in our Seminaries is too often, *not* “where can I best serve Christ,” but, “where can I get a fashionable, a prominent, a wealthy pulpit?”—that the discussions are often characterized more by ambition than by thoughts of a dying Redeemer; that Councils give way too often to men’s mere love of change, approving in form what their hearts rebuke. We hold that no pastor has a right (in ordinary cases) to search for another parish; he should leave the matter with God; he should place himself unreservedly in God’s service, and wait for God’s bidding. If God has a work for any man to do, he has a place for him to do it in, and will place him there in the proper time; “What wouldst THOU have me to do?” is all that a minister has a right to say. Nor will there be a return to the good old paths, until pastors and churches shall become thoroughly imbued with the sacredness of the work which Christ has appointed to each; shall sacrifice self, and shall be willing to live under the guidance of the Holy Ghost.

IV. Method of the Dissolution of the Pastoral Relation.

Had the question been asked, a few generations ago, “How is the Pastoral Relation dissolved?” the answer would have been, “by death, of course.” But it appears by the Massachusetts statistics, that, in the year ending July

1, 1858, only one pastor died, while 43 were dismissed, and that in the year preceding, the ratio was 2 to 45; the annual dismissals appear to be from one-eighth to one-sixth of all the pastors; in other words, the pastorates average less than eight years each, without reckoning losses by death. By this time, we ought to be familiar with the grounds and method of such a separation; but not infrequent and disgraceful contests, as well as numberless cases of heart-burnings, of which the public hears nothing, indicate a state of lamentable ignorance.

According to early New England Congregationalism, the pastorate is simply an office in a particular Church, of divine origin, but to which the Church elects the incumbent, as it would any other officer. Ordination was merely inauguration into the office pertaining to that Church, not to a grade of clergy. Removal from office was under the control of the Church, and when effected by vote of the Church, was called “deposition,”—a term which is now applied to degradation from the ministry itself. Yet when so performed, it was held that it *ought* not to be done without the advice and approbation of neighboring churches represented in Council. There very soon arose the idea that the relation was really a contract, and that so long as both parties performed their share of the contract, neither party had a right to break it; and when an actual contract for support entered, this theory was confirmed. That the relation is a contract, and determinable for proper causes and in a proper manner, all agree. But what are suitable grounds for a dissolution of the relation, is a mooted question. Different individuals do not fully agree; and between the legal and the spiritual there is a broad difference,—the latter far exceeding the former. Spiritually, (1) it would already appear, that when either party has violated the contract, the other is absolved. Thus, if the people refuse or neglect to pay, and punctually pay, the amount agreed upon for pastoral support;

or, if they will not coöperate in Christian work, but throw on him labors not belonging to him,—he is not bound to remain, although he is still to consider whether duty to his Master may not require him to bear with such difficulties, and still to preach the gospel, even although the people he preaches to, are evidently sinners, and not saints; and certainly he is not to act without a fair endeavor to have the grievances redressed. [On the other hand, if a pastor is, spiritually, unfaithful; if he neglects his duties; if he merges the pastor in the politician, or the temperance or abolition agent, then he violates his contract. (2) If the proper ends of the ministerial work are not accomplished, it becomes then a presumption that the connection should cease,—even although no fault be chargeable on either side.¹ A man may not be fitted for the place where he is settled, and yet do admirably somewhere else. A parish may not work well with one man, but may with a different. Now no hasty determination should ever be made, in the discouraged feeling so common to ministers that they “see no fruits;” they should “learn to labor and to wait.” But when it is *clearly* evident that a minister fails to meet the requirements of the case,—perhaps cannot keep the continued affections of a people, perhaps is not adapted to the place, then there is no reason in his throwing himself back on his “bond,” and persisting on remaining, while Providence indicates his removal. In saying this, we are afraid we may give countenance to an unsettled feeling on the part of churches, a love of novelty, a desire of change, in which all these reasons are alleged, while the true one is their own indolence, unkindness, and want of that spiritual-mindedness which is life and peace. Against this we

protest; but nevertheless we do say, that after all proper efforts to remove cause for difficulty fail, and the great ends of the pastorate are evidently not attained, no personal considerations ought to weigh with a pastor one moment. True, he has his *contract*, but why is not this thought of when the pastor is called to a “broader field of usefulness,” and, against the desires and prayers of an affectionate people, “feels it his duty” to go? We remember a case where this principle was stated with powerful effect; a parish desired a change in the pastorate; the pastor and his friends exclaimed against the injustice, and alleged “the sacredness of the contract;” “if he was not the man, why was it not discovered at his settlement?” “But,” was the reply, “Mr. A. B. was settled at C., over a united people; against these remonstrances he left, to accept a call from the richer parish of D., notwithstanding the ‘sacredness of a contract;’ and yet again, against the entreaties of D., and with an abundant income there, he left D. to enter into this ‘broader field’ of E., forgetful of ‘the sacredness of a contract.’” Twice he insisted on the dissolution of his contract; why may not a parish do so *once*?” And it is difficult to see, if a minister ought to leave a Church and go where he can do more good, why a Church may not desire a man who can do *them* more good. The prevailing instability is not all chargeable to churches.

When the parties are considering the subject of a separation, one or both, they should first consider religiously the *reasons* for such a proceeding. That a separation can be legally consummated, is not evidence to a Christian, that it *ought* to be consummated. It is for the conscience of the parties to decide this. For ourselves, we incline to that old fashioned view, which looked upon such a separation as sacrilegious, except when demanded by the clearest evidence of duty, and sadly unfortunate when it is clearly necessary. Hence we dislike the modern plan, which subjects the continuance of this holy rela-

¹ We do not, of course, refer to cases where a pastor becomes old and helpless, after having given the best years of his life to his parish; in such a case, no decent man would treat an old horse as superannuated ministers sometimes are treated. Christianity and humanity alike require an adequate support from those to whom he has devoted his life.

tion to the whims and caprices of pastor or parishioners. We were once delegate to a Council called to act upon a minister's dismissal, he having received a "call" elsewhere. The parties were happily united, and both *seemed* reluctant to separate,—the parish *was*—and both desired light. When the Council unanimously advised against a separation, we were innocent enough to consider the matter settled. Judge of our surprise, to find him, within three weeks, dismissed by another Council, to go to the "broader field of labor." We have ceased to be surprised at such things, but we have not ceased to dislike them. We have an idea that neither party should loosen such sacred ties, except when necessity clearly indicates it to be the will of Providence.

When it is clearly evident to either party that a separation is actually necessary, that party ought so to inform the other. Perfect and kind frankness would save immense trouble. Disaffected parties ought to have manliness enough to communicate directly with the pastor; if this were done, he will, if a Christian gentleman, receive it in a proper spirit; difficulties may perhaps be removed; or, if not, an amicable separation may take place in scores of cases where the sense of mean and unjust treatment now leads to division and strife.

When a separation seems desirable, the next step usually is to take the advice of a Council before proceeding. "A pastor settled in the service of a people," well says Cotton Mather, "is to be so sensible of his designation by the SPIRIT and Providence of the LORD JESUS CHRIST, for that service, and of the account that he must give unto GOD, about his behavior in it, that his removal must not be rashly attempted, but with much consideration, consultation, supplication, and sincere desire to follow the conduct of Heaven in it." And the converse holds true. And on this ground, a Council is called, theoretically, for advice. The Baptist wing of Congregationalism,

however, has no such custom; a minister once ordained, settles all ordinary matters in future, with the Church; if he be dismissed, the commendatory votes of the Church are his clean papers. Nor can it fail to be seen that the tendency, in our own denomination, is plainly in that direction. The frequent inefficiency of Councils, the needless expense of convening a Council merely to ratify a foregone conclusion, are working their legitimate results. Already a "half-way house" is, to separate privately, and empower a Council, called to settle a successor, formally to dismiss the former incumbent. So transparent a form will not last long; and we already find instances where the parties privately separate,—a course which is possible, of course, only when the parties agree.

In conformity with these principles, though not to the full spiritual extent, has the law decided, except that it deals with societies, not churches. We will delineate the rules of proceedings in Massachusetts, not only for the benefit of readers in this State, but also because (what is generally forgotten,) the legal decisions are not arbitrary creators of Congregationalism, but are an endeavor merely to interpret historical Congregationalism. Unfortunately, the Courts deal with parishes or societies, instead of churches; but this is not unreasonable when we remember that there must be some corporate body, of which the law can take cognizance as to contracts, and other civil transactions; and so long as our churches throw off that responsibility as to religious institutions which the Scriptures enjoin, they have no right to complain; if the parish must alone assume the legal responsibility, they ought to have the individual right of selecting their own minister. When the churches shall re-assume the burden, they can re-assume their control, and not till then; and not till then ought they to have any voice in the matter. They have gone down into Egypt, and they reap the result.

Now if we substitute "Church" for "parish," we should find that the legal decisions simply embody Congregationalism, and as such they will exhibit clear principles.

There are two forms in which to consider this matter of separation: 1. When the parties *agree* upon the propriety and terms of separation. 2. When they *disagree* upon one or the other.

1. When the parties *agree*, they may, legally, dissolve the connection without a Council, if they see fit. The contract, like other contracts, may be ended by mutual consent. "Now it is well known," it is stated in *Burr v. Sandwich*, (9 Mass. 277,) "that when the grounds of the proposed dissolution are agreed by the parties, no dishonorable or immoral imputation having been made one of the grounds, the parties may, and frequently do, dissolve the relation by mutual consent, without taking the advice of a Council." We doubt the "frequently," but the principle is clear. The ecclesiastical method is, to call a Mutual Council, asking their advice, and empowering them to dissolve the contract; thus all things are "done decently and in order." It should be noticed, however, that a separation in such a case, really derives its force only from the consent of the parties themselves; a Council has no authority of its own. If letters missive invite a Council merely "to act upon the proposed dissolution" (or expresses the same thing in other language,) [the Council so called can only *recommend*] and their decision is of no force until ratified by subsequent action of the parties. The Council cannot say, "the relation is hereby dissolved," unless especially so authorized and empowered by the letters missive.

2. When parties *cannot agree*, whether as to the propriety or the terms of separation, more complication ensues. Here a Council is indispensable; and simply upon the principle, that when parties to a contract cannot agree, it is a proper case for referees. For the sake of clearness

in explaining this matter, we will suppose that a parish wishes its pastor to leave; we do not consider the opposite case (as no parish is silly enough to insist on its minister's remaining against his will); and will trace, step by step, the course to be taken, in case he objects to the thing itself or its terms.

(1.) A parish Vote, to declare the connection ended, is, of its own force, worth less than so much blank paper. One party to a contract cannot annul it. "A parish may, however, without the intervention of a Council, act upon them; [i. e., charges of such pastoral misconduct as legally works a forfeiture of the pastoral office,] but they act at their peril, and their decision can be supported only by affirmative proof of the truth of these charges. Being parties, their decision is not evidence in their favor." (*Sheldon v. Easton*, 24 Pickering, 281.) Hence, if these charges could be substantiated, a Council is the ready and satisfactory tribunal.

(2.) The parish must, as its first step, ask the minister to join in calling a Mutual Council; taking care that their action is legal in all respects, and specifying distinctly to him, in their proposal, the reasons which they propose to present to the Council. "When these causes are affirmed to exist (*Sheldon v. Easton*, as above) how are the allegations to be tried? Of the first (i. e. essential change of belief) an Ecclesiastical Council alone, has jurisdiction [modified by later decisions]; and in relation to the other two, that body is manifestly the most proper tribunal for their investigation." There is evident fairness also in the following, from *Thompson v. Rehoboth*, (7 Pick. 159.) "When asked to agree on a Mutual Council, the minister ought to have a general statement of the grounds and reasons of the call upon him; not in a precise technical form, but substantially set forth, so that he may exercise his judgment whether to unite in a Council or not." And, "The offer of a Mutual

Council, to be effectual, must have been made by virtue of authority from the parish." (*Ib.*) An offer from the Church is useless, and an offer from individuals, or a party, in the parish, is equally so. Unless these requirements are complied with, it is unreasonable as well as useless to proceed.

(3.) When a proposal to call a Council is thus made, assigning reasons which the law will sustain, the pastor is virtually bound to accede to it. He must answer, any proposal; and if, in answering, he declines, he must specify his reasons. "When the authority of either party to proceed, depends upon the other party's refusing to concur without sufficient cause, the cause ought to be assigned, that the sufficiency of it may be examined." (*Burr v. Sandwich*, as above.) And the minister must answer categorically; a "conditional answer would, and ought to be taken as a refusal." (*Thompson v. Rehoboth*.) Hence, if the parish do not assign their reasons, or assign reasons legally insufficient, the minister may safely decline, provided he assigns whichever is the case, as the reason of his refusal. But in case the parish do specify legally sufficient reasons, the minister cannot decline. Suppose he *does* decline; then,

(4.) In case he unreasonably decline, the parish may proceed to call an impartial *Ex-parte* Council, whose doings will in all respects have precisely the force of a Mutual Council.¹ "If, in a proper case for the meeting of an Ecclesiastical Council to be mutually chosen, either party should unreasonably and without good cause, refuse their concurrence to a mu-

tual choice, the aggrieved party may choose an impartial Council, and will be justified in conforming to the result." (*Avery v. Tyringham* 3 Mass. 160.) That is, the *Ex-parte* Council will occupy the position of a Mutual Council. But it must (a) be impartially constituted. A defect here, by calling prejudiced persons, is fatal. In the case of *Thompson v. Rehoboth*, a member of a former unfavorable Council, was declared to be unqualified to serve again. It ought also, (b) when met, to offer itself as a Mutual Council to the other party; and (c) its validity depends upon a previous "unreasonable" refusal on the pastor's part to call a Mutual Council. His refusal is "unreasonable," if a Mutual Council has been fairly offered, and valid reasons assigned to him. If the least doubt exists on this point, the Council should go home. But what are "valid reasons?" Only those which the law declares to work a forfeiture of the pastoral office.

(5.) The causes which may be assigned as reasons, are only three: "There are three established causes of forfeiture. 1. An essential change of doctrine. 2. A wilful neglect of duty; and 3. Immoral or criminal conduct." (*Sheldon v. Easton*.) The same decision explains: "It must be a substantial and essential change;" "not every neglect of duty, or every immoral act;" "they must be gross." "Great allowance is to be made for peculiarity of opinion, taste and character;" "not every trifling deviation from duty." "Occasional inadvertences, imprudence, folly, censoriousness, a spirit of persecution, &c., are immoralities, but not such as would, *per se*, defeat a contract of this nature;" "they must be "of the grosser sort; such as habitual intemperance, lying, unchaste or immodest behavior." *Burr v. Sandwich*, and *Hollis St. v. Pierpont*, (7 Metcalf, 495) also illustrate some of these specifications.

Now the legal view here fails to come up to the spirit of the Scriptures, in a point to which we have already adverted;

¹ A statement to this effect in the last Year Book, has been called in question; but no one who will examine the theory of Congregationalism will doubt it. The error arises (1) from forgetting that no Council is anything more than *advisory*; a Council empowered to adjudicate is not Congregational; it is a board of referees; and (2) by looking at imaginary cases, in which, in reality, no Council is proper. It is not asserted that any *ex-parte* Council has the force of a mutual one, (for some are a stench in the nostrils of the community,) but that every *properly constituted* one has precisely the force of a Mutual Council.

nor is it certain that these decisions will not yet be modified. But as the law is, there are only these causes. Nor is the legal doctrine absolutely unreasonable; it proceeds on the now antiquated view, that a parish knows what it is about when it selects a pastor; it was not framed to meet the now ordinary method of hearing a Sunday or two's flash preaching,—the power which produced the sermons being often like the slender stream in "Swallow Barn," which, by judicious damming, accumulated enough water to grind a bushel or two, and then stopped for a freshet. We know of particular sermons, delivered in so many vacant pulpits that each might now "be read by its title," to great advantage. But the law supposes that a parish will learn what their proposed pastor is, and that he is deserving of confidence *before* they settle him. It then declares that "loss of confidence is not enough." "If he has deservedly forfeited their confidence, (*Sheldon v. Easton*.) he must have been guilty of conduct which would be a good ground for his discharge. If he has lost it without fault on his part, it would be a great misfortune to him; a good reason for his retiring from his connection with them, but no legal cause for his dismission." "They, therefore, having capriciously and causelessly withdrawn their confidence, cannot allege their own misconduct as a ground for their discharge from the contract which they had entered into." The real difficulty is, the law has not kept pace with modern degeneracy. Unless a parish distinctly specifies one of these three causes in their request for a Mutual Council, he is legally right in declining to accede; "if no proper cause existed, the offer of a Mutual Council by the parish was unreasonable, and not the refusal of the minister." (*Burr v. Sandwich*.) But if they do specify one of these, and he declines, they then have full power to call an impartial *Ex-parte* Council, which *Ex-parte* Council stands in the same position, so far as effect is concerned, which a mutual one would have occupied.

(6.) The effect of the orderly decision of a Mutual Council, or of a properly constituted *Ex-parte* Council, is simply this: It does not, and cannot dissolve the contract; but its decision is a legal justification of the party adopting it. For instance, if a Council decide that certain charges are proved, and that in consequence thereof, the connection ought to be dissolved, the parish is legally justified in adopting that result, and formally declaring the pastorate ended. This is based on the simple ground, that competent referees declare the contract broken by one party. "An Ecclesiastical Council is a judicial tribunal, whose province it is, upon the proper presentation of charges, to try them on evidence admissible before such a tribunal. They have no power to dissolve a contract, or to absolve either party from its obligation." (*Sheldon v. Easton*.) In the same case it is also said: "In a proper case for a Council, their adjudication, regularly made, is sufficient evidence of the facts determined by them." In *Stearns v. Bedford*, (21 Pick. 114,) "The result of a Council, of its own intrinsic validity, is never obligatory upon the parties," although if one party adopt it, it does certainly control the other, except in one instance, viz., "Where the result of a Council is the recommendation of acts to be done, and conditions to be performed, by each party, the performance by one party will not impose legal obligations upon the other;" that is, if a Council recommended the parish to dissolve the relation upon giving the minister a thousand dollars, and the minister accepted the result, yet the parish would not be holden unless they adopted it; but the parish could not adopt that part which recommends a separation, and ignore the matter of the thousand dollars. "The result of a Mutual Council, legally convoked, will not bind either party rejecting it. The effect of the advice of a Council is nothing more than a legal justification of the party who shall adopt it."

(*Burr v. Sandwich.*) In *Hollis Street Meeting House v. Pierpont*, the description of the power of Councils, in *Avery v. Tyringham*, and *Burr v. Sandwich*, is especially referred to and sustained, that "either party conforming thereto will be justified." "So that we consider this general principle as well established, and not now to be controverted." So also, in (*Stearns v. Bedford.*) "The decision of an Ecclesiastical Council, however, is not absolutely decisive. It may be impeached in various ways, such as for partiality of the members of the Council, or any of them; for the misconduct of the prevailing party in improperly influencing, or attempting to influence any of the members of the Council, and for other causes. So if the ground of the decision of the Council appears to be insufficient to justify the result, the same may be impeached and annulled by a Court of Law. But the decision, upon [i. e., "as to"] the evidence and the facts, is conclusive, and is not to be revised." "These decisions are not conclusive in all respects, as already stated, and they do not operate *ex proprio vigore* as a judgment, but only as a justification of the party conforming to them."¹

To give the result of Council even so much force, it must be *clear*; it should have two parts, viz., the *advice given*, and the *grounds* of that advice. Not only must the grounds be as above described, but the particular ground must be distinctly specified. In *Thompson v. Rehoboth*, it is said, "They find only that some of the charges were proved, without

specifying which of them. Now as some of the charges do not of themselves furnish grounds of compulsory removal, it may be, for ought the record shows, that these alone were proved." Hence the decision was invalid; nor was parole evidence admitted to show *which* were proved.

Further still. "The Court always look behind the adjudication; and before the result can be received as evidence, or allowed to have any validity, they will examine the proceedings to ascertain whether there was a suitable case for the convocation of an Ecclesiastical Council; whether the members were properly selected; whether they proceeded impartially in their investigation; whether their adjudication was so formally made, that it might be seen that they acted with due regard to the rights of the parties, and that they founded their decision upon grounds which will sustain it. In short, the doctrine of these cases is, that the Result of a Council is only *prima facie* evidence."

The doctrine then, as to the force of the decision of a Council seems to be this: If sufficient "reasons" are supposed to exist for calling a Council; if it is fairly and properly called; if its proceedings are impartially conducted; if its decision is clear, and alleges what facts it has found to exist as the grounds of its advice; if those facts are sufficient legally to justify the decision; then that decision, (whether of a Mutual or *Ex parte* Council) is, so far as *facts* are concerned, conclusive, and a Court would not go behind its statement of facts; and, while its advice is not of itself binding, yet either party adopting it and conforming thereto, will be legally justified by that decision. If controversy arises, the Court will examine so far as to see that all things have been done fairly and regularly, but will not review the evidence. The effect of such a decision, is such as to preclude the necessity of a second Council. Its decision is final. In

¹ If, however, parties pledge themselves to abide by the decision, another rule enters: "If the defendants did agree to abide by, and perform, the determination of the Council, and if the Council did make an award in pursuance of the authority given to them, we have no doubt that, under the circumstances of this case, [not peculiar.] its specific performance may be decreed by a Court of Equity." "If . . . both parties agree to submit their controversies to a Mutual Council, it is difficult to perceive any reason why they should not be bound by its decisions, according to the long established and well known law of this Commonwealth." *Stearns v. Bedford.*

Burr v. Sandwich, it was declared that an acquittal by a Council, justifies the party charged, in forever refusing "to call another on the same charge." In *Hollis Street v. Pierpont*, it was decided that an acquittal by Mutual Council precluded the party accusing from giving further evidence in a court of justice; their decision ended the matter. In *Whitmore v. Fourth Congregational Society in Plymouth* (2 Gray,) it was decided that the action of a parish, neglecting to state in their vote of dismissal, their reasons, in asserted anterior immorality, was null and void from that neglect; nor could they afterwards be allowed to show what the reasons were.

The whole matter is sufficiently plain. The confusions which so frequently occur, arise simply from a neglect of those clear, practical, common-sense, Congregational principles which our Courts have upheld. There is no injustice in any of them. The recollection that a contract exists, will prevent any honorable parish from assuming to declare it null. The provisions for a Mutual Council only provide for a fair hearing before impartial persons, to which no man can object. The requirement, that the grounds shall be distinctly specified, is one which meets every one's sense of fairness. The specification of certain distinct grounds, merely assures parties that they shall have a fair trial. An unreasonable refusal to join, is met by the provision for an *Ex-parte* Council. And when the decision is rendered, the law merely says, "having obtained the opinion of an impartial body of men called together according to your own time-honored usages, you shall be sustained in taking the facts to be as they have found them, and in acting accordingly."

It will be seen that the legal decisions as to the grounds which will sustain the compulsory dismissal of a pastor, are exceedingly stringent. The spirit which has actuated the judges evidently is a regard for the dignity and permanency of

the pastoral relation. But they fail to meet the requirements of religion. Are the interests of Christ's kingdom to be sacrificed because no legal forfeiture can be proved? Yet if the pastor's influence is ended by the fault of others, ought he still to insist on his contract? We say, no. If we said "yes," we should assert that, not the good of the cause, nor his own usefulness, was to be made prominent, but merely that justice must be done him,—as if justice ever were done in this world. No. Let the minister preach Christ and Him crucified; if he is driven off, especially by those of his own household, it is hard to be borne, but let him shake off the dust from his feet and go elsewhere. The world is broad enough; the harvest is great; the laborers are few. It is a privilege to preach Jesus, not a merit; a privilege, though in a hovel, and in the midst of trials. And if he is hardly treated, let him look to another day for recompense; there is a world which sets this to rights. ✓

But the fact that abstract rights are often insisted on, is making, in some localities, a great change in the condition of the pastorate. It has led the Baptists to the practice already alluded to, and also to retaining the control of the pastoral relation in the hands of the people. It has brought many of our own churches to the determination not to settle a minister except upon the condition that either party may discontinue the connection, by giving, without reasons, a notice of three, six, or more, months. It has disposed many other, weak churches, not to settle a pastor, but to employ a minister from year to year, as "stated supply."¹ And the policy is gaining ground, that, either a manifest failure, by imprudencies, or unfitness, to retain the affections of a people, should be a further valid reason for separation, or that the churches and soci-

¹ According to the Massachusetts Minutes for 1858, of the 482 churches, 70 were without pastors or stated supplies, 64 had stated supplies, and 348 had pastors, of which quite a large number are settled on the "notice" plan.

eties should retain the actual control of the tenure of office, by suitable provisions in the contract.

Of the great principles which underlie the outward structure of the pastoral relation, we forbear to speak; of these, another, and experienced writer in pastoral matters, will treat. But it ought to be remembered both by pastors and churches, that the only bond worth retaining, is that of *mutual Christian affection*. When this ceases, the sooner the outward tie ends, the better. To maintain such

affection in full strength should be the object of both parties. A kind, affectionate, laborious, independent (not fractious,) performance of duty by the pastor, — a faithful, willing, and active coöperation by the Church; a mutual forbearance, in the remembrance of common frailties and errors; and a supreme, submissive, prayerful, devotion by each one to our Lord and Saviour, would be not only the preservative of all pastoral bonds that ought to be preserved, but the secret, to each, of Christian success.

PUBLICATIONS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

BY REV. JOSEPH S. CLARK, D.D.

WE place over this article a heading which the reader may understand to be significant of ten volumes, on shelf 70 of the Congregational Library, varying in size from 200 duodecimo pages, to 650 octavo, the whole bound in uniform calf gilt, with the following inscription, printed in gold letters on the outside of each:

PRESENTED
BY THE
CONGREGATIONAL UNION
OF ENGLAND & WALES,
TO
THE CONGREGATIONAL LIBRARY,
BOSTON,
UNITED STATES.

With this glittering sentence flashing full in the reader's face every time he opens one of these volumes, he hardly need be told that the gift is among the first fruits of a fraternal correspondence, which promises a rich harvest to both Associations, provided this husbandry of Christian fellowship be continued, as it is their mutual wish to continue it.

Of these publications, the first in chronological order, as also the largest, and by far the most valuable, is Hanbury's Historical Memorials, in three volumes royal octavo, containing, in the aggregate, 1,823 closely printed pages. The

modest title, "Historical Collections relating to the Independents or Congregationalists, from their rise to the restoration of monarchy, A. D., MDCLX," scarcely begins to inform the reader what a vast store-house of rich and rare, and well arranged documents he is entering. If, however, after reading a short preface, he will glance his eye over the thirty-six pages which it takes to give the mere headings and contents of the eighty-five chapters into which the whole is divided, there will rise upon his imagination a tolerably adequate idea of what is before him.

While the Congregational Union of England and Wales tell us, through their Committee, that they "have zealously promoted the publication" of this great work, they desire to have it known that "the undivided responsibility of authorship" belongs to Mr. Hanbury; "and whatever honor is due to the fidelity, patience and skill with which the materials have been collected and arranged, is exclusively his own."

The object of the author's laborious undertaking, and the issue to which his untiring industry has brought it, cannot be better set forth than in the following

paragraph from his preface :—" A historical collection—*Corpus Historicum*—adequate in all respects to the present and still increasing importance of the Christian Denomination to which the author is confirmed in his attachment, after a systematic scrutiny more persevering than perhaps any other layman ever engaged in—is yet a deficiency in ecclesiastical literature. So successful has been the accumulation of contumely heaped by interested parties upon our sires, that they who should have inherited their spirit have been deterred from searching into their merits, and from duly displaying their virtues. Their very names seemed about to be lost. Now, however, enough is recovered to evince that our predecessors—our Fathers and Confessors—were mighty in word and deed; and that to the dismay of their calumniators, their renown is spreading far and wide, with the dominion to which they and their immediate descendants gave existence, and which promises to be as enduring as the world."

The work is mainly documentary, and the compiler's plan in arranging the documents has been to "dispose the words and deeds in the closest connection with what occasioned them." Nothing could be more simple; nothing more satisfactory than this arrangement. The Congregationalists and their opposers are both allowed to tell their own story, to argue their own cause, and, as near as possible, they are brought up in immediate connection, face to face. This arrangement gives an almost dramatic interest to what would otherwise be insufferably dry. To abridge long documents without perverting their sense; to connect historical events so as to keep up the proper sequence of cause and effect; to explain the manifold relations of persons and parties to the subject in hand, which the author is all the while under the necessity of doing, requires more complete exemption from human prejudice and infirmity than most mortals will dare to claim.

Deacon Hanbury makes no such claim; though "some advantages, he apprehends, will have resulted from his not being swayed by any professional interest to seek to elevate unduly the pastoral office and character."

Commencing with Robert Browne and "the Brownists," and winding up with Thomas Venner and the "Fifth Monarchy Men"—a space of nearly a century's duration—these Historical Memorials contain notices, more or less full, of every important person, paper and event, on either side of the water, which the author deemed capable of illustrating his subject. No transaction or document appears to be passed by because of its unfavorable aspect towards the Independents; nor pressed into service, merely because it would serve *them*. Yet is he able to say, in the concluding paragraph of the last volume: "If a synopsis of the results of our labors in the Historical Memorials be looked for, the following is submitted as among the leading points which make up the sum of these results. Herein, obloquy derived from the Brownists, is removed: The personal characters of the earliest promoters of Independency are established beyond the possibility of success in any future attempt seriously to damage them: The body of the Independents is relieved from the censure of groundless separation: Political and Ecclesiastical facts and principles are brought out, which an unjustifiable timidity allowed to be covered with apparent neglect:—Independents possess withal, a denominational work comprising a continuation of documentary evidence not exceeded in interest and importance by any, in its department of ecclesiastical literature." So much for the first in this series of publications.

The second in chronological order is a duodecimo volume of 396 pages, entitled "Jethro: A system of Lay Agency, in connection with Congregational churches, for the diffusion of the gospel among our Home Population." This is a prize essay,

called forth by the offer of "ONE HUNDRED GUINEAS for the best Essay on the subject of Lay Agency," from a "Christian philanthropist, whose mind was influenced by a deep concern for the further evangelization of his native land." The subject is vigorously discussed in ten chapters, developing a profundity of research, and an amount of statistical information, which cannot fail to inspire confidence in the writer's conclusions. Many of his deductions have equal pertinence in their application on this side the water. For some unknown reason the writer's name is concealed.

Coincident with the offer of this generous prize, the Union, to whose Committee the management of the award was entrusted, added twenty-five guineas more, "for the Essay that might be adjudged next in merit." The successful competitor for this second prize, was Rev. James Matheson, D. D., personally and favorably known to many among us as a delegate with Dr. Reed, from that Union, to the Congregational churches in this country, twenty-five years ago. His production is a duodecimo volume of 200 pages, with the title of "Our Country; or the Spiritual Destitution of England considered; and how far it can be supplied through Lay Agency, especially as employed by Congregational Churches." The subject is divided into six parts, with an appendix, and is inferior to the other only in the number of its pages. Both these treatises might be studied with great advantage by those whose attention is just now being turned, with a newness of interest, to our own destitutions.

The next in this series of publications is also a prize volume of 388 duodecimo pages, from the pen of Rev. Thomas Wallace, on the following subject: "A Guide to the Christian Ministry; or Manual for Candidates for the Sacred Office." No one can attentively peruse the ten chapters into which he divides his theme, without a strong conviction that the "two friends," whose offer of "two hundred

pounds" called forth such a production, could in no way have done a greater service to the cause of Christ, with that amount of money.

Next in chronological order are "The Works of John Robinson, Pastor of the Pilgrim Fathers; with a Memoir and Annotations, by Robert Ashton, Secretary of the Congregational Board, London,"—in three volumes duodecimo, containing altogether 1,492 pages. This is the first "collected edition" of Mr. Robinson's works; and with the exception of a single tract, entitled "Manumission," embraces "all the genuine productions of his pen, whether treatise, tract or letter." The American public have already been made acquainted with the rich contents of these volumes, through one large edition of the imported sheets, bound and issued on this side the water, by the "Doctrinal Tract and Book Society"—now named the CONGREGATIONAL BOARD OF PUBLICATION.

The only remaining volume is made up of addresses, tracts, &c., which the Union have put forth at different times, comprising twenty-seven distinct publications, varying in size from eight to forty-four pages. The first seven "Addresses of the Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, (May Anniversaries,) to the Ministers and Churches of the same Faith and Order throughout the Empire," are all included, together with an appeal on "British Missions." Then comes the "Congregational Union Tract Series," in the following order: "A Declaration of the Faith, Church Order and Discipline of the Congregational or Independent Dissenters."—"The Duties of Churches in reference to their own spiritual prosperity, and the spread of the gospel among them."—"Hints on the Constitution, Management and Efficiency of Associations of Independent Churches."—"An Affectionate Address to Church Members on the choice of Pastors."—"The Office, Duties, and Qualifi-

cations of Deacons."—"A Declaration of Views and Principles on various questions agitated at the present crisis, (1841,) which affect the duty and reputation of Independent Churches."—"Baptismal Regeneration freely considered in a letter to a friend."—"The Constitution of the Congregational Union of England and Wales explained and recommended to the Independent Churches and Pastors."—"Church Fellowship Promoted; or, the best method by which churches may remove any difficulties that deter pious persons from joining their communion."—"The Congregational Ministry, sustained by a divine, and an adequate human, sanction."—"Affectionate Advice to the Churches, on maintaining their love and harmony unbroken."—"The Distinctive Principles of Congregational Church Polity."—"Memorial and Appeal on the paramount duty of a steadfast adherence to Evangelical Truth."—"Hints respectfully addressed to the Congregational Churches and their Pastors, with a view to promote among them a more devout and edifying conduct of Public Worship."—"Address to the Congregational Churches of England and Wales, on the importance of giving a more systematic and liberal support to the

public institutions in immediate connection with their own denomination."—"The Principles and Duties of Congregationalists. By the Rev. John Harris, D.D., Principal of New College, London."—"The Mission of Congregationalism. A Speech delivered by the Rev. Charles Beecher, at the 22d Annual Assembly of the Union."—"Young Men, in their relation to the Church. By the Rev. Henry Allon."—"History of the Congregational Union during twenty-five years. By the Rev. George Smith."—"On Religious Revivals [in America]. Two papers read by request at the Annual Meeting of the Congregational Union, [May 1858.] by Mr. Charles Reed, and the Rev. John Angell James."

With the exception of the Congregational Year Book, the Congregational Hymn Book, a monthly magazine, a weekly newspaper, and a few small issues, out of print, the foregoing, we believe, embrace the entire publications of that efficient and influential organization; and they constitute an accession, of perhaps more value to our Congregational Library than any other equal number of volumes among its collections.

PROFESSORS AND STUDENTS IN THE THEOLOGICAL SEMINARIES, OF OUR DENOMINATION, IN THE UNITED STATES.

COMPILED BY REV. ALONZO H. QUINT.

The Orthodox Congregational churches in the United States number over 2,600. The supply of educated ministers must mainly come through the six Theological Seminaries bearing our denominational character. It is true that the denominated lines, as to students, are not distinctly marked; Presbyterians, and even persons who have far less affinities with us than they, seek the advantages of our schools; and, on the other hand, other schools furnish us some ministers. It cannot be far out of the way to suppose that

these disturbing elements, in a calculation, about balance each other.

What proportion of our pastors are laid aside from active service, annually, it is impossible accurately to tell. Benevolent societies, educational institutions, ill health, old age, and death, are draining steadily from the number of those who enter the ministry. It would, in our opinion, be too high an estimate,—and we have made some careful calculations on the subject,—to allow an average pastoral life of over 20 years. Taking

that as granted, our 2,600 churches need an annual supply of 130 ministers, to say nothing of the waste places to be explored. The following table enumerates the students in our seminaries, from which we are, substantially, to receive our supplies;—the number to be lessened by death, by those who become foreign missionaries, by future teachers, and by those who fail to complete their course. It is with a view to its bearing upon our future, as well as to make a permanent historical record, that we present the following table.

I.—THEOLOGICAL SEMINARY, BANGOR, ME.

PROFESSORS.

Rev. ENOCH POND,¹ President, Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.
 Rev. GEORGE SHEPARD, Professor of Sacred Rhetoric.
 Rev. DANIEL TALCOTT SMITH, Professor of Sacred Literature.
 Rev. SAMUEL HARRIS, Professor of Christian Theology.

RESIDENT LICENTIATES.

Names.	Residence.	Place of Theo. Ed.
Thomas H. Rieh,	Bangor,	Bangor.
George H. Shepard,	do.	do.
John K. Thurston,	do.	do.

(3)

SENIOR CLASS.

Names and Residence.	Graduated.
J. B. C. Beaubien, Burlington, Vt.	R.U. —
William H. Bessom, Boston, Ms.	—
George P. Clafin, Upton, Ms.	—
Henry V. Emmens, Hallowell,	A.C. 1854
K. B. Gidden, Newcastle,	—
S. Gerard Norcross, Dixfield,	—
Edwin B. Palmer, Belfast,	B.C. 1856
Edwin P. Parker, do.	B.C. 1856
Charles B. Rice, Conway, Ms.	—
M. L. Richardson, Winchester, Ms.	A.C. 1856
Thomas S. Robie, Gorham,	B.C. 1856

(11)

MIDDLE CLASS.

Daniel E. Adams, Keene, N. H.	—
Smith Baker, Jr., Litchfield,	—
Samuel D. Bowker, Biddeford,	—
Lewis O. Brastow, Brewer,	B.C. 1857
John W. Chickering, Portland,	B.U. 1852
Walter E. Darling, St. Stephens, N. B.	B.C. 1857
Andrew Fosdick, Merrimack, N. H.	—
David S. Hibbard, Lisbon, N. H.	B.C. 1857
S. C. Higgins, Thorndike,	—
Rowland B. Howard, Leeds,	B.C. 1856
Benjamin W. Pond, Bangor,	B.C. 1857
George A. Putnam, Dunbarton, N. H.	U.C. —

¹ Finding that in several of the Seminary Catalogues the title of "D.D." does not appear, we have concluded to omit it from all the members of the various Faculties, lest, in attempting to supply the lack, we should commit some sad blunder; we wish it distinctly understood, however, that each of the Professors is already a "D.D.," or deserves to be.

John G. Ricker, Boston, Ma.
 Charles Whittier, S. Amesbury, Ms.
 (14)

JUNIOR CLASS.

Ebenezer Bean, Conway, N. H.	B.C. 1857
Charles F. Boynton, Wiscasset,	—
Israel Carlton, Haverhill, Ms.	W.C. 1857
James P. Chamberlain, Honolulu, S. I.	W.C. 1858
C. R. Daggett, Grewene,	—
Samuel S. Gardner, Brewer,	B.C. 1855
Charles L. Nichols, Stark,	B.C. 1857
George H. Pickard, Portland,	A.C. —
Edwin Reed, Bath,	B.C. 1858
Isaiah P. Smith, Bridgton,	B.C. 1858
Samuel W. Tenney, Norridgwick,	B.C. 1856
Horace Toothaker, Holden,	D.C. —
Joseph Walker, Portland,	—
John O. Watson, Gifford, N. H.	B.C. 1856
G. C. Wilson, Jefferson,	Wat.C. 1858

(15) TOTAL, 43.

II.—THEOLOGICAL SEMINARY, ANDOVER, MA.

FACULTY.

Rev. CALVIN E. STOWE, Associate Professor of Sacred Literature.
 Rev. EDWARDS A. PARK, Abbot Professor of Christian Theology.
 Rev. ELIJAH P. BARROWS, Hitchcock Professor of the Hebrew Language and Literature.
 Rev. AUSTIN PHELPS, Bartlet Professor of Sacred Rhetoric.
 Rev. WILLIAM G. T. SHEDD, Brown Professor of Eccl. History, and Lecturer on Pastoral Theology.
 Prof. WILLIAM RUSSELL, Teacher of Elocution.
 Prof. GEORGE F. ROOT, Teacher of Music.

RESIDENT LICENTIATES.

Names and Residence.	Coll.	Sem.
William J. Batt, Fall River,	B.U.	Andover.
Charles R. Bliss, Longmeadow,	W.C.	do.

ABBREVIATIONS OF NAMES OF COLLEGES.

Al.C. Alleghany College, Pa.
 A.C. Amherst College, Ms.
 Bel.C. Beloit College, Wis.
 B.C. Bowdoin College, Me.
 B.U. Brown University, R. I.
 D.C. Dartmouth College, N. H.
 F.C. Farmer's College.
 H.U. Harvard College, Ms.
 Ia.C. Iowa College, Iowa.
 Ill.C. Illinois College, Ill.
 K.C. Knox College, Ill.
 L.U. London University, England.
 M.U. Madison University, N. Y.
 Mar.C. Marietta College, Ohio.
 M.C. Middlebury College, Vt.
 N.J.C. New Jersey College, N. J.
 N.Y.F.A. New York Free Academy, N. Y.
 O.C. Oberlin College, Ohio.
 R.U. Rochester University, N. Y.
 U.C. Union College, N. Y.
 U.Vt. University of Vermont, Vt.
 Wab.C. Wabash College, Ind.
 Wat.C. Waterville College, Me.
 W.R.C. Western Reserve College, Ohio.
 W.C. Williams College, Ms.
 W.U. Wesleyan University, Ct.
 Y.C. Yale College, Ct.

J. M. Chamberlain, W. Brockfield, D.C.	Andover.	Frank H. Johnson, Boston,	H.U. 1856
B. Condit, Terra Haute, Ind.	Wab.C. Lane.	Charles A. Kent, Hopkinton, N. Y.	U.Vt. 1856
Henry E. Dwight, Portland, Me.	Y.C. Andover.	James McHose, Moline, Ill.	Y.C. 1855
Geo. R. Ferguson, Whately,	A.C. —	Peter McVicar, Waukesha, Wis.	Bel.C. 1856
C. L. Goodell, Calais, Vt.	U. Vt. Andover.	Charles E. Miliiken, Keene, N. H.	D.C. 1857
U. W. Small, Pownal, Me.	A.C. do.	Bennett H. Nash, Boston,	H.U. 1856

(8)

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>		
Solon Albee, Langdon, N. H.	M.C. 1851	Norman Seaver, Andover,	U.C. 1857
William F. Arms, Norwich, Ct.	Y.C. 1853	L. Clark Seelye, Bethel, Ct.	—
Franklin D. Ayer, St. Johnsbury, Vt.	D.C. 1856	Oscar M. Smith, Java, N. Y.	—
Benjamin Brawan, Norton,	B.U. 1854	Henry A. Stevens, Georgetown,	A. C. 1857
Augustus Chandler, No. Woodstock, Ct.	W.C. 1855	Charles Stork, Philadelphia, Pa.	W.C. 1857
John H. Dodge, Wenhams,	A.C. 1856	C. B. Thomas, New Salem,	A.C. 1855
George Dustan, Newport, N. H.	D.C. 1852	Charles W. Thompson, Montpelier, Vt.	U.Vt. 1854
Eljah S. Fairchild, Flushing, L. I.	N.J.C. 1856	Moses Tyler, Detroit, Mich. ✓	Y.C. 1857
Nath'l P. Gilbert, Mid. Granville, N. Y.	U.Vt. 1854	Edward P. Walker, Amesville, O.	Mar.C. 1856
John E. Goodrich, Hinsdale,	U.Vt. 1853	Jesse A. Wilkins, Beverly,	—
Zenas Goss, Lower Waterford, Vt.	D.C. 1856	Henry D. Woodworth, Andover,	A.C. 1856
Austin Hazen, Royalton, Vt.	U.Vt. 1855	Albert A. Young, Hanover, N. H.	D.C. 1856
George F. Herrick, Essex, Vt.	U.Vt. 1856	(42)	
Henry L. Hubbell, Wilton, Ct.	Y.C. 1854		
Calvin B. Hulbert, East Sheldon, Vt.	D.C. 1853		
Abbott E. Kittredge, Roxbury,	W.C. 1854		
Benj. Labaree, Jr., Middlebury, Vt.	M.C. 1854		
John W. Lane, So. Newmarket, N. H.	A.C. 1856		
William W. Livingston, Potton, C. E.	U.Vt. 1856		
James McLean, Ravenna, Ohio,	W.C. 1856		
Charles T. Melvin, Chester, N. H.	D.C. 1856		
Elisha Mulford, Montrose, Pa.	Y.C. 1855		
Charles Ray Palmer, Albany, N. Y.	Y.C. 1855		
Albert B. Peabody, Boxford,	—		
Daniel Phillips, Amherst,	A.C. 1856		
Henry J. Richardson, Middletown,	A.C. 1855		
George W. Sargent, Dover, N. H.	D.C. 1856		
David C. Scudder, Boston,	W.C. 1855		
J. H. Snedd, Mt. Gilead, Ohio,	Mar.C. 1856		
Edward A. Smith, Hoboken, N. J.	Y.C. 1856		
J. Morgan Smith, Hartford, Ct.	Y.C. 1854		
J. M. Sturtevant, Jr., Jacksonville, Ill.	Ill.C. 1854		
A. L. Thompson, Chicago, Ill.	A.C. 1856		
J. W. Underhill, Ipswich,	A.C. 1854		
William Hayes Ward, Abington,	A.C. 1856		
Pliny Fleck Warner, Strykersville, N. Y.	Y.C. 1856		

(36)

MIDDLE CLASS.

Henry M. Alden, Hoosick Falls, N. Y.	W.C. 1857	Charles F. Abbott, Panama, O.	M.C. 1858
Sam'l R. Asbury, Hanley, Staff'sh. Eng.	L.U. 1852	Lucien H. Adams, Derry, N. H.	D.C. 1858
George I. Bard, Derby, Vt.	U.Vt. 1857	Walter S. Alexander, Killingly, Ct.	—
James A. Bates, Granby,	A.C. 1856	William M. Barber, Andover,	—
George A. Beckwith, Salem, Ct.	A.C. 1857	Alanson S. Barton, New Haven, Vt.	M.C. 1857
George S. Biscoe, Grafton,	A.C. 1857	Daniel Bliss, Warren,	A.C. 1859
J. Quincy Hittinger, New Oxford, Pa.	D.C. 1857	William H. Bowen, N. Providence, R. I.	B.U. 1857
Joseph Boardman, Amesbury,	A.C. 1855	S. Russell Butler, Northampton,	W.C. 1858
William O. Carr, Derry, N. H.	A.C. 1857	Andrew J. Clapp, Southampton,	A.C. 1858
William Crawford, Barre,	A.C. 1857	George H. Clark, Georgia, Vt.	U.Vt. 1856
Richard Crittenden, Syracuse, N. Y.	O.C. 1856	Joseph B. Clark, West Newton,	A.C. 1858
Temple Cutler, Hamilton,	Mar.C. 1857	J. Calvin Cutler, Dorchester,	D.C. 1856
Alonso T. Deming, Middlebury, Vt.	M.C. 1854	Perley B. Davis, New Ipswich, N. H.	—
John W. Dodge, Newburyport,	A.C. 1857	Henry A. Dickinson, Granby,	Y.C. 1855
Lewis Francis, Burlington, Vt.	U.Vt. 1856	Lucius R. Eastman, Needham,	A.C. 1857
A. L. Friesbie, Otisco, N. Y.	A.C. 1857	Rufus Emerson, Haverhill,	A.C. 1858
Simeon Gilbert, Jr., Mid. Granville, N. Y.	U.Vt. 1854	Henry M. Frost, Thetford, Vt.	D.C. 1857
Edward N. Goddard, Claremont, N. H.	D.C. 1856	Edward P. Hooker, Castleton, Vt.	M.C. 1855
John S. Hanna, New York City,	—	Charles Hopkins, Rutland, N. Y.	M.U. 1858
William D. Herrick, Methuen,	A.C. 1857	J. Henry Jones, Battle Creek, Mich.	H.U. 1856
C. C. Humphrey, Tipton, Iowa,	la.C. 1857	William R. Joyslin, Lancaster, N. H.	D.C. 1856
		John C. Labaree, Middlebury, Vt.	M.C. 1856
		Edward B. Mason, Milwaukee, Wis.	F.C. 1858
		Lewis E. Matson, Owego, N. Y.	Y.C. 1857
		Charles M. Mead, Cornwall, Vt.	M.C. 1856
		Frederic A. Noble, Oxford, Me.	Y.C. 1858
		Peter Nutting, Mechanic Falls, Me.	—
		Charles W. Peirce, Hinsdale,	W.C. 1857
		Thomas A. Perkins, New York City,	Y.C. 1858
		Joseph W. Pickett, Andover, O.	Al.C. 1855
		Gustavus D. Pike, Topsfield,	D.C. 1858
		Edward C. Porter, Hadley,	Y.C. 1858
		Charles H. Pratt, New York City,	N.Y.F.A. 1856
		D. Warren Richardson, Middletown,	U.C. 1857
		Thomas Roberts, W. Williamsfield, O.	W.R.C. 1856
		Lyman S. Rowland, Enfield,	A.C. 1858
		Daniel F. Savage, Andover,	—
		Samuel B. Sherrill, Eaton, N. Y.	A.C. 1858
		Gardner P. Stickney, Groveland,	A.C. 1858
		John Whitehill, Palmer,	A.C. 1858
		Elizur V. Wolcott, Tallmadge, O.	Y.C. 1854
		Horace B. Woodworth, Lyme, N. H.	D.C. 1854
		William B. Wright, Cincinnati, O.	D.C. 1857

(43) TOTAL, 120.

III.—THEOLOGICAL DEPARTMENT, YALE COL.
NEW HAVEN, CT.

FACULTY.

- Rev. THEODORE D. WOOLSEY, President.
 JOSHUA W. GIBBS, Professor of Sacred Literature.
 Rev. ELEAZER T. FITCH, Lecturer on Homiletics.
 Rev. CHAUNCEY A. GOODRICH, Professor of the Pastoral Charge.
 Rev. NOAH PORTER, (Acting) Clark Professor of Moral Philosophy and Metaphysics.
 Rev. GEORGE P. FISHER, Livingston Professor of Divinity.
 TIMOTHY DWIGHT, Assistant Professor of Sacred Literature.

RESIDENT LICENTIATES.

<i>Names and Residence.</i>	<i>Grad.</i>	<i>Sem.</i>
John Gunn Baird, Milford,	Y.C. 1852.	Yale.
William B. Dwight, Constantinople,	Y.C. 1854.	Yale.
Thomas S. Potwin, New Haven,	Y.C. —	Yale.

(3)

SENIOR CLASS.

John H. Anketell, New Haven,	Y.C. 1855
William A. Bushce, Worcester, Ms.	Y.C. 1856
John Edgar, Greenwich,	Y.C. 1856

(8)

MIDDLE CLASS.

Joseph N. Hallock, Franklinville, L. I.	Y.C. 1857
Horace H. McFarland, New Haven,	Y.C. 1853
Justin Martin, New York City,	Y.C. 1856
Wilder Smith, Hartford,	Y.C. 1857

(4)

JUNIOR CLASS.

George B. Bacon, New Haven,	— — —
Martin S. Eichelberger, York, Pa.	Y.C. 1858
Edgar L. Heermance, Kinderhook, N. Y.	Y.C. 1858
Philander H. Hollister, New Preston,	— — —
Daniel A. Miles, Worcester, Ms.	Y.C. 1858
Chauncey D. Murray, Madison,	— — —
Levi L. Paine, East Randolph, Ms.	Y.C. 1856
Elisha S. Thomas, Wickford, R. I.	Y.C. 1858
Timothy K. Wilcox, New Haven,	Y.C. 1856

(9)

NOT DESIGNATED.

- Solomon J. Douglass, New Haven.
 Jewett G. Smith, New Haven.

(2) TOTAL, 21.

IV.—THEOLOGICAL INSTITUTE OF CONN.,
EAST WINDSOR HILL, CONN.

FACULTY.

- Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.
 Rev. EDWARD A. LAWRENCE, Waldo Professor of Ecclesiastical History and Pastoral Duty.
 Rev. ROBERT VERMILTE, Professor of Christian Theology.

RESIDENT GRADUATE.

<i>Name and Residence.</i>	<i>Coll.</i>	<i>Sem.</i>
Alpheus J. Pike, Topsfield, Ms.	D.C. 1855.	Theo. Ins.

(1)

SENIOR CLASS.

<i>Names and Residence.</i>	<i>College.</i>
William A. Hallock, New Haven, Ct.	A.C. 1855
Ezra Haskell, Dover, N. H.	— — —
Henry B. Kelsey, Evansville, N. Y.	A.C. 1855
George A. Miller, Lyme, Ct.	W.C. 1855
Elijah Robbins, Westford, Ct.	Y.C. 1856

(5)

MIDDLE CLASS.

John E. Elliott, New London, Ct.	A.C. 1857
Austin Gardner, East Windsor Hill, Ct.	W.U. 1853

- George Goodrich, East Windsor Hill, Ct. W.C. 1857
 Henry W. Jones, Hudson, Mich. A.C. 1857
 Henry Powers, New Salem, Ms. — — —

(5)

JUNIOR CLASS.

Lyman Bartlett, North Hadley, Ms.	A.C. 1856
Walter Barton, Granby, Ms.	A.C. 1856
Charles H. Bissell, East Windsor Hill, Ct.	W.C. 1858
James W. Grush, Fall River, Ms.	W.C. 1858
Stephen Harris, Fitzwilliam, N. H.	A.C. 1858
Samuel E. Hoar, Littleton, Ms.	D.C. 1858
Alden Ladd, Johnson, Vt.	— — —
Herman Ollendorf, Hartford, Ct.	— — —
Edward A. Pierce, Tallmadge, O.	W.C. 1858
Irvin St. John, Edinboro', Pa.	— — —
Richard D. Williams, New Marlboro', Ms.	— — —

(11) TOTAL, 22.

V.—THEOLOGICAL DEPARTMENT, OBERLIN
COLLEGE, OBERLIN, OHIO.

FACULTY.

- Rev. CHARLES G. FINNEY, President, and Professor of Theology, and of Mental and Moral Philosophy.
 Rev. JOHN MORGAN, Professor of Biblical Literature.
 CHARLES H. PENFIELD, Instructor of Hebrew.
 Rev. HENRY E. PECK, Professor of Sacred Rhetoric, and Adjunct Professor of Mental and Moral Philosophy.
 Rev. JAMES B. WALKER, Lecturer on the Harmony of Science with Revealed Religion.

— Associate Professor of Theology.

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.¹</i>
Alexander Bartlett, Putnam,	— — —
John G. W. Cowles, Oberlin,	— — —
Henry C. Hitchcock, do.	— — —
William Kendrick, Elizabethtown,	— — —
S. Frank Millikan, Lyndon, Ill.	— — —
Johnson Wright, Whitehall, N. Y.	— — —

(6)

MIDDLE CLASS.

George H. Allen, Fall River, Ms.	— — —
John F. Boughton, Wolcott, N. Y.	— — —
Henry W. Carpenter, Oberlin,	— — —
E. Milo Cravath, Saratoga, Minn.	— — —
Robert Hovenden, Ingersoll, C. W.	— — —
D. Jerome Jones, Jackson, Mich.	— — —
George Juchau, London, Eng.	— — —
Charles Thompson, Brooklyn, N. Y.	— — —
Otis B. Waters, Union City, Mich.	— — —

(9)

JUNIOR CLASS.

E. Hudson Baker, Battle Creek, Mich.	— — —
William M. Brooks, Laporte.	— — —
John H. Crumb, Pharsalia, N. Y.	— — —
Henry Matson, Oberlin,	— — —
J. D. Millard, Marietta,	— — —
Leroy G. Warren, Russia.	— — —

(6) TOTAL, 21.

VI.—CHICAGO THEOLOGICAL SEMINARY,
CHICAGO, ILLINOIS.

FACULTY.

- Rev. JOSEPH HAVEN, Carpenter Professor of Systematic Theology.
 Rev. SAMUEL C. BARTLETT, Professor of Biblical Theology.

¹ We are unable to fill out this column; a dash designates here, as elsewhere, such as are not graduates.

Rev. F. W. Fiske, Professor of Sacred Rhetoric and Homiletics.

— — — Keyes Professor of Ecclesiastical History.

LECTURERS.

The following gentlemen are appointed as Lecturers on topics specially assigned by the Directors:

Rev. EDWARD BEECHER, on Church Institutions.

Rev. JONATHAN BLANCHARD, on the connection of the Old and New Testaments.

Rev. A. M. STURTEVANT, Relation of Sects to the Church.

Rev. H. L. CHAPIN, — — —

Rev. J. B. WALKER, The connection of Science and Religion.

SENIOR CLASS.

Names and Residence.

Names and Residence.	Graduated.
Charles M. Barnes, Galesburg,	K.C. 1856
Daniel H. Blake, do.	K.C. 1856
Henry G. McArthur, Chicago,	K.C. 1856
Stephen Morrill, St. Johnsbury, Vt.	D.C. 1856
Robert Samuel, Barnet, Vt.	D.C. 1856

(5)

MIDDLE CLASS.

[It was thought best not to organize a Middle Class the first year.]

JUNIOR CLASS.

	W.C. 1857
Frederic W. Beecher, Galesburg,	— — —
George Dana Blodgett, Pawtucket, R. I.	— — —
William Louis Bray, Elk Grove, Wis.	A.C. 1858
Sam'l Watson Brown, Winchendon, Ms.	Y.C. 1850
Nicah Sampson Crowell, Chicago,	A.C. 1855
Benjamin Durham, Jr. do.	B.C. 1854
George T. Higley, Ashland, Ms.	A.C. 1857
Wm. Henry Hildreth, Davenport, Ia.	Ia.C. 1855
Edwin Luther Jaggar, Burlington, Ia.	Ia.C. 1857
John W. Miller, Jacksonville,	I.C. 1858
Farquharson G. McDonald, Dubuque, Ia.	— — —
Alexander Parker, Irvine, Scotland,	O.C. 1858
James Parker, Chicago,	— — —
Jacob P. Richards, Muscoda, Wis.	— — —
Ewing Ogden Tade, Denmark, Ia.	Ia.C. 1858

[SPECIAL COURSE.]

J. Wing Allen, Sylvania, O.
 Frederic Alley, Johnstown, Wis.
 Davilio William Comstock, Galesburg, Mich.
 Henry Metcalf Daniels, Enfield, Ms.
 Charles Hancock, M.D., Dover.
 Charles Alexander Hervey, Chicago.
 Edward Hildreth, Sterling, Ms.
 Isaac Baker Smith, Princeton.
 Frederick Wheeler, Waukesha, Wis.

(24) TOTAL, 29.

From the above lists we gather the following Summary of Students:

	Res.	Grad.	Sen.	Mid.	Jun.	TOTAL.
Bangor,	3	11	14	15	43	
Andover,	8	88	42	43	129	
Yale,	3	3	4	9	*21	
East Windsor,	1	5	5	11	22	
Oswego,	0	6	9	6	21	
Chicago,	0	5	0	24	29	
TOTAL,	15	66	74	108	263	

* Including two whose class is not designated.

By which it will be seen that we have a fair prospect of the graduation, this year, of 66 persons, now members of the Senior classes; or, if every one should enter upon the actual work of the ministry, we have a little more than one half of the number most immediately and urgently needed.

It may not be amiss, in this connection, to insert the number of Theological Seminaries belonging to the denomination, with which we interchange ministers,—as represented in their latest reports.

The PRESBYTERIANS of the United States are classified into nine distinct bodies, not reckoning a few churches attached to foreign organizations, and omitting a fragment or two. Of those bodies, six report themselves as having Seminaries as follows:

<i>Old School.</i>	<i>Prof's.</i>	<i>Students.</i>	<i>Grad. last year.</i>
Princeton, N. J.,	4	182	29
Western, Pa.,	4	95	27
Union, Va.,	4	21	7
Danville, Ky.,	3	40	9
Columbia, S. C.,	5	40	9
<i>New School.</i>			
Union, N. Y.,	5		
Lane, O.,	4		
Auburn, N. Y.,	3		
So. Western, Tenn.,	2		
Blackburn, Ill.,	Not organized.		
<i>United Presbyterian.</i>			
Newburgh, N. Y.,	2		
Alleghany, Pa.,	3		
Xenia, O.,	2		
Oxford, O.,	2		

Reformed Presbyterian General Synod.

2

Associate Reformed Synod of the South.

Erskine, — 1

Cumberland.

Cumberland, Tenn., — 5
 Bethel, Tenn., — 15

Or, the Seminaries (in operation,) and churches compare thus:

	Seminaries.	Ch's.	Ministers.
Old School,	6	3,857	2,468
New School,	4	1,696	1,618
United Presbyterian,	4	676	429
Reformed Presbyterian			
General Synod,	1	83	58
Associate Reformed			
Synod of the South,	1	Not rep.	68
Cumberland,	2	"	588

In addition to these, as reported by the bodies themselves, the American Almanac for 1859 mentions,—

	Prof's.	Stud'ts.
Theo. Dep. West'n Reserve Coll., O.,	3	14
New Albany, O.,	3	15

as in operation in 1857-8.

MEETING-HOUSES : CONSIDERED HISTORICALLY AND SUGGESTIVELY.

BY REV. H. M. DEXTER.¹

It was not an accident of etymology which caused the not very compact nor euphonious compound standing at the head of this article, to be so extensively in use in New England, as the designation of buildings specially erected for the worship of God. At home our fathers had experience of the legal fact that those who went out from the established Church must leave even the name which they had been accustomed to attach to their consecrated edifices, behind them; that if they would be dissenters, they must go without "churches," and be content with some uncanonical and illegal shelter for their irregular devotions. This set them to thinking of the Scriptural aspect of the matter, and they were not long in coming to the conclusion that the use of the word "Church" as the appellation of the place where the Church meets, is unauthorized by the New Testament. In their reaction from an overdose of ecclesiasticism, the same circumstances which led them to discard marriage by the minister, a religious

service at funerals, the observance of Christmas, &c. &c., led them to a position of feeling and practice in regard to edifices for Divine worship which was, no doubt, at an extreme remove from that of those who harried them out of the green fields of Northeastern England. They were obliged, at first, to assemble by stealth, and where they could. Bradford, in his "Plimouth, Plantation,"—so happily recovered of late from its supposed irreparable loss—says (p. 11) they "kept their meetings every Saboth in one place or other, exercising the worship of God amongst themselves, notwithstanding all ye diligence & malice of their adversaries." Thus naturally, as well as conscientiously, before their emigration, they grew to call the houses where they "kept their meetings," *meeting-houses*. And though neither the most convenient nor elegant designation, there is yet enough of historic interest about the term to ensure the indefinite continuance of its use among the sons of the fathers of New England.

The first meeting-places for Sabbath worship on this soil, were not even meeting-houses. The Jamestown company first worshipped under an awning of old sails tied to three or four trees. The Pilgrims spent their first Lord's-day under the cedars of Clark's island; Winthrop's company, under the huge Charlestown oak; the Barnstable emigrants around the great rock at Mattacheeset; the Middletown company under the old elm of Mattabesett. And the "Common House" at Plymouth, and the "Great House" at Mishawum, served the purpose of Sabbath worship as well as weekly shelter, until time, strength and materials could be

¹ To save encumbering the pages of this article with too frequent foot-notes, I desire here to make general reference to the following authorities, which have been consulted in its preparation, viz: Bradford's *History of Plimouth Plantation*, Felt's *Ecclesiastical History*, and *Annals of Salem*, Harris's *History of Dorchester*, Thacher's *History of Plymouth*, Russell's *Pilgrim Memorials*, Fergusson's *Hand-book of Architecture*, Barber's *Historical Collections of Mass*, Morton's *New England's Memorial*, Clarke's *Congregational Churches of Mass*, Bishop Meade's *Old Churches and Families of Virginia*, Lawrence's *New Hampshire Churches*, Godwin's *Churches of London*, Winkle's *English Cathedrals*, Hart's *Parish Churches*, Savage's *History of Bedford*, N. H., Hill's *History of Mason*, N. H., Morse's *Sherborn and Holliston*, Crowell's *History of Essex*, Field's *Centennial Address*, Bliss's *Rehoboth*, Budington's *History of the 1st Church, Charlestown*, Drake's *History of Boston*, Bacon's *Historical Discourses*, and other Town Histories, Records, and Historical Discourses, too numerous to mention.

spared for the erection of a meeting-house. In the summer of 1622, the Plymouth colonists, as Bradford says, (*Plim. Plan.*, p. 126.) "builte a fort with good timber, both strong and comely, which was of good defence, made with a flate rofe & battlements, on which their ordnance were mounted, and wher they kepte constante watch, espetially in time of danger. It served them also for a meeting-house, and was fitted accordingly for that use."¹ This seems to have been occupied by them for public worship until 1648, when it is recorded that a meeting-house was erected—dimensions not given—with a bell turret, which stood till 1683; when a new one took its place, 45 ft. by 40 ft., and 16 ft. in the walls, unceiled, with diamond glass, and a small cupola for the bell.

The Charlestown and Boston Church appear to have worshipped in the "Great House" until so large a number had removed to the Boston side of the Charles river, as to make it inconvenient to cross the ferry, when meetings were held under the trees on Copps hill, or in private dwellings, until the return of Wilson from England in 1632, when £120 was raised by voluntary contribution for the erection

¹ Isaac de Rasieres (a Walloon—and protégé of Blommaert, a Director of the East India Company—who was Secretary of the New Netherland Colony, and in that capacity corresponded with Gov. Bradford, and visited Plymouth in 1627) wrote a letter to Blommaert, which contains the earliest known description of the Pilgrim settlement, from a visiter. He says, "Upon the hill they have a large square house, with a flat roof, made of thick sawn planks, stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of four and five pounds, and command the surrounding country. The lower part they use for their Church, where they preach on Sundays and the usual holidays. They assemble by beat of drum, each with his musket or firelock, in front of the captain's door; they have their cloaks on, and place themselves in order, three abreast, and are led by a sergeant without beat of drum. Behind comes the Governor, in a long robe; beside him on the right hand comes the preacher, with his cloak on, and on the left hand the captain, with his side arms and cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him."—See Letter, translated by J. R. Brodhead, in *Russell's Pilgrim Memorials*, pp. 137—147.

of a house of worship, and of one for Mr. Wilson, on the Boston side,—the Charlestown people buying the "Great House" for £10, and using that for their Sabbath conveniencie until 1639. Wilson's meeting-house was immediately put up, on the south side of what is State street, on the spot now occupied by "Brazier's Building." It had mud walls and a thatched roof, and the following is believed to be a tolerably correct representation of its general appearance, and is interesting as indicating the external auspices of public worship in Boston during the first ten years of its history as a town.



Very similar to this was the first meeting-house in Dedham, erected in 1637 and occupied until 1672; which was a low building, 36 feet by 20 feet, and 12 feet high, with a thatched roof, upon which—by an ordinance of the town, passed for security against fire,—permanently leaned a long ladder. As the populating of New England went on, we find that one of the first acts of every settlement usually was to make arrangements for the building of a meeting-house, and that the idea which ruled in its erection was that of the simplest and cheapest place of convenient assemblage and shelter, while engaged in the worship of God. Sometimes, as at Plymouth, the idea of protection was added. The first meeting-house of Dorchester was "surrounded by palisadoes," with a sentinel at the gate; and the people not only made it the place of deposit for their military stores, but used to carry their plate and other valuables thither

nightly for safe keeping. The meeting-house in Dover, N. H. was surrounded, in 1667, by a "fortification" of logs 100 feet square. The first meeting-house in Middletown, Ct., was a log hut 20 feet square, 10 feet from sill to plate, and enclosed by heavy log pickets designed to be Pequot-proof. The first, in Hingham, Ms., had a palisade, for defence against the Indians. The first, of Concord, N. H., (1730) was of logs, 40 feet by 25 feet, where worship was held for 20 years, during which time also it served the purpose of a fort; the people carrying their guns to meeting, and stacking them in the entry under charge of a sentinel, while the best gun in the parish, in the hands of the pastor, Rev. Timothy Walker, went into the pulpit, and leaned there during time of service. The first meeting-house of Shelburne, Ms.—though the town was not settled until near the date of the Revolution—was built of logs, plastered between the joints. The church in Sandisfield, Ms., was organized and Rev. Cornelius Jones, its first pastor, was ordained, in a *barn*.

These meeting-houses of the first epoch of New England were, then, mere rude enclosures, affording shelter from the elements, and the opportunity to hear the Word in safety, without regard to much comeliness of aspect; often, if not always, used without formal "dedication," and without thought of any special sacredness as attached to them. They appear to have been furnished with rough benches on each side of a central passage; the male portion of the audience occupying the one side, and the female, the other. The pulpit was but an inrailed stand or desk, in keeping with the other meagre appointments of the place—in one instance, (Meriden, N. H.) described as "a rude enclosure resembling a *pen*."

As the country became more settled, and there were more people to hear the Word, and share in the expense of public worship; as the general style of private living advanced with the increasing

opulence of the community; and as the disappearance of the savages favored safer, and therefore more numerous Sabbath assemblages, these first structures were outgrown and disused, and larger and more pretentious buildings were erected in their place. Where, by any peculiar good fortune, the town was in possession of a bell for Church purposes, the house erected had reference to that. The old meeting-house of 1668, at New Haven, was quadrangular, with a pyramidal roof—the apex surmounted by a belfry, whose bell-rope came down in the middle of the broad aisle. Dr. Bacon thinks its gallery stairs were on the outside of the building. The second Plymouth meeting-house had a bell-turret. The ancient houses in Andover and Chebacco, Ms., had the same adornment. That built in Newbury, Ms., in 1700, had four gables and a turret, and within, the roof was open to the ridge. That erected in West Springfield, Ms., in 1702, and which was 42 feet square on the ground, had a roof running up from each side towards a central point, which was crowned by a two-story turret, rising to a height of 92 feet from the ground—with gables of unique pattern—and this, although, until 1743, they had no bell, but assembled for worship at the sound of a drum.¹ The Second, in

¹ A vote was passed in Haverhill, Ms., in 1650, "that Abraham Tyler blow his horn half an hour before meeting on the Lord's Day, and on lecture days, and have one pound of pork per annum, from each family, for the same." In Westfield, Ms., a man was paid 25 shillings a year to beat a drum to call the people to meeting. In South Hadley, they assembled "at the blowing of a conch." About 1816, the first bell in Sullivan Co., N. H., was procured, and so great was the interest felt in regard to it, that it went by the name of the "*Meriden Idol*!" In 1638, it was voted in Salem, Ms., that Nathaniel Porter "shall have for the sweepings of ye meeting-house and ye ringings of ye bell fiftie shillings per annum." In Thornton, N. H., it was voted, in 1798, that "the meeting-house be swept six times a year by a saxon, chosen by vendue." Robert Bassett was desired (May 17, 1647,) by the General Court of New Haven, "to beat both the first and second drums on Lord's days and Lecture days, upon the meeting-house, that so those who live far off may hear them the more distinctly."

Middleborough, Ms., had two "ridge-poles and four gable ends." The ancient meeting house, still standing in Hingham, Ms.—the oldest now in New England—built in 1680, and which was 55 feet by 45 feet, with 20 feet posts, has a "pyramidal" roof, running up toward the center from each side; crowned with a belfry. The following view of the third edifice, erected by the First Church of Boston, and occupied by them from 1713, until 1808, (which stood where "Joy's Building" now stands, in Washington Street,) will give some idea of this style of structure—though of course this edifice was larger and more elaborate than those of the same class, built and occupied in towns of less pecuniary ability.



The reaction of feeling against the English Church and all its belongings, appears to have been still too great to permit our fathers, generally, even to attempt to approximate toward the external style of Church edifice which had been left behind in England; and they accordingly fell back upon the first principles of architecture, and seem to have sought merely to secure a building spacious enough to contain the people who desired to worship together; that should be plain enough within and without to guard against ecclesiastical pride; and that should externally suggest, in no point, the shrines of that Church which had driven them forth into this wilder-

ness. Hence arose that style of edifice which—with unessential modifications—was regnant throughout New England for more than a century, and which, from its external resemblance to the most obvious and useful adjunct to our farm-houses, used to be called—rather inevitably than irreverently—the "barn meeting-house." It was originally a perfectly plain and semi-cubical erection, without porch, tower, steeple, or chimney, and differed, in outside aspect, from an overgrown barn, almost wholly in the fact that it had a door on three of its sides, with two (sometimes three) rows of small windows piercing its walls, interrupted in their continuity on that side where the pulpit was placed, by a larger window, on a level with its exigencies of light and ventilation. From 40 to 60 windows was the allowance for such a building. Its size varied with the size and ability of the town, and number of people to be accommodated; ranging from 36 feet by 30 feet, to 72 feet by 68 feet; the average length and width of near forty, built between 1653 and 1812, whose dimensions lie before us, being a trifle over 50 feet by 40 feet. The height of the posts varied from 16 feet to 27 feet,—the average of those on our minutes being not far from 20 feet. The main front door was placed in the middle of one of the long sides; the pulpit being in the center of the other, directly opposite. The side doors were placed in the center of each of the ends of the building. Galleries were built along the side over the front door opposite the pulpit, and across the two ends over the side doors. The pulpit was lofty, and was reached by a flight of stairs on its right. That part where the speaker was to stand, projected semi-circularly from the general front, and over head—on its slender iron rod—impended the "sounding-board," which looked not unlike a huge extinguisher, made ready on some signal to descend and forever put out the light of eloquence and piety that was expected to shine

beneath it. The galleries were reached by stairs, running up in two or three of the corners of the building; which stairs were often used as seats for the children, though these sometimes (Popkins' Newbury Sermon,) sat on "a seat in the alley fixed to the outside of the pews."

The process of building was gradual. Not unfrequently years passed after the frame was raised, before the structure was complete. At South Hadley, Ms., the frame was put up in 1722, and though the house was "not large, containing only nine pews in the body of it," being built by the personal labor of the town, it was not finished until the close of 1737.

In Bedford, N. H., the frame was raised in 1755, and in 1757, a committee was appointed by the town to board and shingle it, and another to provide glass and sashes. In 1760 "long seats" were temporarily constructed, so that the edifice could be used. In 1764, it was voted to build a pulpit—which was put up in 1766. In 1766, oil with which to paint the exterior, and glass for the windows, were provided, but the town not being ready to use them, they were "lent out" to such inhabitants as could give security for their safe keeping and return; one man having "six squares," another "four," another "twenty-four," another "twelve," another "fifteen," another "a quart of oil," &c. &c. In 1784, it was voted "to lot out and sell" ground for pews; and in 1785, (thirty years after the frame was raised) the meeting-house was "finished according to vote." This fairly—though over-tardily—illustrates the general process of meeting-house erection in those days. As soon as the frame was covered in, and the floor boarded, and possibly the lower tier of windows glazed, (the others being temporarily boarded over) rough benches were put up, and the house began to be used. It was then gradually finished, as the ability of the people permitted. Squares on the floor about 6 feet by 6 feet, were originally deeded by the town to individuals, as

they became able to purchase them, on which those individuals erected pews to suit themselves (in Dedham they were called "pitts," and were 5 feet by 4½ feet)—each being obliged to build his own pew, keep it in repair, and "maintain all the glass against it." Subsequently, it became usual to require the pews to be "built with wincot worke, and all of a kind." The first meeting-house in Hampton, N. H. (1712, or thereabouts) at first had but one pew, and that for the minister's family; the rest of the people sitting on long benches in an order fixed by a yearly committee, who "dignified" the house, by assigning what was considered the best seat to the man who paid the highest tax in town; and so on. In Stratham, N. H., it was voted, when the committee had thus "dignified" the congregation, that "every person that is Seated shall Set in those Seats or pay five shillings Pir day for every day they set out of those seates in a disorderly manner to advance themselves higher in the meeting-house."

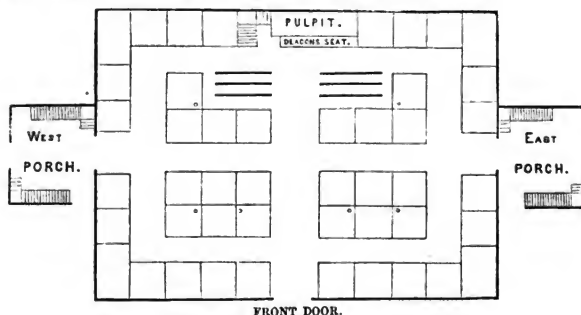
In Dedham, Ms., the greatest tax-payer had the highest seat. Sometimes this was modified,¹ as in Bedford, Ms., where, in 1731, and many subsequent years, a committee was appointed to "seat the meeting-house," and "have respect unto them that are 50 years old, and upwards;"

¹ In Holliston, Ms., the town chose a committee in 1749, "to dignify" the seats of their meeting-house, then just completed. The committee reported that the "fore seat below" should be marked first; the second, second; the third below and the free seat in the gallery, equal and the third in dignity; and so on to seven degrees of dignity. They also proposed that the property invoice of 1748 be the rule for seating the house, "having a proper regard to age." The town accepted their report, but "Geo. Fairbank, John Lealand, John Twitchell and Stephen and Jona. Foster protested against it on these grounds—(1) that the meeting was not legal, (2) that it was not opened legally, and (3) that the rule of seating adopted, was neither legal nor reasonable."

In Sturbridge, Ms., in 1741, the town "lotted out the room" on which pews should be built, on this principle; the committee being instructed to "have due regard to age, to their first beginning in them, to their bearing charges in town, and to their usefulness."

others to be seated "according to their pay." The following ground plan—drawn from memory of one of these houses, erected after it became the custom to add porches (containing the gallery

stairs, and furnishing more convenient entrance in stormy weather)—will convey a very correct idea of the general inward arrangement of these sanctuaries as finished with pews.



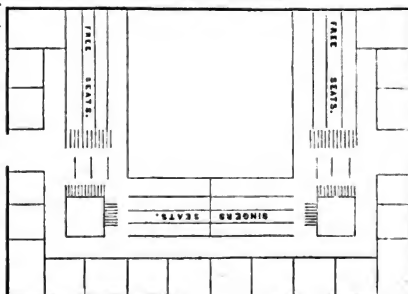
GROUND PLAN OF OLD MEETING-HOUSE.

A broad aisle ran from the front door opposite the pulpit, up to the "deacons' seat," crossed by one through the center of the length of the house, connecting the doors from the two porches. The first pew on the west, adjoining the pulpit stairs, was the "minister's pew." The pews had high sides, and a row of uncushioned seats surrounding their interior, except where entrance was gained by the door; and there were generally a couple of high-backed, flag-bottomed chairs, standing in the center of each pew, for the more aged females of the family. The board seats were hung on hinges, so as to turn up against the side of the pew. (for convenience of standing in prayer-time,) and the resonance of their careless return to their horizontal posture, after the Amen, was sometimes suggestive of a volley of small arms. The pews were made of panel-work, surmounted by a light balustrade of miniature, ornamented columns. No furnace, or other warming apparatus, was used, but each

family brought its "foot-stove," with its little inclosed pan of coals, or a hot brick, enveloped in flannel, to alleviate the rigors of the place during the winter months. The first Church stove which we have seen mentioned in Massachusetts, was in the First Church, in Boston, in 1773. The North Church in Salem had one in 1809.

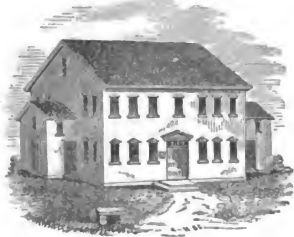
The galleries were supported on six pillars, as shown by the marks $\circ \circ$ in the pews on the above plan. Their general arrangement will be made obvious by the following design.

PLAN OF GALLERIES.



They were entered by doors from the stairs in the porches. A row of pews ran round against the wall, on the same highest level. There were two corner pews, one on each side of the singers' seats, on the same level, and then the rapid descent to the front permitted only of long seats, which were appropriated to the singers on the side opposite the pulpit, and often to the miscellaneous multitude, on either side. The house, up stairs and below, was ceiled up to the bottom of the windows. The fronts of the galleries were panelled; the beams on which they rested, and the great beams of the house, projected from the plastering, and were planed, and—after the days of paint—painted. The pulpit and sounding-board were elaborately ornamented with panel work and mouldings.

The following cut will convey, very faithfully, the impression of the external aspect of the house we have described,—with its two porches; its huge panelled front door; the box for posting notices of town-meeting, and the like, between that door and the first window on the west; and the "horse-block" in front, from which our fathers used to mount their saddles, and our mothers their appended pillions.



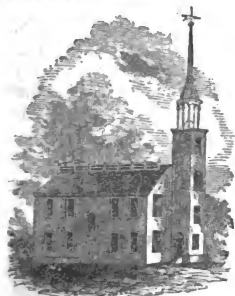
As the general culture improved, it began to be felt that God might be quite as acceptably worshipped in houses that should have a comelier external aspect, and that should even suggest some of the old associations which had been left behind in the father-land. More attention was therefore bestowed upon the outward

form. The eaves and corners, the doors and porches of the old model were enriched; and soon a tower bearing a bell turret, took the place of one of the end porches. The following design accurately represents this stage of architectural progress, and is a fine specimen of the style that took the place of the "barn meeting-house" throughout New England. It is an eastern view of the house of worship which was erected, in 1794-5, in what is now West Brookfield, Ms., and which, until 1838, was occupied, in this form, by the First Congregational Church of all the Brookfields, and the oldest Church organization in the Brookfield Association.



Slight variations were made upon this, as a more elaborate and loftier steeple was desired. Sometimes one or two additional stories, decreasing in size, were interposed between the square tower and the bell turret—the latter still retaining its pepper-box terminus; exemplified in a fine example still remaining, in the house of the First Church in Roxbury, Ms. Sometimes the desired altitude was gained by adding a clear story above the ridgepole, to the tower, and then prolonging the belfry and elongating its pepper-box into a slender spire. A good example of this style was afforded by the meeting-house that stood in what is now Federal Street, in Boston, from 1744 to 1809—the predecessor of that where

Channing preached, which is just now crushed under the heel of commerce—a view of which is given below. It has historic interest, as the house in which the Massachusetts Convention of Delegates discussed and accepted the Federal Constitution; from which circumstance old “Long Lane” has since been called “Federal Street.”



The Old South meeting-house in Boston, built in 1730, is of this general style, though its spire above the belfry is larger, loftier, and more enriched. Sometimes the tower, after rising a clear story above the ridge, was elongated by the two additional stories, and the spire placed upon the whole, with a small turret at each corner of each break. Christ's Church, Boston, (erected 1723) has this form—the body of the house being 70 feet by 50 feet, by 35 feet in height; the tower 24 feet square, and 78 feet high; the two extra stories and spire adding 97 feet—making the whole height of the steeple 175 feet. Sometimes the tower was flattened against the end of the house, so as to contain three windows in a row, and occupy more than one half of that end; furnishing larger lobby space, and—it was perhaps thought—adding dignity to the structure. The old Second church of Boston, which stood in Hanover street from 1721 to 1844, had such a tower, which, after rising a little above the ridge, reduced itself to a square form, terminating in a belfry with a superjacent

spire much like the Old South. The New North Church in Boston, (erected in 1803) has such a tower, elongated in breadth, but enriched and terminating in a belfry of no great height. The West Church in Boston (erected in 1806) has a similar tower (as shown below) but elongated by an additional story, and terminating in a modest bell turret.



The only marked deviation from the general style of external structure here noticed which occurs to us as marking the century closing with 1820, or thereabouts, is the two-steepled variety, a fine example of which is given below, in the view of the house that stood in Hollis street, Boston, from 1788 to 1810; when it was taken down and removed to Weymouth.



We have never heard it remarked concerning this last style,—indeed we never heard any remark made about it, and do not know who introduced it in this country,—but it has struck us that the architect who planned this form of front must have had in his mind, as a model, the western front of St. Paul's Cathedral. There is, indeed, in that, a double por-

tico, and its two towers are much more elaborately ornamented than has been attempted here; but it is well known that Sir Christopher Wren would have reduced his double portico to a single lofty one, if the Portland quarries would then have afforded him stones of sufficient magnitude; and with all the immense difference in size, material, elaboration and grandeur of relative position, there is yet something about this simple design given above which reminds us of what always seemed to us one of the most pleasing features of the Cathedral.

This two-steepled style had a few examples in New England. We well remember a venerable church of this fashion which stood, until since 1840, in Kingston, Ms., and which made a deep impression upon our boyish mind, inasmuch as the stem of the ball crowning the apex of the south tower was in some way broken, and hung for years in its dislocated position. New Haven, Ct., contains one or two more modern erections after this manner, and Providence, R. I., has several recent edifices with double towers.

About the beginning of the present century there arose a disposition here to import the more modern forms of church architecture that prevailed abroad.—Travellers brought back glowing accounts of the excellent beauty of St. Martins-in-the-fields; St. Mary-le-Bow; St. Brides, Fleet St., and other churches of the English metropolis. The Puritan prejudice against costly and churchly houses of worship had passed away, and their descendants were quite willing to expend, of their increased substance, increased sums in the erection of meeting-houses that might emulate even the more favorite structures of Europe in size and beauty. And there soon arose, in some of the chief cities of New England, houses modelled after the master-pieces of Wren and Gibbs and Shaw—like that of the Park Street Church in Boston, the First Baptist Church in Providence, the Center Church in New Haven, and others. Two

or three—like that occupied by the Beneficent Church in Providence, R. I.,—were built with domes;—distant resemblances, in little, of St. Peter's and St. Paul's. This—though done, most economically, in brick and wood—however involved an expenditure impossible to most parishes. Those, therefore, who had become dissatisfied with the old styles, and could not afford even to attempt to reproduce houses that cost from fifty to near two hundred thousand dollars above the land on which they stand,¹ were fain to content themselves with something quite as unlike the former fashion as they, without much consideration of the question whether any thing but change were to be gained by the change. Two-penny architects—who had spoiled stupid joiners to make themselves still more stupid quacks at the draught-board—fanned the growing reaction from the past, and the land was plagued with an eruption of the most hideous architectural monstrosities. We had Grecian temples with no towers, and then the old tower was hoisted from the ground and set a-straddle upon the ridge-pole of the temple; while all manner of urns and obelisks, and domes and spindles—each more hideous than another—topped the pile. This had its day, when a great Gothic invasion came over us, and for the last few years parishes have been hard at work in building "Byzantine" and "Romanesque" and "Norman" and "Lancet" and "Perpendicular" and "Tudor" churches of brick and stucco, and clapboard and shingle and plaster—about as much like the Cathedrals which they feebly misrepresent, as a pyramid of lemon ice-cream is like Bunker Hill Monument. But these are too patent to our readers to need description.

No special change in the interior arrangements of our meeting houses was made until within the last quarter cen-

¹ St. Martins-in-the-Fields (1721-6) cost £36,891; St. Brides (1680-1708), though only 99 feet by 58 feet, with a spire 226 feet in height, cost £11,430; St. Dunstan in the East, £36,000; St. Mary-Le-Bone, New Road, £60,000.

tury, when the old square pews were torn out; the pulpit was placed at the end of the house opposite the tower, and narrow pews (or "slips") were arranged so as to cover the floor,—with convenient aisle accommodations. This enabled the same floor room to seat a greatly increased number, and to seat them all more comfortably. The pulpit was lowered. So were the galleries—where they were not wholly dispensed with, except over the entrance, for the choir. About 1840, this internal arrangement was still further improved by arranging these pews—especially in large houses—on the sweep of receding circles, drawn from the speaker's desk, as a center, thus enabling all the audience to face him, while sitting squarely in their seats. These—with the addition of suitable rooms in a basement, or adjacent chapel, for those Sabbath School, and social evening services, which the piety of the present day rejoices in—are the principal changes in the interior arrangements of the sanctuary, which need to be enumerated in bringing our rapid sketch down to the present time.

Having thus considered our theme historically, it remains to treat it suggestively, which—with our readers' kind permission—we shall proceed frankly to do; albeit we are neither an architect nor the son of an architect, and have no particular right, that we know of, to know, or say anything about it, except our great Yankee *Magna Charta*—the right to think and to utter common sense on all subjects.

What ought to be the central and controlling principle in the erection of a meeting-house? What is the Christian idea of such a structure? Is such a house merely a meeting-place, where worshippers can conveniently listen, and unite in all appropriate acts of worship? Or is it essential that such a meeting-place should be enriched and dignified by the application of certain architectural features, having, either inherently or historically, special adaptation to the end proposed to be reached by it? Is preaching and

hearing the main business for which such a house should be planned; or are these subordinate to other acts of worship, requiring rather the presence of immense assemblages, uniting in something like a cathedral service? It is plain that until these questions are answered, we are not prepared to sit down to plan a house for the worship of God. They ought to be clearly answered. The exact idea that should rule every feature and subordinate every detail, must be fixed from the outset, or confusion and irrelevancy will deform, if not destroy, the fitness of the structure to its end. False reasoning upon false premises, has marred many of our most costly and elaborate erections.

There seems to be a strong disposition in the public mind to settle these questions by an appeal to the ancient times; a conviction that somewhere along the line of Ecclesiastical architecture, in old Romanesque, or Lombard, or Byzantine, or Norman, or the many-styled Gothic, is to be found the genuine idea of a building having all possible internal adaptation, and external fitness, to stand as a model for houses in which to worship God. And so far as our religious sentiments are enriched from the soil of the past, there is an unquestioned semblance of justice in this idea. Dr. Johnson said that "the man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona;" and we may pity him who can pace cathedral pavements that have been worn by the tread of centuries, and not feel at least a momentary sympathy with Milton's wish:—

"let my due feet never fail
To walk the studious cloysters pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light:
There let the pealing organ blow,
To the full voiced quire below,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

And yet he who tries to join in a Protestant service of preaching and hearing in a cathedral, will at once become conscious of an incongruity between that service and the situation; and as the voice of a preacher half hidden behind clustering pillars, is lost adown the "long drawn aisle," and confused among the reverberations that are thrown back from the "fretted vault;" he is thrust upon the painful conviction that, somehow, the right man is not now in the right place, nor the right thing being rightly done.

The simple truth is that the cathedral churches—and all others of the old world, or the new, which have been copied, in little, from them, or suggested by them—are but imperfectly adapted to Protestant worship; were not intended for it; and are not the outgrowth of the unadulterated Christianity of the primitive ages, but rather of the corrupted forms of a later period—when the idea of public worship had passed from that of communion with God and each other, of meditation upon the expounded word, and of choral praise from every lip. We have never seen the suggestion—and yet we believe it to be susceptible of the most rigorous historic proof—that our Pilgrim Fathers re-introduced the primitive idea of houses for the worship of God, as well as the primitive idea of the Church worshipping God in them. The one was, in fact, the consequence of the other; given the same data, the same results must necessarily be wrought out. The primitive Church was a poor and defenceless band, driven to find, or make, shelter for its worship in the simplest and most modest quarters. The Pilgrim Church was a similar band, and had a similar history. During the first three centuries of the Christian era—while the Church remained in its Congregational form, and there were no bishops, but the bishops that were pastors, and bishops because they were pastors (each of his own church, and of no other); and no bishoprics that were not synonymous with

single congregations of believers, and there was therefore no call for huge edifices, or any specialities of construction—the primitive saints worshipped where they could find unmolested and comfortable shelter. At first¹ this was in private houses; in a "a large upper room furnished and prepared;" (Mark, xiv: 15.) in the open fields, in caves and catacombs. Afterward,² in the last of the second century and beginning of the third, they began to build "rude and simple structures varying in form and size, according to circumstances." (Coleman, *Christ. Antiq.* p. 182.) As they became more numerous, and in the time of Constantine gained not merely toleration but sustenance from the government, they appear not unfrequently to have taken possession of the old basilicas. These were huge edifices which the Romans were accustomed to erect in their large towns for use as a court of law, and as an exchange, or place of meeting for mercantile traffic,—these uses being so conjoined that it would be hard to say which ruled the other. They were rectangular, having a width of from one third, to one half, their length. Their floor area was divided into three parts, consisting of a central nave, and two side aisles³—each divided from the center by a single row of columns. At one end of this central nave, on a raised platform, was the tribune of the judge; either rectangular or circular. In the center of this was placed the curule chair of the *prator*, and around, seats for the *judices*. The people stood below. Galleries, reaching around three sides, supported by the pillars that

¹ Euseb. h. e. lib. vii. c. 22. Pilny, *Ep. lib. xix. Ep. 97.*

² Faber, *de templor. ap. Christian. antiq. dub.* in Pott's *Sylog. Com. Theol.* vol. iii, p. 834. Mosheim, *de Eccl. ante Const. M.* p. 463.

³ The word *aisle* will here, as in many other places in this essay, be understood to refer, not, as commonly used among us, to the passageways between pews, but to those side portions of a church or other building which are separated from the nave, or central portion, by ranges of columns supporting the roof.

divided the nave from the aisles, gave room for listeners and loiterers, women as well as men.

When the Church, in the time of Constantine, was led by her large increase of numbers to seek, and be grateful for, the use of these deserted basilicas, the progress of ambition and corruption within herself had already developed the germs of the Papal system. Instead of the simple officers of apostolic days, she had a hierarchy full-fledged,¹ with its Archbishops, Bishops, Priests and Deacons,—its sub-deacons, lectores, acolyths, exorcists, precentors, janitors and catechists. Instead of being all "brethren," (vide, *New Test. passim.*) there were now three distinct orders in the body; the *clergy*, multifarious in their sub-divisions; the *faithful*; and the *catechumens*. Naturally therefore, when she took possession of these buildings for the purposes of worship, she availed herself of their remarkable adaptation to her use in the condition to which her spiritual deterioration had brought her. The bishop ascended the prætor's vacant throne. The clergy clustered around him on the seats whence the *judices* had forever fled. The "faithful" assumed the standing places of the merchants; and the "penitents" and "catechumens," the remoter position whence spectators had been wont to look from afar upon the clamor of the exchange. The altar in front of the apse where libations used to be poured to the gods, before, and after the conclusion of important business, was adopted as the central figure of the new Christian rites; and so, almost without change, the pagan receipt of custom and court of justice became the shrine for the worship of the paganizing Church. And when Constantine poured out his money for the building of new and magnificent temples, this basilican idea ruled in their erection; and that idea, with such additions and modifications as the full Papal worship demanded, essentially presided over the ecclesiastical

architecture of the world, down to the Reformation. And, since that day, it seems to have been so far assumed that this is—by virtue of its historic connection with the Church, if not of its inherent proprieties—the idea that ought to govern the architecture of the Christian world, that not merely Protestant cathedrals, but even little parish churches ought, of right, to retain as many of its features as can be made consistent with their use as houses for a worship that largely consists in preaching and hearing.

But it is only necessary to enter such a cathedral as that which stands—in its unfinished grandeur, so strangely blending moss grown and rain-worn pinnacles and buttresses, with fresh cut stones—at Cologne, to see the utter incongruity between such an edifice and any service that could be naturally associated with Protestant worship. No human voice could fill its immense finished area;² its five aisles, with the two added in each transept, with the more than seventy huge pillars, supporting its bays; would prevent the possibility of any other unity of worship among the gathered multitude, that that which should be involved in a union, on their part, in genuflexions and prostrations, at the sound of the organ and the chant. And if we look at the cathedrals of England, we shall find that, though mostly less in area, they are no better adapted to the uses of Sabbath worship in the forms usual with us, than are those on the continent, which remain still in Papal hands. The average area of fourteen of the cathe-

¹ Its extreme length is 445 feet; extreme breadth, 250 feet; its superficial area, 81,464 feet—nearly twelve times the area of Park Street Church. The completed design of the beautiful twin spires of its western façade would raise them to 510 feet each. It is usual to say that if this were finished, it would be the St. Peter's of Gothic architecture. St. Peter's, however, is 602 feet in interior length, and its transept is as long as the entire length of the Cologne Cathedral, (445 feet); and the top of the cross on its dome is 430 feet from the pavement. The Milan Cathedral covers a space of 107,782 square feet. The Duomo at Florence, 84,802 square feet. The Rheims Cathedral covers 66,745 square feet; that at Amiens, 71,208; Notre Dame, at Paris, 64,103.

² Schaff. Hist. Chr. Chh. pp. 407—414.

dral churches of England (York, Lincoln, Winchester, Westminster, Ely, Canterbury, Salisbury, Durham, Peterborough, Wells, Norwich, Worcester, Exeter, and Litchfield) is about 52,500 feet each—equivalent to a parallelogram of 262 feet, 6 inches in length, by 200 feet in width; which is equivalent to a size seven or eight times greater than that of our very largest city churches. St. Paul's is 500 feet in length, and its width varies from a minimum of 126 feet, to 180 feet at the western front, and 250 feet in the transept.

As a necessary consequence of the immenseness of these churches, and their subdivision into nave, and aisles, and transept, and choir or chancel, with the chapels, or chantries, that cluster around their outer walls; making any attempt at direct centralization of the whole area around any one focus of speaking and hearing, impossible; it has followed that only a small portion of the whole building is devoted to the purpose of public worship. In St. Paul's, this portion is the choir; and the result is that, so far as the proper uses of a meeting-house are concerned, this immense pile, costing £750,000, offers no greater accommodation than would be equalled by a chapel 75 feet by 50 feet, in length and width. The cathedral at Canterbury is similarly available for a space of about 90 feet by 40 feet. York Minster affords a space of some 70 feet by 40 feet. The nave of the cathedral at Manchester is pewed over a rambling area, averaging perhaps 110 feet by 80 feet; but the space is so interrupted by the nineteen pillars that, in four rows, support the superjacent mass, that comparatively few of the high and awkward sittings are comfortable for use.

The parish churches of England are so far modelled after the cathedrals, as to prevent most of them from being suitable and convenient places for the assemblage of large audiences to hear the Word, and unite in the worship of the sanctuary. St. Botolph's, in Boston, in Lincolnshire, is

said to be the largest in the kingdom without transepts, being 282 feet in length by perhaps 125 feet in width, having a tower 282 feet in height, modelled after that of the cathedral at Antwerp. We give a wood-cut of the front of this church, drawn from a finely engraved view in Mr. Pishey Thompson's "History and Antiquities of Boston," 1856. It is especially interesting as hinting to our minds the outward circumstances of the worship of some of our fathers, before they left the English Church. As this edifice was begun to be built in 1309, it had already been standing more than 300 years when this country was settled. In it John Cotton preached before he came to be "teacher" of the First Church of this Boston, in the wilderness. It has no galleries, yet it is estimated that it will contain 5,000 people.



This unsuitableness to the proper uses of Protestant worship is by no means, however, confined to parish churches of the large class of St. Botolph's. It may be seen almost as clearly in many of much humbler dimensions. Take St. Sepulchre's, near Newgate, in London—whose bell has tolled the exit of so many

criminals—as an example. It is a parallelogram, some 120 feet by 68 feet. The interior has a narrow nave, divided by two ranges of Tuscan columns—the bases of which stand on octagon plinths (level with the tops of the pews, and subtracting near one quarter from each, on which they abut)—from two side aisles of unequal width; that on the south being the narrower. Over each of these side aisles a clumsy gallery is wedged between the pillars on the one side, and the wall on the other. A plain chapel of these dimensions (120 by 68) would be easy to speak in, and hear in, and see in; but here, what with the huge columns, and the heavy galleries, lowering like extinguishers, on either hand, over the side pews, and the general high-shouldered proportions of the structure, it is with great difficulty that the service can be made available to the listeners; and this, although a most remarkable sounding-board—in the shape of a large parabolic reflector, twelve feet in diameter—extends itself, fan-like, behind and over the Rector, to assist his own (by no means insignificant) powers of vocal propulsion. We presume that any of our readers who have ever tried to unite in the service, in Trinity Church, New York City—the most respectable in design and size, and every way the finest of the imitations of the cathedral style, which we have in this country—will join with us in the expression of the conviction that, however beautiful in themselves, however grateful in their associations of the past, and with the pleasant scenes of other lands; edifices so constructed are not, and in the nature of the case cannot be, well adapted to the purposes of that form of Sabbath worship which centers its interest in the preaching and hearing of the Gospel.

The cathedral was the central glory and guide of its time. Before its high altar the whole people clustered; there *en masse* they were swayed by the choice music, by priestly appeal from pulpits here and pulpits there, and by the quick

sympathy which crowds do generate. In its clustering chapels they confessed their sins, and received ghostly absolution.—From its mullioned windows with their “storied panes” and its agglomerated sculptures, they gathered their rude ideas of history, sacred and profane. A perfect cathedral of the middle ages was an immense museum of objects of popular interest, and thither, in lieu of books, the people went to be amused and instructed, as well as saved. The great cathedral churches at Chartres and Rheims, to this day, retain, on the one hand, some thousands of figures illustrating the Old and New Testament history, and, on the other, ranges of statues carrying the annals of France down to the period when the work was done; and, interspersed, we have, in the same sign-dialect, a whole system of moral philosophy; the virtues and vices; the arts of peace and the tools of husbandry; while over all are seen the heavenly host, with angel, and arch-angel, and cherub, and seraph. Nor was this all. The illustrious dead were buried there; and thus patriotism linked itself with the memories that clustered—in the passing centuries—around their tombs.¹ Much of this is now changed, even in Catholic countries, by the progress of popular education, causing the masses to outgrow the need and enjoyment of these architectural features. As Victor Hugo beautifully says—and it is true in a sense in which perhaps he hardly intended it—“ceci tuera cela: le livre tuera l'Eglise.” The book is killing the *cathedral*, though not the Church. Protestantism killed the cathedral. It has only had a lingering and inconsistent life since Wiclif and Luther and Knox. And it cannot, we think,

¹ A tablet in Westminster Abbey by the side of those of Ben Johnson, and Spencer, and Dryden, and Thompson, and Gray, and Goldsmith, and Addison, and Handel, and Burns and Scott, is now the goal of literary fame to Englishmen; as a resting place under the same dome with Abercrombie, and Brock, and Collingwood, and Cornwallis, and Gillespie, and Hardinge and Moore, and Nelson, and Pakenham, and Ponsonby, and Malcolm, and Wellington, is an incentive to win glory on the field of battle.

be denied by intelligent observers that the Puseyism which has developed itself in and around the old shrines of Popery in England gives color of truth to that harsh old saying of the Reformer of St. Andrews: "the best way to keep the rooks from returning, is to pull down their nests."

So far, then, as the ecclesiastical architecture of the past has been shaped by the ideas which led to the congenial use of the deserted basilicas of the Romans, and afterward to the erection of churches and cathedrals on the same basilican plan; or so far as it has been modelled—consciously or unconsciously—after them; it is not purely Christian in its derivation, influence, or sympathies. It is radically incompatible with the fundamental principles which govern Congregational worship. We never felt this more strongly than when, some years since, listening to a rationalistic sermon from Calvin's pulpit in the little cathedral of Geneva; where, as the sonorous periods rolled in confused reverberations among the nooks and corners of the building, we could distinctly hear just enough to satisfy us that a better sermon would be inhumanly used in being so "tortured, not accepting deliverance."

The idea which governed the worship of the primitive Christians, very clearly was that of union and communion in praise and prayer, and of instruction from the voice of him who was "over them in the Lord." A house constructed to promote this worship would necessarily make these two its cardinal principles, viz: (1.) it must seat all the worshippers socially and pleasantly together, so that, with as few obstructions as possible, they may blend thought and emotion; and (2.) it must seat them so that their relation to the teacher shall be, as nearly as possible, perfect for his speaking to them, and their listening to him. Had the primitive faith remained in its simplicity, and these ideas continued to shape (as there can be little doubt that—in the rude Christian temples,

built in the second, and beginning of the third centuries—they did at first shape) the architecture of the Church; we should long ago have seen the solution of the problem which yet perplexes the brain of our builders,—how, in the highest degree, to combine the comfort of a Christian assembly in their public worship, with all the demands of the ordinary principles of architecture on the one hand, and of the historic canons of good taste for Church edifices, on the other. We should have had a history which would have been itself a safe guide; and should not have been compelled, as now, (in our ecclesiastical edifices) to violate the associations of the past, or to retain those associations at the continual sacrifice of more or less of the special appropriateness of these edifices to their design.

When our Pilgrim Fathers reproduced the Apostolic Church, in the Apostolic spirit, they came again under the influence of those cardinal principles which governed that Church in its worship; and they, naturally, carried them out in their meeting houses, so far as their poverty, of knowledge and means, would permit. And it is very likely that He, who watches the Church with an eternal eye, saw in the first rude temples of New England a nearer approach to those of the ante-Constantine era, than any other age or land had known; as we confidently believe that He recognized in the simple rites which were performed within their humble walls, a more exact reproduction of the worship of the primitive believers, than the earth anywhere else afforded.

We hold, then, that the essential and shaping idea which ought to govern the erection of houses for the public worship of Almighty God—especially and pre-eminently where they are to be used by Congregational churches—is not that of having a particular form and aspect like those which in the English or Papal churches have been for ages associated with them; nor that they must be cruciform "because the religion of Christ cru-

cified is to be preached within their walls;" (see *Hart's Parish Churches*, p. 21.) nor that they must necessarily have a distinct nave and side aisles, and transepts (if of large size); nor that they must necessarily front the east, or somehow symbolize the Holy Trinity;¹ but that they should minister, in the most simple and direct possible manner, to the ease and comfort with which the people may "sit together in heavenly places in Christ Jesus," and "receive with meekness the engrafted word which is able to save their souls." Social Christian comfort in speaking and bearing, and in all the services of the sanctuary, we believe was the original, and is the genuine, and will be the millennial principle from which, as from a living seed, the idea of a truly appropriate (and therefore truly Christian) meeting-house will grow. And it is time that our churches understood this and had the courage to assume it as the corner-stone of Christian art, and build upon it. They have long enough put themselves at a disadvantage, by the assumption that basilican and cathedral architecture, which was the sympathetic and congenial outgrowth of false and Pagan ideas engrafted on the Christian system, is so far Christian architecture that it is severely disrespectful and indefensibly inartistic, if not actually unchristian, to differ from it. Others² have had penetration enough, long

¹ "Gothic art was created upon Theological, Ecclesiastical and Mystical principles, and whatsoever plan be adopted, whether it is that which embodies the nave, chancel and sanctuary, or all of these with the addition of aisles, or their combination with the addition of transepts; the ever-present symbol of the Holy Trinity will be found in them all; that is, the nave, being the commencement of the church, would in the language of the designer be read the Father, and being the first part, is of none. The chancel or cross (and which is as it were made to arise out of the nave) is of the nave alone as the Son from the Father; and the holy of holies is of the nave and of the chancel, proceeding from them, as the Spirit from the Father and the Son."—*Hart's Parish Churches*, p. 20.

² "As the peculiar habits and religious faith of the old English people, did mature a characteristic mode of buildings, a national Ecclesiastical Architecture for their religious requirements, and many still exist

ago, to discern the incongruity of that architecture with any other system of religion than that which was the meat that first grew within it and gave form to its shaping shell, and have smiled as they have seen Unitarian parishes unwittingly committing themselves to a multiplied symbolism of the Trinity, in the very shape and sign-language of their reproduction of some old Gothic temple; or a Congregational Church, whose first principles are those of simplicity of worship and the parity of its membership, unconsciously recognizing, in its chancelled house, a separation into classes, and solemn altar-mysteries which must be shielded from irreverent approach. *Sum cuique*. However well the mysteries of orientation, and chancel screen and arch, and parclose, and sacristy, and altar, and sedilia, and piscina, and credence shelf, and lectern, may fit and edify our High Church friends, they are not for us. They may be essential to their peace of mind; may add to their very cleanness of conscience. We remember the medieval proverb: "*quisquis amat ranam, ranam putat esse Dianam*," and we will not quarrel with them for their taste. But we shall gain, as well in their respect as in our own, when we eschew all senseless and irrelevant imitations of inappropriate models, and set up for ourselves as Ecclesiastical Architects, letting the spirit of our Church theory clothe itself in an outward form that shall be as appropriate for it, as their cathedral style is, and will always be, for theirs.

This work our Pilgrim Fathers, with great good sense, began. It remains for us to take their too plain and bald idea, and carry it out with what skill and taste we can command—not by going down to the Egypt of the dark ages for architectural help, but by falling back upon the first principles of the science of building,

as monuments of their faith; so do I conclude and believe that the church architecture of England can have no true existence under a system foreign to her own."—*Hart*, p. 16.

and applying them to our demand, with use of such suggestions, gathered from the past, as are not linked with ideas radically inconsistent with, or even hostile to, our own. It would be foolish not to take advantage of whatever associations exist in the popular mind, with the consecrated edifices of the past, which rightfully belong as much to us as to any branch of the Church; whose symbolism is of the general idea of worship, and not of any particular idea, germane to the Papacy or the Episcopacy, but alien to us. Thus we would, by all means, avail ourselves of that association, into which the mind of the world has been for ages educated, which has assigned one special, though diverse outward form, to edifices dedicated to the Divine worship. It is a grateful sight to see a landscape tufted with the recognized emblems of the Christianity of the land.

"As star that shines dependent upon star
Is to the sky while we look up in love;
As to the deep, fair ships which though they move
Seem fixed to eyes that watch them from afar;
As to the sandy desert fountains are,
With palm groves shaded at wide intervals,
Where fruit around the sunburnt Native falls
Of roving thirst, or desultory war;
Such to the British Isle her Christian fanes
Each linked to each for kindred services;
Her spires, her steeple-towers with glittering vanes
Far-kenned, her chapels lurking among trees,
Where a few villagers on bended knees
Find solace which a busy world disdains." 1

It is a grateful sight; and there is nothing in a church spire, or a general outward churchly look, which suggests anything inappropriate to the severest simplicity of our Denominational system; but there is a hold upon the popular feeling in it which we cannot afford to ignore; and which need not prevent us—if we accept it—from purging it of all pagan dross, and adapting it most thoroughly to the uses of our own necessity. We pass, then, to consider, as briefly as we may, in detail, such minor principles as seem to us essential to the realization of the desired result in the erection of meeting-houses for Congregational churches.

1. *Position.* The same rule which

¹ Wordsworth, *Ecclesiastical Sonnets*, Part III., xiii.

shapes the fashion of the house to the best convenience of the worshippers, demands that its location consult the same convenience. This will have respect to access, beauty, quietness, and light. Formerly, in our New England towns, the meeting-house was very apt to be vigorously demanded to be placed either in the geographical center of territory, or at an average remove from most of the houses of the worshippers, or at some road-fork which might be thought to meet the average of convenient access—without much reference to any other consideration. Long and grievous quarrels not unfrequently arose out this question of location. In Bedford, N. H., after discussions reaching from the settlement of the town in 1737, to 1755—during which time the matter was once "left out" to the decision of a Londonderry Committee, and an attempt was made to refer it to the General Court—it was finally voted, unanimously, on the 22d of September, of the latter year, "that all votes and conclusions that have been voted and concluded, concerning fixing a place to build a meeting house on, in this town, be, and hereby are, null and void."

When other considerations would permit, it was customary to plant the meeting-house upon the summit of the highest hill in town, so as to make it visible from a long distance. Many a fisherman, off Scituate, has prospected for cod by help of the bearings of the "Parson's sloop;" as many a sailor, steering in from the broad Atlantic, has hailed with joy that old structure on a lofty swell of Truro, which used to look as if it might have stood for Ossian's linning: "the dark brown years have passed over it; it stands alone on the bill of storms; it is seen afar by the mariner as he passes by on the dark rolling wave." Of later years, there has been a tendency to put our Church edifices on the most frequented corners; on town squares, and among banks and stores; sometimes to the great discomfort of quiet-loving worshippers.

Other things being equal, that site which combines most of convenience of access to those who are to worship in it; of comeliness, in itself, and in its effect upon the locality; of repose (for week day service as well as for Sabbath use); and of adaptation to the best demands of light and ventilation; is the best site for a house in which to worship God. While the angry contests of the past were not of a character to invite repetition, it is still true that the selection of an appropriate building spot for a new church-edifice, is a matter of importance, second only to the question of its character when erected. The *best* place ought to be secured, at any cost; best not merely now, but reasonably sure to remain best through all the changes of the coming century. Specially is this true of thickly settled and growing towns. Many a city Church has been gradually weakened, and at last destroyed, by a mistake made in the location of its meeting-house; or has been obliged to sacrifice its historical associations, by subsequently transplanting itself from an outworn soil, to a more fertile spot. It was a far-sighted policy which, in Boston, planted Park Street Church—at what then seemed an immense cost—on its invaluable corner; which, though objectionable for noise, is yet, and is likely indefinitely to remain, in position, unsurpassed (as, of late years, in other matters,) for popular attraction.

2. *Material.* Our early structures here were almost always of wood, forests being more plentiful than quarries; and, perhaps afterward, from the fashion which the abundance of timber had first inaugurated. In Virginia they began as we did, but afterwards resorted to solid materials. The first meeting-house at Jamestown, was of logs. The second, 24 feet by 60 feet, was of wood, and was burned in the rebellion, in 1676. The third—28 feet by 56 feet, with a tower 18 feet square, and 30 feet high—built probably soon after that date, was of brick, and its romantic ruins still beautify

the shore of the James River. Quite a number of the church erections of the early days still remain in the Old Dominion, and in a condition for use, in consequence of the durability of their materials. Among these are the Williamsburg Church, 'Bruton Parish—a brick cruciform structure, with a very English-looking, low tower, crowned by a two-story turret—built not far from 150 years ago; St. John's, Hampton, also cruciform, built between 1660 and 1697, and which, though used as a barrack by the British, in the war of 1812, and afterwards, for years, a common shelter for straying animals, was repaired and reconsecrated in 1830, and is now a very comely and comfortable house; the Old Smithfield, whose immensely thick brick walls and solid tower have resisted the tooth of time for 227 years, and are now in good condition; and the old Blandford Church, whose ivied gables still shelter the funeral services of the Blands, and others, who lie down to their long sleep under the stretch of its evening shadows. Nor are we altogether wanting here in similar legacies of the past. King's Chapel, Boston, (of stone) was finished in 1754; the Old South, and Brattle Street, (both of brick) in 1730 and 1773. The Old South can almost parallel the barrack experience of St. John's, above, and Brattle Street might adopt the lines which Rev. John McCabo has connected with St. Paul's, Norfolk, Va.;

"On it, time his mark has hung;
On it, hostile balls have rung;
On it, green old moss has clung;
On it, winds their dirge have sung."

It is indisputable that there is a power of pleasant association connected with a meeting-house so built as to abide through the centuries, and become, through generations, interwoven with the awe of childhood, and the dreams of youth, and the sober faith of manhood, and the fond faltering reminiscence of age, which is not to be despised as an element of power over the mind. It is the boast of some Virginians that none of their families have

ever become "Dissenters," because they have always been drawn by every tender, as well as sacred association, to the forms and places of worship which connect them with that family antiquity of which they are so proud. The old Aquia Church, between Alexandria and Fredericksburgh, Va., which had gone out of repair, and become disused, and lost its hold upon the depopulated community around it, has within the last two or three years been renovated, and gathered a congregation anew, and become once more the fountain of healing to the people, mainly through the power of these associations over the minds of a few families.

It is undeniable, also, that there is a silent testimony to religion itself in the manner in which we construct God's temples, which deserves to be considered. If we build for Divine worship, as if we were presupposing that the use of our building would be temporary, do we testify our faith in the eternity of God and of his truth? do we publicly declare our conviction that our children, and our children's children, to the latest generation, ought to worship Him as we do now—as we ought (and might) if we erected our church edifices as though we had faith to believe there would be a use for them while the world stands? Wordsworth says, of King's College Chapel, Cambridge;—

"They dreamt not of a perishable home
Who thus could build;"

and if learning is to be co-existent with the earth, yet more is religion. And there is no reason why those who believe in a Church without a Bishop, and a State without a King, should not adopt for their own temples, the language of the same poet, of the Cathedrals of his land:—

"Open your gates, ye everlasting piles!

Types of the spiritual church which God hath
reared."

We go, then, always for the most enduring material for a meeting-house which the circumstances of the case will, in reason, permit. And our hearts have

often ached, as we have seen our New England parishes expending from five to twenty, or thirty thousand dollars, upon the erection of a gingerbread structure of imported joist and plank and clapboard and putty and pigments; with a spire, saddling the roof, that is almost sure to blow over in a sudden gust, and smash its way to *terra firma*; that is reliable for reiterated repairs and perennial paint, but for little else, unless it may be chronic bad taste; and that, unless sooner burned by a defect in a flue, in twenty-five years, at the outside, will relieve the patience of the community by being superseded by something more sensible; when they stumble weekly to the service within its walls, over ledges and boulders, which, if put into the hands of a cunning mason, would not only improve the land by their absence, but erect—for the same or less money—a home-made edifice, which would last for generations, and grow dearer, as it grew more picturesque, as the years glide on. There is a church edifice in Taunton, Ms., erected perhaps a quarter century ago, by the Unitarian parish, whose ivied walls show how comely and even beautiful a house may be that is built of just such little homely stones as our farmers pile into their fences to be rid of them in the meadows. The same pleasant town now has three other fine stone meeting-houses, subsequently built by other parishes; demonstrating for its inhabitants a good taste which we admire, and trust may be widely imitated.

Where stone cannot be had, or is absolutely beyond the means at disposal, brick, if well used, may take its place. But we heartily agree with a remark in the "Book of Plans," published in 1853 by the Committee of the Albany Convention, (p. 19) that "nothing less enduring than stone is really appropriate for the walls of the house of God; nothing less enduring is in keeping with the enduring purpose of such a structure, or fit to be rendered unto Him who is from everlasting to everlasting; and the erection of anything less

substantial for a house of worship is to be tolerated only from the necessity of the case, or as a temporary expedient."

Even if the first cost of a meeting-house of stone exceed its cost in wood; in the end, if well built, it will prove the cheapest. And the very massiveness of its aspect gives it comeliness, however simple its style. Trinity Church, Boston, (1829) of which the following is a fine representation, though very plain in its details, illustrates our remark.



One thing, at least, may be considered settled alike by Christian truthfulness and good taste; that whatever material is used, should be *honestly* used. If rough ashlar, rough ashlar let it be, with joints neatly pointed, and not smeared with plaster and lined into the semblance of blocks; if brick, let it be honest brick—not bedaubed with mastic, that will begin to peel and scatter as soon as it is dry; if wood, let it be honest wood—not painted and sanded into a sand-stone that is sham-stone, and that is incongruous with every idea of fealty to a God who sees through all disguises, and demands truth first, midst, last, of his worshippers.

3. *External Style.* A coat must be cut according to its cloth; and the money that can be rightly expended upon a meeting-house, must govern its external style. The first point is, if possible, to finish the building free of debt—if not, at first, in all its details, then far enough for use, leaving to the subsequent increase of ability among those who shall worship in it, the duty of completing the design. The second point is to adapt the interior

to the best demands of all claims for use made upon it. The third point is to clothe such an interior with an external aspect that shall at once suggest its sacred use, and be, at least, simple, appropriate, self-consistent and reverent; or, if funds permit, beautiful, elaborate and impressive. There is no danger, if the interior is first adapted to Congregational use, and the exterior developed from that, that we shall have many cruciform and chancelled houses, with great pillars holding up the roof of the nave, yet rendering scores of sittings useless to their occupants. That folly is the growth of a logic which reasons the other way; assuming that the cathedral style is the true one for the external form, and then getting out of it as good an internal adaptation to our uses as the difficult circumstances of the case will warrant.

We believe, that, in modified forms, almost all styles of the church architecture of the past may be so adapted to Congregational use as not to be incongruous with it. This is particularly true of the Gothic. A beautiful church-edifice—94 feet by 47 feet, with tower and spire of 200 feet—last year erected, of white Stourton stone, for Congregational use in Birkenhead, opposite Liverpool, Eng., illustrates our remark. Here the chancel of 12 feet depth, is retained for its outside effect, but used in its lower floor for a rear entrance and two retiring rooms, and in its second story for an organ and choir gallery open to the house; so that externally we have the old look, while all internal incongruity is removed. This is sometimes done also with the cruciform style, by using one transept as a chapel for evening service; the other for a Sabbath school room; and the chancel for the minister's retiring room and church library: the structure thus having an external Gothicity which, in its internal arrangements, is entirely shorn of all that is irrelevant to simple Congregational use. A beautiful Gothic house—95 feet by 45 feet, with transepts of 28 feet, and side

spire of singular beauty, rising to a height of 235 feet—of ashlar and Caen stone, has lately been erected for Congregational use in Halifax, (Yorkshire, Eng.) in which outward correspondence with the canons of the Gothic style has been happily blended with the internal requisitions of our method of worship. Here the transepts are pewed fronting towards the pulpit, at right angles to the pews in the nave, and the organ stands in the chancel arch, with a vestry in the rear. Accommodation is afforded to 1040 adults and 200 children, at a cost of £15,000, or about \$75,000.

The great canon of taste in regard to the external style of a house of worship—having adapted it to needful internal demands, and given it a non-secular look—is never to mix styles. Whatever be the form selected, let it rule every part, so that the House of God shall not stand among buildings as a circus clown stands among men in plain clothes,—a medley from which nothing, but good sense, is excluded.

4. *Steeple.* This must be determined, as to be, or not to be, and if to be, how to be, mainly by the general external style. And yet it has importance enough to justify a separate word. We believe that a steeple

"whose Sabbath bell's harmonious chime
Floats on the breeze—the heavenliest of all sounds
That hill or vale prolongs or multiplies,"

is an essential of the true idea of a building for God's worship, especially in the country. In the city all do not need them. But the simple reminder of the duty of worship, and the sanctity of the day, which is lost to a community in the absence of a bell to call to the house of prayer, is worth too much to be sacrificed. Erase our church towers and spires, and what a cheerless and heathen aspect would our landscapes take on!

Church-edifices had towers two centuries before they had bells, and it is difficult to fix the precise idea which governed the erection of the earliest. At

first, they were circular like that, nine stories high, of the three aisled basilica still standing at Ravenna (S. Martino in Cielo d'Oro;) and that leaning at Pisa. Pope Adrian I. (A. D. 772-795) built the first square tower in Rome, and they soon became common. That of Sta. Maria in Cosmedin, illustrates the early square style. It is perhaps 15 feet by 15, and 110 feet high; without aperture for the first third of its height, then having two stories with two double round-topped windows on each side, followed by five stories with triple windows, of similar design, on each side, topped by a slight cornice and simple pyramidal roof, sloping at an angle of near 45 degrees. The Italians retained this chimney-like style through the middle ages, and never got beyond clumsily mounting an octagon, or a cone, upon the square. The Germans and French gradually pushed up the tower roof, first into gables; then into a sort of blunt pike point; next into a sharp pyramid with heavy turrets supporting the corners; and at last into a slender center spire enriched, and shooting out of a mass of clustering spirelets, planted upon the graduated buttresses of the base. In large buildings these were multiplied, until they sometimes, as at Laon, had six, besides subordinate pinnacles. The cathedrals very often have a principal one in the center of the cruciform structure, with one subordinate on each side of the west front of the nave. Forgetting that the shaping idea of a spire is an elongated roof, and that the very thought of a roof includes shelter, some German mason—anxious to do a clever thing in stone—introduced the idea of open work spires, of which the fine specimen at Friburg, 385 feet from the pavement, the spire itself being 155 feet, is the most pleasing single example, and the two less lofty twins at Burgos, (280 feet) and the two, still more diminutive, at Basle, are good specimens. All are done in the stone of which the cathedral is built.—There are some miserable imitations, in

wood, in New York city, which look like magnified martin-boxes, designed by some feeble-minded admirer of an old blunder.

It has happened that a mere tower has been rejected from a builder's plan because of its unfinished look—as if funds had failed for the completion of the design. There is a style of roofing which we have seen which saves this, and which, (if well proportioned,) may be made a pleasing feature. The following cut of the edifice belonging to the first parish in Charlestown, Ms., illustrates this—the tower being topped by a concave pyramid elongated by a cruciform finial. The tower of the Prospect street church in Cambridgeport, Ms., has a similar terminus.



Inoffensiveness is a good feature in a tower, or spire. It should not stick up out of the landscape as if some giant had driven it endwise into the earth—not knowing what else to do with it; but should rather seem to have grown up to its figure under just such a law of nature as always saves an old elm from looking like an intruder where it stands. A moderate tower is less hazardous to public comeliness than a lofty spire, as well as

less expensive and more durable. We are apt to build our spires too high. The average height of 29 of the spires of London of which we have notes, is but about 125 feet. The lofty cathedral steeples which top out their vast cruciform piles, (spreading literally over acres of ground,) cannot safely be imitated in connection with a house only large enough for the use of a congregation in speaking and hearing. It is a silly ambition which leads one parish to try to outdo another in the height of its steeple. We have a spire in Boston which looks as if it had grown sallow and lean, in standing so long on tiptoe trying to overtop Park street. Until we build for ages, of stone—our spires, especially if elaborately ornamented with pilasters and mouldings, will be often vexing the taste, and nearly always depleting the pocket. It may take a thousand dollars to stop a leak, that the storm wind makes in a single scurry, and thinks nothing of.

Much has been said, by writers who aspire to be authorities, against the placing of the steeple on the corner of the building; as being against the canons. Many of the Parish churches of London, built by Wren, however, have this peculiarity; even sometimes when the tower does not stand at the corner of two streets. St. Andrew's, Undershott; St. Benedict's, Paul's Wharf; St. Mary's, Somerset; St. Catherine Cree; St. Michael's, Paternoster; Allhallows, the Great; St. Mary's Abchurch; St. Mary le Bow, Cheapside; St. Swithin's; St. Mildred's; St. Margaret's, Lothbury; St. Mary's, Aldermay; Allhallows, Lombard Street, and others, are instances of this: while St. Bartholomew's, by the Bank; Allhallows, Bread Street; St. Alban's, Wool Street; St. Clement's, Eastcheap and St. Nicholas', Fish Street Hill, are instances where Wren built steeples on the corners of churches, in direct juxtaposition with adjacent buildings, and sometimes—as in Allhallows—when the

corner was unoccupied! Probably people have a right to build steeples where they please, and if they can make them look well on the corner of a building, so much the better, inasmuch as it, at least, secures attention to the first canon in regard to a spire, that it ought to start visibly from the ground; makes a less absolute height produce a greater relative effect; and saves for use some of the best room in the house, opposite the pulpit, which it would spoil if planted there.

5. *Proportion.* The early tendency was to great length. The proportions of the Parish churches in England still show the same tendency. Hart suggests 90 feet by 30 feet as the proportion for a nave. From minutes of 41 of the Parish churches of London, we find that they average not far from 80 feet in length, by 54 feet in width, by 34 feet in interior height; or, roughly, their dimensions would be not far from the ratio of 8, by $5\frac{1}{2}$, by $3\frac{1}{2}$. This, we are satisfied, is not the best interior proportion for acoustic purposes, as it surely has not width enough for its length, to seat socially and conveniently the greatest number of persons in a given space. The front rows crowd the rear ones too far from the speaker's voice, before as many are seated in such a room as often wish to worship together. If a strip of width were added, it would bring its tier of people into ear-shot, without robbing any, already present, of their privilege of hearing. But if width is added, something must be reduced in height, or too much vacant space is created to be comfortably filled by one voice.

After research and experiments running through the last fifteen years, we are of opinion that the proportion of 9, by 7, by 3, is as nearly perfect for acoustic purposes, and for the convenience of seating the largest number in a given space, as any ratio that can be named. Thus a house 90 feet long, would be 70 feet wide, and 30 feet high, to the center of the arch overhead. These are the dimensions of the Franklin Street meeting-house in

Manchester, N. H., which is nearly the best for acoustic effects that we ever saw. If we are not misinformed, they are those of the Federal Street House in Newburyport, which is famous for its "whispering gallery," but which is, in fact, in every part, a "whispering" house—so easy for speaking and hearing, that a Psalm read from the pulpit, in the lowest possible distinct utterance, is perfectly audible from every seat. We do not pretend to offer any scientific reason why this particular proportion should be more effective than any other, but we throw out the suggestion as the result of no little thought, inquiry and experiment of our own, and to commend it to the thought of others.

6. *Pulpit.* The less pulpit the better for the preaching. And yet, as with us it is the focus of eyes, and interest, the pulpit must not subside into absolute insignificance. The best way is to have its platform raised from three to five feet from the floor, according to the size of the house, the presence or absence of galleries, &c.; railed in by a low balustrade; and itself so shaped as, from the front, to have a sufficiently dignified look, with the addition of just desk enough above it to hold the Bible open before the speaker. This desk top should slide, for the purpose of ready adjustment to the convenience of preachers of different height and scope of vision. The chairs, or sofa, ought always to be upon the same level with that on which the speaker stands when addressing the audience, so as to avoid all possibility of trip or fall. It would be well, also, to have the pulpit provided with some ready but noiseless means of communication with the sexton, so as to enable the preacher instantly, and without ostentation, to command his services at any needed point, and for any desired purpose. In the new meeting-house of the Broadway Church in Norwich, Conn., this is effected by a series of slides on the inside of the desk near the speaker's right hand, which communicate with similar slides in the sexton's seat,

by means of wires passing under the floor.

The best method of lighting the pulpit, where gas can be had, is, probably, by a large cluster burner directly over it in the attic, whose light shall be thrown down, through a ground glass circle in the ceiling, by a powerful reflector, directly upon the desk. A soft and diffused, yet sufficiently distinct, light may thus be gained which will not put out the eyes of speaker or hearers, nor intrude itself in any manner, upon their attention. Where gas cannot be had, an argand burner of large size, fitted with a reflector, and suspended at a suitable height over the speaker's head, will be found a pleasant and successful expedient.

7. *Pews.* The original orthography of this word was *pue*, from the Dutch *puye*; and the earliest, were simply low wooden seats with wainscoting between them, much like our present style, without its comfortable slopes. The high sided and square pew is said to have come into vogue about the time of the Reformation, and the story is that it was designed so far to conceal the worshippers within, that external eyes could not detect, on their part, a want of compliance with the order to bow at the name of Jesus, in the service. The pew of the Lord of the manor in an English parish church resembled a private box in a theatre, and had a separate entrance from outside, and sometimes was furnished with a fire-place, a hat-stand and arm-chairs. The earliest pew now remaining in use, is said to be in Eddington St. Mary, Northamptonshire, with the date of 1602.

Circular pews are a real improvement for Congregational worship, because they arrange the audience socially and sympathetically together, while giving them the best position toward the speaker. Their increased cost is a drawback. This may be avoided almost wholly, and the same effect produced, by building the pews on the *chords* of their arcs, instead of on their arcs themselves. They will then all

be straight pews in circular places; as will be illustrated by a design near the close of this article. Pew doors are a useless, wasteful and slamming abomination, that ought not to be tolerated in the House of the Lord. Stuffing the backs of pews is a needless expense. If a sufficient backward slope is given to the rear, the pew will be easier for use with simply a good hair cushion on the seat, than if upholstered throughout; and a good many dollars may be saved.

8. *Galleries.* Meeting-houses in cities and large towns, and wherever the population is sure to furnish hearers, and the expenses of worship are borne by the pews—should be built with galleries at the sides and end, for economy's sake. Some additional hundreds of people can thus be accommodated, and the general rate of charge be reduced by their participation, without one cent of additional expenditure for land, or for the current expenses of worship, and with but comparatively slight increase of cost in the erection of the house. They should be pitched low, and should slope up from the front so as to make the rear seats desirable. They should have ample stairways, which, where possible, should be carried up visibly inside the house, at least in part, as adding to the apparent homogeneity of the whole structure, and preventing those who sit in the gallery from feeling that they are, somehow, rather second-hand worshippers. The pews should be as well finished, and as comfortable for occupancy as any in the house. The galleries should be amply supported by iron columns underneath, so slender as not to interfere with vision below; and their weight, with that of their contents, should not be trusted to brackets that may burst from their connections in the wall; nor hung upon rods dragging from the roof-timbers. The parapet should be low, and the front thrown into some light and graceful form, so as to relieve what else is in danger of seeming heavy and clumsy.

9. *Organ and Choir.* It seems to be a

fixed fact that Congregational singing is to be restored, at least in part, in the order of the worship of God's house; and when all the children shall learn to sing as they learn to read, the people will be fitted for it. We doubt if, in the present generation, it can be successfully carried on without the aid of a choir. The position of the organ and its singing group ought, however, to be in part determined by this probability, so as not to make the house seem ill-built and *passé*, when the general culture in song may perhaps bring about the entire dismissal of choirs. Is is very difficult for a congregation to keep in time with an organ in the old place in the gallery—for the same reason that it would be difficult to unite in prayer with a speaker standing there. It is not the focus of the house. It is like a congregation in one room and an organ in another, with a door open between. The organ and choir ought to be as near the focus of a house as possible, so as to be situated relatively to the people as the speaker is, that the audience may join in the singing, just as they join in the language of prayer. The best place for the organ, then, unquestionably is in a recess behind the pulpit, (arched toward the house, so as to throw its volume of tone forward,) and (when there are galleries) about midway between the level of the platform where the preacher stands, and the level of the gallery floor. This has the advantage, among others, of releasing, for sittings, that best part of the house where the organ used to stand. There are objections, however, to putting the choir behind the pulpit. Probably the very best plan would be to have the organ fill this recess, and have its "action" brought out under the pulpit, to an organist's seat fronting the pulpit, and between (and in the range of) the front row of pews. Then let the choir sit on each side of him, in the front row, or rows, of pews. They will then be in the best position—they can turn toward the audience, when singing, if desirable—for

musical effect when singing alone, and in the best position to lead the congregation to congregational singing, when that is attempted. And if the choir is ever wholly disused, no vacant space suggests a want of fitness between the present and the past. Probably fifty dollars would cover the additional expense made necessary by this construction of the organ;¹ while an organ so placed would do itself so much better justice than it can do where it usually stands, that an instrument of perhaps one-fifth smaller size would answer the same purpose.

10. *Subordinate Rooms.* These ought to include—where possible—for every church, a chapel for social, and prayer-meetings, a Sabbath School room—fitted with low seats, maps, pictures, &c., &c.—a committee room, and pastor's retiring room, which should be as near the pulpit as the plan can allow. In cities and large towns, it is important also to have a young men's room, to be used as a reading room, library, &c., &c., where the young men, who have no home but some poor boarding house attic, may feel at home, and be drawn to spend their evenings, away from the temptations of the streets, the billiard rooms, and liquor saloons. Wherever land is abundant and cheap, and means can be secured, these ought to be addenda to the main edifice on the surface of the ground, and not be crowded into a sub-story. They may take the outside look of transepts, or chancel, or both; and so add to the exterior comeliness of the erection. Or they may

¹ Substantially this arrangement is warmly recommended by Richard Storrs Willis, in his valuable little book, called "Our Church Music." He says (p. 44.) "the advantages of such a location for an organ are evident. It serves as a dignified and ornamental background for the pulpit, it is out of the way, occupying no pew-room: it is in the best possible position for sound, pouring out its full volume of tone into the open church; the choir, on the other hand, form part of the congregation, and their music must almost necessarily prove contagious, and spread to the rest of the people. * * * A low screen might protect the organist from observation, so that there would be no undue conspicuousness, either of organist or choir."

be, as in some of the New York churches, so clustered together and upon each other, as to fill out an extra quarter of length for the main building, preventing that "chunky" look which our meeting-houses are apt to have in a side view, especially when they are built with lofty spires. Where a basement position for these rooms is, however, inevitable, they must be—as they may be, by care and skill—wholly redeemed from any possibility of dampness and ill-ventilation.

One of the most absurd illustrations of the way in which fashion has ruled the form of our ecclesiastical edifices, was the copying, by our country churches—where land was superabundant—of the tomb-like "vestries" which were built, thirty years ago, under many city meeting-houses—from stress of poverty, and because ground had to be covered with silver before it could be got for use.

11. *Light, Warming, and Ventilation.* From too many windows we are in danger of getting to have too few. It is better, however, to build comparatively few, and have their light, than to build so many as to be obliged to stop them up with blinds without, and blinds within. A pleasant effect is produced by a sash of ground, or enamelled glass, which subdues the glare of the light which it admits, to that soft radiance which is most congenial with the place of worship. There should be no cross lights, and no windows in the end behind the speaker. Gas lights should be placed overhead, as in the Tremont Temple, or as far out of the range of the eyes of speaker and hearer as possible.

Good furnaces, that will not smoke, nor emit their gas into their hot-air flues, and that are so connected with the external air as to send up immense and continuous streams of pure air, heated only to a very low temperature, are the most successful heaters that we have ever seen for a meeting-house. But they must be put up, and afterwards managed, with skill and sense, or they may become an intolerable nuisance.

Ventilation, as a science, is yet too much in its infancy to warrant sure conclusions with regard to it. In the summer it may be tolerably secured by the open windows. In the winter it must be effected by furnishing the means of exit for the used air which is crowded up and out by the influx of fresh warm air from the furnaces. This may be, at least in part, secured by ventiducts, at proper distances, in the walls; with registers (which can be opened or closed at pleasure) opening into them near the main floor, and that of the galleries and near the ceiling, which communicate in the attic with a central ventilating shaft running up in the tower, or issuing from the roof in an "Emerson's" ejector. The upward delivery of this shaft must not however be left to itself; but must be aided by the heat of a cluster of gas burners (properly secured by circumjacent tin, from all possible risk of fire) which are brought within the sexton's reach in the attic by a little door opening into the ventiduct by their side. The new Broadway Church in Norwich, Conn., has some very perfect arrangements of this sort.

12. *Internal Adornment.* This must, of course, be mainly controlled by the general plan; a Gothic interior requiring one style of finish, and a Grecian, another. The great rule here must be to avoid all "frescos" and other shams. Sham chancels behind the pulpit, which would be absurd if they were real; sham cornices; and sham pilasters; and sham panels; and sham domes; and sham stone-blockings in the walls; and sham oak, or black walnut, or rosewood, for pulpit or pew, or organ; all are an abomination to the truth-loving, and therefore out of place within walls dedicated to the God of truth, who has commanded us to worship him "in sincerity and in truth." Gravity and simplicity and sincerity ought to sit enthroned upon the very aspect of God's house. Some pleasant neutral tint upon the side walls—left a little rough in the plastering, so as to take color well—and

perhaps a French gray overhead, can hardly fail to please better than the old staring white, or the elaborate, and meaningless or incongruous flourishes of the Italian wall-painters. The gilt pipes of the organ, in the recess behind the pulpit, will save that end of the house from the blank and over-broad look which it might otherwise have. If the whole finish of the house is of some of our native woods, left unpainted and simply oiled, so as to bring out the rich natural grain, an effect will be produced which will be very pleasing, at an expense very much below that of the old method of painting and graining. Chestnut is especially adapted to this. It is soft and easily wrought; it seasons well; its grain is richer than oak and of a very cheerful hue; and its first cost is now more than one quarter less than that of pine of the same quality.

We close these scattering suggestions by a plan of our own, designed for use in the city, where land must be made the most of; where meeting-houses must be comely and attractive; where everything is expensive; where the pew rents must pay the cost of worship; yet where there are thousands of people in humble pecuniary circumstances, who wish, as well as need, the Gospel, but are unable to pay high pew rents; and where, therefore, great skill must be used in shaping all the elements that come into the account to a result, which shall not repel the masses from the Congregational service. We give no advice to those who are able to build, and pay for, magnificent houses. The richer the house the better, if in good taste, and *paid for*; with a service that may not entail a burdensome expense on the hearers. We speak for a different sphere. The soldier who was rebuked for drunkenness, told his commanding officer that "it was unreasonable to expect *all* the Christian virtues for \$7 a month;" and so we beg the reader to remember that *all* the architectural virtues cannot be looked for in a house avowedly planned to furnish the most

accommodation for the least money. Our design is a compromise between various conflicting interests and elements, and is diffidently presented as meeting the conditions of the case better, we think, than anything we have seen elsewhere. The external elevation is (as below) a plain parallelogram, 100 feet by 83 feet, in outside length and width, with a corner spire, 20 feet square at the base, and 175 feet in height—intended to stand on the junction of two streets.



FRONT VIEW.

The outside is brick, of the simplest Romanesque; and the spire, (resembling that of the Church of the Pilgrims, Brooklyn,) besides having a very pleasing taper from the level of the bell-deck, is (we say it with confidence) at once the strongest and cheapest, of the height proposed, which can be built. From the brick gables above the clock, it is to be shingled with round-ended shingles; and as there is neither moulding nor panel, nor pilaster, upon its whole surface, there are none of the ordinary chances for leakage, and so for expensive repair.

The building is planned for a lot 100

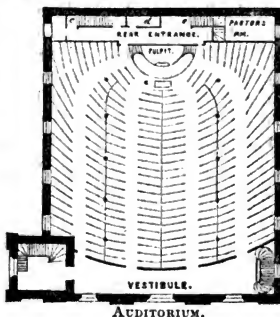
feet square, the dry level of which is from eight to ten feet below that of the street. Advantage is taken of this fact to introduce a basement (of 12 feet in the clear) which is wholly above ground, except where the street abuts against its front; a green-banked slope, from the sidewalk height of the inner edge of each side of the lot to its level, giving the side windows of the basement air and light. The following cut will show the general arrangement of this lower story.



The main stairs leading down, are in the tower. These conduct to a side passage, having on the left the Young Men's Room, 35 feet 6 inches, by 21 feet. Still further, it leads to the Infant School Room (31 feet 6 inches, by 18 feet) and on the left, turns a right angle toward the Chapel, 60 feet by 45 feet; and the main Sabbath School Room, (57 feet by 31 feet 6 inches) on the right. Stairs (a) lead from the rear entrance of the house down to the Mission School Room, (31 feet 6 inches, by 18 feet); and a separate flight takes the little children down into their room, safe from the rush of the main school. These rooms may all be thrown together by opening sliding doors (x, x, x) so as to accommodate 1100, or 1200 children. The Chapel is designed to seat 425, and may be enlarged at any moment by being thrown into connection with the Young Men's Room, or the main Sabbath School Room. Two large fur-

naces, to heat the house, are designed to be placed at c. c.

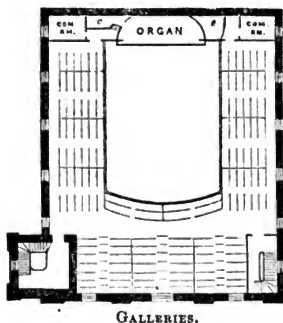
The arrangement of the main auditorium will be understood from the following plan.



The vestibule explains itself, and leads directly to the four aisles, and, by stairs in the tower, and in the right corner, to the gallery floor. The pews are straight pews in circular places; to be built, as suggested above, upon the chords of their arcs, instead of upon those arcs themselves. An entrance from the side street, cuts off a ten foot rear passage, which has stairs (c) to the left gallery, (d) to the Mission School Room and Chapel below, and (e) to the right gallery; with doors, each side of the pulpit, to the main floor; and with the Pastor's room (17 feet by 9 feet) at its end. Thus easy access may instantly be had to any part of the house, from either end, and the double stairways favor the easy dispersion of the audience, and are essential to their safety in case of an alarm of fire. The organist's seat (a) is (as before suggested) between the front pews; and the choir find accommodation in the pews on either side, thus clustering around the pulpit, and gaining their most effective place in the very heart of the house.

The galleries explain themselves. The organ fills the recess (some 30 feet by 10 feet) behind the pulpit, and its floor is elevated perhaps three feet above the

speaker's platform. There is a Committee room (13 feet by 9 feet) over the Pastor's room, and another, of the same dimensions, in the corresponding corner on the other side, over the rear entrance door. A second gallery over that portion of the first, which occupies the breadth of the tower, and lies between it and the stair lobby on the other side, will prevent that vacant look which that end of the house would otherwise get from the absence of the organ, and pleasantly seat a considerable number, at a small additional cost.



The entire interior wood work—pews, pulpit, organ, gallery front, &c. &c., is designed to be of chestnut, simply oiled, and the pews to have no upholstering except their seat cushions. The ceiling is to be finished up some fifteen feet into the roof, in the center (less over the galleries) to save height of walls, and promote interior comeliness, while from the peculiar framework of the roof strength is secured instead of weakness, by the process. The walls are to be hollow, with the plastering directly upon them. By all these various economies the cost of the house (we speak from the written estimates of experienced builders,) will be brought down to something less than that which has been usual in this city for the erection of houses holding few, if any more, than one half the number who may find accommodation here.

Its seating capacity will be as follows, allowing 18 inches for each individual, viz: 368 pews, containing on the main floor, 1,105; in the main galleries, 742; in the second gallery, 209; or 2,056 in all—no person of whom, in his seat, would be more than about 80 feet distant from the speaker's lips.

The average annual expenses of the various Congregational churches in Boston do not fall short of \$5,000; which sum must be raised from the pews, or rest, a mortifying, and sometimes grievous, and insupportable deficit upon the society. That sum divided among 800 sittings—which is about the average number of those which are taxable in the ordinary houses, makes an average rate for them of \$6 25 each, or, for a pew of five sittings, \$30 75; which amounts to a practical veto upon the attendance of the thousands of families whose yearly income does not exceed \$550, and who average the payment out of that of \$150 for house rent, and are therefore bound to consult the most rigid economy in every particular, yet who do not wish to advertise their poverty by sitting in a free seat, or a very mean one that is not free, in the house of God.

This sum of \$5,000, divided among the 2,000 sittings which would be rentable in this proposed house, would make a yearly average rental of only \$2 50 each (or of \$12 50 for a pew for five) which puts quite a different face upon the matter. It does not seem to us an extravagant estimate, that, in such a sanctuary, a preacher might reasonably hope to have all needless impediments removed out of the way of its being said of him as of his Master, "the common people heard him gladly." The experiment of a house resembling this will at least be tried, without delay, in this city, if a Church that has long pined under the old system of big debts and high rents, can rally help enough to their poverty from those who love our Lord Jesus Christ, here and elsewhere, to pay the bills of its cost.

Books of Interest to Congregationalists.

MENTAL PHILOSOPHY: *Including the Intellect, Sensibilities, and Will.* By Joseph Haven, Professor of Intellectual and Moral Philosophy in Amherst College. Boston: Gould & Lincoln, 1859. pp. 690. Price \$1.50.

We regard this volume as the best textbook in Psychology, for High Schools and Colleges, which has yet appeared in our country. It is more comprehensive in its scope, more logical and exhaustive in its classification of the intellectual powers, and more symmetrical in the well proportioned development of its various parts, than any other similar manual. The style is terse and lucid; usually simple, sometimes ornate, though never sacrificing precision and perspicuity to the graces of rhetoric, yet abounding in such apt and felicitous illustrations of abstruse points, as to be always intelligible and interesting to an ordinary reader. The author has simplified those metaphysical questions, which are too often discussed in an obscure style, burdened with scholastic technicalities, repulsive to the elementary learner. In this respect, his work presents a marked contrast to another "Psychology for Schools and Colleges," lately issued, which an irreverent and impatient critic has said "you can read as well backwards as forwards," and from which we quote a single sentence as a gem of transparency. "This identification of the reciprocal modification of both the recipient organ and that which has been received, is *precisely* what is meant by sensation." It would not be strange if such a style should suggest to the learner the Scotchman's definition of metaphysics: "Metaphysics is when he that is listening, dinna ken what he that is speaking means, and he that is speaking dinna ken what he means himself."

The book before us is no mere compilation, and shows few traces of the scissors. Each topic has evidently passed through the crucible of the author's mind, and the work embodies the results of patient investigation and extensive reading, and evinces

nice discrimination and philosophical acumen, and is marked by candor and fairness in the presentation of the views and arguments which the author controverts. The historical epitome of doctrines gives a brief, yet valuable compend of the literature of the subject. The analysis of each chapter, and the italicised headings of the subdivisions, will facilitate reviews and enhance its value to the student. The classification of the Intellectual powers is new and admirable for its simplicity, though we cannot accept his views of Consciousness, which he intimates is a state, and not a faculty of the mind. This view, though sanctioned by some authority, in our judgment impairs the practical value of the book. Making this faculty always involuntary and necessary in its action, he degrades the character of the only unerring witness of all our mental phenomena, and fails to indicate the true mode of questioning it, and the importance of heeding its testimony. Consciousness, it is true, exists in all men, but it is more or less distinct and vivid as it is controlled by the will. Says Cousin, "Very few know themselves perfectly, because they make use of Consciousness without applying themselves to perfect, unfold and understand it by voluntary effort." It is a fault of this treatise that it obscures this "light of all our faculties," and rejects that "philosophic and artificial consciousness," which, as Coleridge says, 'lies beneath, or, as it were, behind the spontaneous.' By a happy inconsistency, however, Prof. Haven often uses language which clearly recognizes consciousness as a distinct power, and admits its importance.

His development of the subject of the will, is full, able and discriminating, however much we may differ from his conclusions. No topic in Mental Philosophy is of greater practical interest. Aside from its obvious relation to Theology, it underlies the whole subject of Education. Coleridge used to repeat, with much emphasis, the aphorism of Novalis, "that a perfectly

educated character is little else than a perfectly educated will." The training of the will has not been duly appreciated in the work of education. It is an excellence of this treatise that it gives prominence to the educational bearings of the several topics discussed, and the true mode of developing the faculties of the mind. We are not surprised to learn that this work is already adopted in all the State Normal Schools of Massachusetts, and in some of our Colleges, and that it has had a steady and increasing sale.

THE LIFE OF JOHN MILTON : *Narrated in connection with the Political, Ecclesiastical, and Literary History of his Time.* By David Masson, M. A., Professor of English Literature in University College, London. With Portraits and Specimens of his Hand-writing at different Periods. Vol. I. 1608-1639. Boston : Gould & Lincoln, 1859, 8vo., pp. 658. Price \$2.75.

This elegant volume is the first of three, the second to extend to 1660, and the third to 1674. "It is intended," says the preface, "to exhibit Milton's Life in its connections with all the more notable phenomena of the period of British history in which it was cast,—its state-politics, its ecclesiastical variations, its literature and speculative thought." Nobly does the author fulfil his purpose. Unwearied industry in searching through the dry records out of which history is to be drawn ; patient investigation into the knowledge of the under-workings of a period unsurpassed in interest in British history, and of which the present time is peculiarly prolific in new sources of information ; and the fullest detail of all concurrent events which have, even in a remote degree, affected Milton, constantly appear. A flood of historical knowledge is here presented to the public.

As an inevitable consequence, however, of the author's fulness, the work has in this very merit, its greatest defect. The author, able as he is, finds it difficult to group about Milton the events of which Milton was not the center. Hence we are frequently losing sight of Milton as we read graphic episodes of public affairs or brilliant sketches of cotemporary statesmen or scholars. We are too often reminded that Milton "might have seen" certain eminent

men ; or that "if he had gone" in a certain direction, "he would have" found certain things,—like James's "solitary horseman" who "might have been seen." And yet, by a closer study than usual in this hurrying age, the reader will continually find light thrown upon some act of Milton's life or genius, even in details which, at first appearance, seem entirely apart from the great poet's life.

Among the various incidental matters so excellently presented in this work, are, college life in the early part of the 17th century, a survey of English literature in the time of Ben Johnson, the then state of the Continent, the Scotch resistance to Episcopacy, (as interesting as a romance,) the preparatory scenes of the Revolution of 1640, and the administration of government by Laud and Wentworth ; and not the least interesting to us is the description of the rise and condition of Puritanism, as to which, we confess, this work has given us new ideas,—as it has of Williams, Laud, Wentworth and Buckingham, the men who were unwittingly, but Providentially, founding a new empire in America, and preparing the way for constitutional liberty in England. To our readers interested in these matters, this book is indispensable.

A MEMOIR OF THE LIFE AND TIMES OF REV. ISAAC BACKUS, A. M. By Alcah Hovey, D.D., Professor of Christian Theology in Newton Theological Institution. Boston : Gould & Lincoln, 1859. 12mo. pp. 369. Price \$1.25.

Two years ago the "Backus Historical Society," a Baptist Historical organization, requested Professor Hovey to prepare a new edition of Backus' Ecclesiastical History of New England. Preparation for that work suggested the desirableness of a previous account of the Life and Times of Backus himself. Hence the present volume.

The Society was fortunate in its selection both of author and subject. Few men are as well fitted for such a work as Professor Hovey, as the volume itself bears evidence. Written in an agreeable style, sufficiently historical, but not full of tedious details, evidently a work agreeable to the writer,—it opens with a sketch of the

old Congregational system in Connecticut prior to the birth of Backus (which took place Jan. 9, 1724, at Norwich, Ct., he being the son of Samuel and Elizabeth [Tracy] Backus, and a descendant of Governor Winslow); describes his conversion, which took place in the time of the Great Awakening; delineates the causes existing, in the common reception into the church of persons who gave no satisfactory evidence of conversion, which made Backus and many others Separatists; shows how the Separatist churches (so called because not allied to the State,) themselves soon divided on the question of Baptism; and how Backus became, after a perplexed and somewhat inconsistent process, a decided Baptist; narrates his settlement, difficulties and final success at Middleboro', Ms., where the Baptist church of which he died the pastor was gathered Jan. 16th, 1756; gives a very full and interesting account of the long struggle in which Backus was peculiarly and efficiently prominent, which resulted in the final separation of Church and State in Massachusetts; and speaks of his labors as a pastor, evangelist, counselor, and historian, until his death, which took place Nov. 20, 1806.

Were we to take any exception to this work, it would be that the author naturally considers his theme as the center of the events of the time, whereas it was a mere accident. The laws making the Church a State charge, which really form the great subject of the work, were not designed merely for Baptists, but were general in their character, and based on the approved principle that all ought to pay for the support of religious institutions. A much larger number of people of no religion, than of Baptists, were affected by them, and the advantage which many took of laws favoring the latter, serves to explain some cases of apparent hardship,—as in the word "conscientiously" occurring in these laws, of which great complaint was made. But, for the importance of the subject, the candid and generous spirit of the work, and the ability of the author, this book is well worthy the attention of all who desire a better knowledge of our ecclesiastical history, as altogether the most effective pre-

sentation, on the Baptist side, of matters which all now deplore.

A COMMENTARY ON THE EPISTLE TO THE ROMANS, by Moses Stuart, late Prof. at Andover. Edited and revised by R. D. C. Robbins, Prof. in Middlebury College.—Fourth edition. Andover: W. F. Draper, 1859. 12mo., pp. 514. Price \$1.50.

The former editions of this work are well known, and will be found well thumbed upon many a ministerial shelf. For its learning and for its spirit, it retains and will long retain its hold upon the respect and use of Christian scholars. This edition is enriched by some editorial condensation as well as addition, and, on comparing it with our old copy, we decidedly prefer the shape in which it now is, to that in which we have been accustomed to consult it. Its price is reduced, by the change, which is also a good thing in a book.

CATHARINE: By the author of "*Agnes and the Little Key*." Boston: J. E. Tilton & Co., 1859. 12mo., 192 pp. Price 75 cts.

"Catharine" was a daughter, nineteen years of age, whose dying hours were filled with the sweetest peace by the presence of her Redeemer. How she died, "more than conqueror,"—The fear of death alleviated,—The search for the departed,—The silence of the dead,—The Redemption of the body,—form the channel of thought. "By the author of *Agnes*," is enough to tell how pure, how sweet, and how charming is this work from the same heart.

A fourth edition of AGNES AND THE LITTLE KEY, (from the same publishers,) is noticeable not only for its outward beauty, but for the extract from the edition recently published in England, which was dedicated, by permission, to the Bishop of London, and to which a beautiful and touching preface was written by the author of "Memoirs of Captain Hedley Vicars."

THE STATE OF THE IMPENITENT DEAD,—By Abiah Hovey, D. D., Prof. of Christian Theology in the Newton Theological Institution. Boston: Gould & Lincoln, 1859: 16mo., pp. 168. Price, 50 cts.

An essay read before the Conference of Baptist Ministers of Massachusetts, Oct. 27, 1858, and published at their request; the drift of which is, under a more com-

prehensive plan, to rebut the idea of the annihilation of the wicked, which is now frequently brought forward. The line of thought, (which is Scriptural throughout,) is:—the soul made originally incorruptible; the meaning of "dead" as the penalty of sin; the consciousness of impenitent souls in the state between bodily death and the judgment; their consciousness and fearful condition in their final state; Biblical objections considered, especially that of the annihilation scheme; and the objections of reason. The main value of this work is in its able analysis of Scripture passages, to which an excellent index refers.

THE NEW CONGREGATIONAL HYMN AND TUNE BOOK, for Public, Social, and Private Worship. Boston: John P. Jewett & Co. 1859, large 8vo. pp. 218.

A copy of this new candidate for the favor of the churches, is handed us just as this sheet is going to press, when we can spare space only for a very brief notice.

It contains 44 Long meter tunes; 50 in Common meter; 21 in Short meter, and 56 in other measures—171 in all. These are

printed in connection with 709 select hymns from the Congregational Hymn Book.

The page is the clearest and most beautiful we have ever seen, and the selection of tunes we regard as admirable for Congregational singing. The good old melodies are there, that are ineffably associated with our memories of family worship in childhood, and of those social religious services in which we first took an interest. They appeal to the general heart, and we think this book, which contains them, will be found admirably adapted to the uses of worship.

A History of the OLD SOUTH PRAYER MEETING, now ready, is full of the most deeply interesting incidents. From some knowledge of it, we commend it in advance.

While the Works of the late Dr. Taylor are publishing, a Memoir of Dr. Bennet Tyler is also in press, with such selections from his sermons and lectures as will present his doctrinal system. The two controversialists will thus again appear before the public—together.

Congregational Necrology.

Mrs. MARTHA ELISABETH SEAGRAVE, wife of Rev. James C. Seagrave, and daughter of the late John Clark of Providence, died at Scotland, Bridgewater, Ms., Sept. 17, 1858. She was born at Plymouth, Vt., March 12, 1820.

She was a conscientious, truth loving and obedient child. Renewed by the grace of God, she became self-distrustful, and humble. Yet she was distinguished through life for her cheerful temper and interest in the welfare of others. Arrived at womanhood, she was found to possess a delicate constitution, but an energy of character not often surpassed; her mind was active, vigorous and admirably balanced; her judgment clear and sound. She exhibited a rare knowledge of human nature and a keen insight into the motives and qualities of others. Her delicate appreciation of others' rights, as well as love for their happiness, made her a safe companion, a prudent counsellor, an invaluable

friend. She was refined in her feelings, warm in her attachments, steadfast in her friendships, forgiving toward them that had injured her; pure in all her conversation, and watchful over her own heart and conduct.

Skilled and tasteful in her domestic arrangements, she made home attractive and happy. She loved the employments of the household, and in the intimacies of the family circle, in her relations as a daughter, a sister and a wife, her virtues shone with peculiar lustre.

As a pastor's companion she never forgot the welfare of his people, and their claim upon her regard and affection. It was her constant desire to benefit and serve them. While shrinking from no duty which she owed directly to them, she ever sought their good, by heartily sympathizing with her husband in all efforts in their behalf, and coöperating with him in every useful endeavor. She honored the

office of an ambassador of Christ, and she felt that few duties are more responsible than those of her who is appointed to sympathise and counsel with him in his high calling.

During the last months of her life, her interest in the spiritual good of the people grew intense. Many precious messages of love and entreaty were sent from her sick room. She desired that her protracted and distressing illness should in no way interfere with her husband's labors. She was accustomed to say: "Remember your trust; preach Christ; preach faithfully. Do not let me prevent your doing all in your power for the good of your flock."

During her years of suffering her mind was sometimes oppressed with a sense of her own sinfulness, and she seemed occasionally to lose her grasp upon the Almighty arm. She dealt unsparingly with her own heart, and thus attained to a high degree of self-knowledge. Though habitually cheerful and happy, she was never satisfied with herself. But during the last weeks of her sickness, all other feelings were apparently overshadowed by peace and holy joy. She frequently exclaimed, "Christ is very precious; I can trust Him wholly!" Self-abasing and self-renouncing, she had often extracted comfort from the blessings which others enjoyed, and had found happiness in comforting those who, like her, needed the oil of consolation and the peace of God. As death drew near she felt more and more the surpassing richness of the Redeemer's love. But the closing scene—that was the most memorable of all. She gazed up steadfastly into heaven. Her face shone as it had been the face of an angel. She said, "I see my Saviour, I shall soon be with him! Do not mourn, mother, I see father!" Soon she fell asleep in Jesus, without a gasp or groan.

Dea. MOSES WEBSTER. This lamented servant of Christ departed to his rest Sept. 20th, 1858. He was born in Haverhill, West Parish, Ms., Jan. 29, 1782, on the spot where his days were spent—a place endeared to him by the piety and toil of his ancestors. His parents were members of the same Church to which he belonged, and both of his grandfathers were Deacons.

It will be seen that the active period of Dea. Webster's life occurred in days when religious intolerance, in this part of the country, was bearing some of its bitterest fruits. The religious Society, with whose views and feelings he sympathized, did not escape a full share of the evils which many of the Orthodox churches in New England then endured. At the time he made a public profession of religion, March 1823, the Congregational Church, in Haverhill West Parish, had not had a settled Pastor for nearly a quarter of a century. They had been compelled to share their house of worship with three other denominations, some of whom were not of evangelical sentiments. Still there was always a little band who preserved their integrity. Their Church covenant and articles of faith remained the same as when the Church was organized, in 1735. On the days in which the pulpit was occupied by one who did not, as they thought, preach a pure Gospel, they quietly withdrew. About the period, however, to which we allude, (1823,) they were favored with the more stated services of a Godly minister. His labors among them were greatly blessed. The Church increased in numbers and influence, so that in 1826, a man of their choice was, as they hoped, permanently settled over them in the ministry. But these indications of increasing prosperity were only made the occasion for arousing anew the elements of opposition. A writer in the *Boston Recorder*, a little subsequent to this period, in describing the events which then occurred, says: "By the help of some like themselves from other parishes, the enemies of the Cross gained the ascendancy, and voted to dismiss the Orthodox minister. Soon they went farther, and voted to close the doors of the sanctuary against him. The following spring, the Church got into their new house of worship, and their opposers set up worship in the old house. But here their troubles did not end. They were taxed, with the rest of the parish, for the space of two years, for the support of Universalist preaching in the old house, their proportion of the tax being quite two-thirds of the whole." Amid these trials their minister left. But in the following autumn, "they gave a call to an evangelical man to become their Pastor, and proposed to the parish to settle him in their new

house, and support him themselves without any parish tax, leaving the parish to settle the candidate of their choice in the old house, if they pleased, dividing the income of the parsonage equally between the two parties. But in this effort the Church and their friends were borne down and defeated by the suffrages of men not resident in the parish, and called in from three different counties in the State, and from places twenty or thirty miles distant, to vote away the rights of the Church. After this, a few of the oppressed party refused to pay their parish tax on the ground of its palpable illegality and gross injustice, but the consequence was, that warrants were issued against them, and one of them was arrested and carried to prison." Such facts are not adverted to for the purpose of reviving in the mind of any one the remembrance of unpleasant feuds; but they need to be known, in order that the character and life of one who bore a manly and Christian part in bringing them to a successful issue, may be duly appreciated. Those now entering upon active life, should know the "price" that has been paid, in labors and sacrifices, for the religious freedom which they enjoy. Dea. Webster, on looking upon past events, a specimen of which has been given in this brief account, could truly say of them, "a part of which I was." He was eminently fitted for the times and the circumstances in which he lived. God raised him up for this end. He had a tall, commanding form; features noble and frank; a frame and movements in every way indicative of physical strength and courage; while over his whole countenance there was spread the settled expression of unflinching good will.

A prominent trait in him was his firm adherence to religious principle. Questions involving moral obligation were settled by him with great deliberation and prayer; and then he remained unmoved. Another characteristic of Dea. Webster, and one for which he should be held in grateful remembrance, was his readiness to make sacrifices of time and property for the cause of truth. With the talent and opportunities which he possessed for acquiring wealth, he might have died a rich man. But he chose rather to live on a bare competence, and devote the rest to God. In meeting what he deemed to be his duty to

the cause of Christ, at the time referred to, he privately became responsible for payments, from which his estate had not become entirely disencumbered at the time of his death. But neither he nor surviving friends regretted what he had done.

His last days were those befitting such a life. His end was peace. When disease came upon him, although nothing of a fatal nature could be discovered by others, yet he himself was impressed with the thought that the summons was about to come to him. He calmly contemplated the event, and did not wish it otherwise. The call found him ready.

Dea. DAVID GOODALE was born in Marlborough, Ms., April 1st, 1791. He was the son of Dea. Abner Goodale of that place, and the brother of Mrs. Thurston, missionary to the Sandwich Islands; and a near relative of Rev. William Goodale, missionary at Constantinople. He was educated in the district school, and repaid the debt by teaching twenty-nine winters in succession, commencing when only nineteen years of age. In 1816 he united with the first Congregational Church in M. He attributed his religious impressions to the faithful instruction of his parents; to early habits of reading the Scriptures; and especially to the lessons which he regularly learned from the Assembly's Catechism. In May, 1818, he established, with the assistance of six others, the first Sabbath School in his native place, and was an active member of it, as Superintendent or teacher, to the day of his death. In 1819 he was married to Miss Mellisent Warren, of Marlborough, sister of Rev. Edward Warren, missionary to Ceylon. They had six children, four of whom survive. In Oct. 1823, at the death of his father, he was chosen to succeed him in the office of deacon, and at the time of his death was the senior deacon of the Church.

Perhaps no features of his character were more marked than his decision, energy, and sagacity. His mind was clear, vigorous, resolved, and possessed the main qualities which fit men to be leaders. And yet there was blended with these qualities so much of prudence and forecast — so many conservative elements — as to make him singularly well balanced and judicious. Between the years 1832—36, the Church

passed through one of its most trying periods, and it is not too much to say, that God raised him up to meet that crisis. The Church and Society were both divided. The meeting-house, now greatly dilapidated and unsuitably placed for religious service, was legally held by one branch of the Society. But mainly by his personal exertions the divisions were healed, a new house of worship was erected, and the church was restored to a state of harmony and prosperity.

Dea. Goodale had a clear understanding of the fundamental doctrines of the gospel, and received them with an intelligent and unwavering faith. He was a strong Congregationalist; and both in the affairs of the Church, and the arrangements of the family, he delighted in the customs of his Puritan ancestors. He loved the Church of Christ, and thought no sacrifice too great to secure her interests and prosperity. He was one of the earliest and strongest of practical temperance men and friends of the slave, and openly advocated these causes in the face of the strongest opposition. He was repeatedly called to fill the highest offices in the town, and, for a quarter of a century, exerted a leading influence on its affairs.

His dying testimony was, that he felt no misgivings in regard to his religious hopes; that he trusted in the same Saviour and found him still precious, whom for more than forty years he had acknowledged before men. He died, universally lamented, Oct. 17, 1858, aged 67 years.

Died at Bedford, Ms., Dec. 21st, 1858, **MADAM ABIGAIL STEARNS**, widow of the late Rev. Samuel Stearns of that place, in the 83d year of her age.

The death of this excellent lady is regarded and felt as a great loss not only by her numerous descendants, and a large circle of relatives and friends, but by the inhabitants of Bedford generally, among whom she had resided above sixty years, and who at her decease manifested their esteem and attachment by their sympathy with her children, by many acts of kindness to them in their trouble, and by a numerous attendance at the services of her funeral.

She was the eldest daughter of Rev. Jonathan French, for many years pastor of

the South Church in Andover, and of Madam Abigail (Richards) French, his wife: was born at Andover, May 29th, 1776; married to Rev. Mr. Stearns, pastor of the Church in Bedford, May 9, 1797; and having lived happily with the husband of her youth till he was removed by death, December 26th, 1834, she survived him nearly 24 years, and has now gone to join him, it is confidently believed, in a better world.

Madam Stearns was a lady distinguished for her natural good sense and discernment; fond of reading and of extensive information upon all interesting and useful subjects; so that both at home and abroad, by her intelligent conversation and social disposition, she gained numerous acquaintances who took pleasure in her company, and many warm friends.

Favored with the counsels, example and prayers of pious parents, Mrs. Stearns became early impressed with a sense of the importance of religion and virtue; and giving evidence of a change of heart by the influence of the Divine Spirit, she was received into the Church over which her father presided, at the early age of thirteen years. Through the whole of her subsequent life, wherever she dwelt, and under every variety of circumstances, she uniformly adorned the doctrine of God her Saviour by a pious and Christian life.

Being educated in the belief of the Assembly's Catechism, once almost universally used in the families and in the schools of New England, she ever adhered with firmness to the doctrines taught in that little Manual. She had informed herself well respecting them. She believed them upon examination to accord with the divine standard, the word of God. And hence she cordially received them; was found abundantly able to defend them, when attacked in her presence; and made it her great concern to manifest the reality of her faith in them by a life consistent with the spirit and precepts they enjoined. Yet her religion was without parade, cant or affectation; but exhibited with all simplicity, and with all humility in her habitual care to walk in all the commandments and ordinances of the Lord blameless.

Madam Stearns was a very devout woman. She cherished habitually a spirit of

prayer; delighted to exercise this spirit upon all fit occasions of calling upon God; loved especially to wait upon him in the morning and evening devotions of the family; and since the death of her beloved husband, was wont to lead in these exercises herself, when no male professor of religion was present; and this habit she was very unwilling on any account at the stated hour to omit; but continued with great regularity and exemplary constancy to practice it, till within five or six days of her death.

She was a lady that paid a conscientious practical regard to the rights and feelings of her fellow creatures. Hence, though possessed of a keen discernment in estimating the moral worth of others, she was not fond of dwelling upon the faults of any in conversation; nor would she second an attack made in her presence upon the character of one that was absent.

She was a very benevolent woman; one that loved always, and by all means, to be doing good. This was a trait in her character that was exhibited by her in her early days, as aged friends of her father have mentioned as observed by them, when visiting at his house in her youth. But it showed itself still more distinctly and efficiently in her advanced life. For many years she was the President of a Benevolent Society in Bedford; and did much by her zeal in the cause to animate her associates, and to excite them to active exertion. Many a scheme did she set on foot, in her quiet way, for helping the poor, for imparting knowledge to the ignorant, and reclaiming the vicious and degraded. In particular, it is remembered, that at a certain time she received into her house a woman, that by her misconduct had become wretchedly poor, and almost desperate; and there by kindness, by friendly advice and encouragement, by the concern for her welfare that she manifested herself, and by the interest she awakened in others on her behalf, she succeeded, with the divine blessing, in her efforts to effect a reformation in her character; and had the satisfaction of seeing her respected and prosperous in the world, and eventually brought down upon herself the blessing of one, who, but for her, had been ready to perish.

In the discharge of the relative duties of

life, Mrs. Stearns was eminent for her wisdom and faithfulness. Her dear husband she greatly encouraged in his professional studies and toils by her kindness and advice. She was his main stay in the severe trials which befel him in his latter years; and by her tender sympathy, and by her willing, unwearied, watchful attentions, soothed and comforted him in the pains and weakness of his declining days. She presided over her household with great dignity; ordered all its affairs with discretion, and kept her children in willing subjection. At one time there were in her family four little boarders besides as many of her own children, the whole eight being all under seven years of age. And yet she was but seldom, if ever, constrained to use force for securing their obedience to her will. They all loved and revered her; and those boarders who survive, still call her *mother*, and remember her with an affection scarcely less than that of her own children.

Of thirteen children, whom God gave this venerable matron, two died in infancy. For the rest she always cherished the warmest affection, and the liveliest concern for their present and future welfare. She strenuously exerted herself, though with straitened means, to obtain for them the advantages of a good education, and was ever ready to make any sacrifice to secure it for them. Above all, she was solicitous they should become wise unto eternal life. For this end, she offered her fervent prayers unto God. For this, she was accustomed to employ the whole influence of her example, authority and instructions. She studiously cautioned them against all that is low and vulgar in action and manners, as tending to what is worse. She warned them against the fascinating influence of jovial, but thoughtless or unprincipled companions. She put them on their guard against the attempts of the scoffing and profane, and sometimes furnished them with answers to meet their insinuations. In a word, she earnestly exhorted and encouraged them all to choose the paths of religious wisdom, to make the Saviour's precepts their guide; the Saviour's service their choice; the Saviour's promises and grace their dependence and hope. She virtually enjoined upon them all, what she did upon one of her sons on first quitting home to go to the Academy. "Try," said

she, "to get on well in your studies, and fit yourself for worldly prosperity; but Remember, seek *first* the kingdom of God, and his righteousness, and all these things shall be added unto you."

Of her eleven children who attained to mature age, Abigail French, the eldest, (wife of Mr. Jonas Monroe of Bedford) *is not*; Charlotte Esther, (wife of Rev. Jonathan Leavitt, D.D., of Providence, R. I.) *is not*; and Samuel Horatio, (the beloved, hopeful pastor of the Old South Church, Boston,) was early taken away from his family, his people, and the world, by disease and death. Eight yet remain, viz: 1. Sarah Caroline, (wife of Rev. Forrest Jeffers, Missionary in Boston.) 2. William Augustus, D.D. (the Rev. President of Amherst College.) 3. Maria Holyoke. 4. Jonathan French, (D.D., pastor of the 1st Presbyterian Church, Newark, N. J.) 5. Elizabeth Williams, (wife of Dea. Charles James, of East Boston.) 6. Josiah Atherton, (Principal of the Lawrence School, Boston.) 7. Anne Catharine. 8. Eben Sperry, (Principal of the Young Ladies' Academy at Albany.) All these, or the major part of them, their beloved mother had the rare gratification of seeing assembled at her house, with many of her grand-children, and four descendants of the third generation, on the day when she completed her eightieth year, to spend the day with her in mutual congratulations, and in expressions of filial piety on their part, and of motherly affection on hers. But not many months after this occasion, so memorable to them, her naturally firm constitution began to give way. Her health from this time slowly and almost imperceptibly, but steadily declined. And at the last Annual Thanksgiving, (a day she had been always accustomed hitherto greatly to enjoy in company with her children gathered around her) her disease had made such progress that she could take but little comfort in their society, and was obliged to retire at times to her bed. She now became convinced that her end was near, and repeatedly intimated this her conviction to her children then with her; but finding the subject gave them pain, she dropped it, and turned the conversation to something else.

For several years, Madam Stearns had made death a subject of her daily conver-

sation, and would speak of it with composure as of going a journey home. But in consequence of the acute distress which seized upon her quickly after Thanksgiving day just mentioned, she was unable to converse but little. She would listen with pleasure, however, to the reading of appropriate portions of the Psalms; mention with evident concern certain relatives, whom she feared might in particular circumstances suffer; and often in the stillness of the night, when she appeared to suppose that no created eye was upon her, no human ear was listening, she seemed to be engaged in earnest prayer. The intense pain to which she was subject at the close of life, she endured with Christian fortitude and patience. But just at the last, her distress for breath subsided; and at length, in the perfect possession of her reason and senses, calm, and apparently happy, she gradually fell asleep; leaving no doubt on the mind of any that knew her, that she sleeps in Jesus, and that her rest in him is glorious.

Rev. ISAAC BRAMAN, who died at his residence in Georgetown, on the last Sabbath of 1858, (December 26,) at the advanced age of 88, was born in Norton, July 5, 1770; was graduated at Harvard College with high honors, in the class of 1794, which, in his death, becomes extinct. His theological studies were pursued under the guidance of Rev. Jason Haven, of Dedham, and Rev. Pitt Clark, of Norton. On the 7th of June, 1787, he was ordained over the Congregational Church in Georgetown, at that time the second parish in Rowley. There had been a vacancy nine years, since the death of his predecessor, Rev. James Chandler, and he was the sixty-fourth candidate. He continued pastor of this Church through the remainder of his life—a period of more than sixty-one years, discharging the duties of his profession with great fidelity and acceptance, till the infirmities of age compelled him to seek, and his people to grant, a colleague pastor. He possessed great originality, and his sermons evinced deep thought. His keen wit, blending with his kindness of heart and unaffected piety, made his company and conversation always agreeable.

He married, August, 1797, Hannah Palmer, youngest daughter of Rev. Joseph Palmer, of Norton (H. C. 1747), born June

12, 1773. They had five children, viz:—1. Harriet, born July 17, 1798, married Rev. John Boardman (D. C. 1817), minister in Douglas, Ms. 2. Milton Palmer, born August 6, 1799, (H. C. 1819), now minister of the First Church in Danvers, Ms. 3. James Chandler, born September 29, 1801, died at sea (on his passage from Calcutta for Salem, seventy-five days out,) December 5, 1820. 4. Adeline, born July 10, 1805, died September 10, 1830. 5. Isaac Gordon, born March 12, 1813, is a physician in Brighton, Ms. Mr. Braman's wife died August 14th, 1835, aged 62; and he married for his second wife, in 1837, Sarah Balch, daughter of John Balch, Esq., of Newburyport. She survives him.

Rev. NATHANIEL WELLS was the eldest son of Hon. Nathaniel Wells, of Wells, Me., for many years Chief Justice of the Court of Common Pleas in York County. He was born in July, 1774. The influence of a pious mother gave a serious turn to his mind at the first dawning of intelligence. At the age of seventeen, just before entering College, he made a public profession of religion, having, a few months previous, indulged a hope that he had passed from death unto life.

He graduated at Dartmouth College in 1795, taking a high stand as a scholar. Dr. Snell, of North Brookfield, Ms., Rev. Josiah Prentice, late of Northwood, and the late Samuel Worcester, D. D., were class-mates. His own inclination would have led him to enter the ministry as soon as practicable after leaving College; it was only in compliance with the earnest wishes of his father that he decided to remain at home and form a partnership with his only brother in mercantile business and navigation. About this time he married Eunice, daughter of Rev. Moses Hemmenway, D. D., for more than fifty years pastor of the First Congregational Church in Wells, and who took a prominent part in the Hopkinsian controversy of those days.

The younger brother referred to, sailed as master of a merchant vessel in the West India trade, which, with her cargo, was the property of the two partners. In returning, after a prosperous voyage, the vessel and all the crew were lost. This

disaster not only swept away the whole property of the firm, but threw the heavy burden of debt, amounting to several thousands of dollars, upon Nathaniel, the surviving partner. Though the misfortune came through no fault or miscalculation of his own, he felt sacredly bound to discharge the whole amount of pecuniary obligation thus thrown upon him, whatever privation it might cost himself and family. To this one object he appropriated all his father left him, which might, according to the conditions of the bequest, have been retained in his family; and also as much as a quarter part of his salary through his whole ministry. He ultimately paid the whole with the exception of a few hundreds of dollars voluntarily relinquished by near relatives, and a small part of the interest which was not exacted, but he was not relieved from embarrassment until late in life.

The blight which fell upon his outward prospects exerted a happy influence upon his character. It lifted him above the world, led him to steadfast trust in God, and made the hopes of the gospel more precious.

At the suggestion of Dr. Hemmenway, his father-in-law, and some neighboring ministers, he again turned his attention to the ministry, to which his heart had always inclined. He studied Theology under the direction of his father-in-law, and in 1811 was licensed to preach by the Association of Ministers in York County, Me. In July, 1812, after having preached as a candidate four months, he was ordained over the Congregational Church and Society in Deerfield, N. H. Here he remained till he closed his mortal life, Dec. 31, 1858, aged 84 years and 4 months.

His pastorate was a happy one. He had not great popular power as a preacher, but had other qualities which greatly endeared him to the people of his charge. In the pulpit and in all his private intercourse there was an air of sincerity and good will to all, which never failed to inspire confidence. He made no pretension to elegance either in diction or delivery. He thought the plainest statements of the truth the best. But though he took no pains to cultivate the graces of style and elocution, there was an earnestness and clearness and strong conviction of the truths he uttered

which often made his preaching effective upon the conscience. His character was perfectly transparent; but while he was unusually frank he was remarkably prudent. He was naturally of a hasty spirit and was sometimes betrayed into a momentary flush of anger, but it passed away in an instant. His people appreciated his good qualities and were indulgent to his infirmities. He felt a deep solicitude for the salvation of the people committed to his charge, and was accustomed in his private devotions to make each individual in his parish a special subject of prayer. He exercised great charity in judging of others; was inclined to think no evil of men, to hope all things, and believe all things. He formed a low estimate of his own abilities as a preacher and would in moments of depression often express a doubt whether he ought to preach. He was a diligent student of the Bible all through life, reading the Greek Testament with as great facility as the English translation. He made the Bible his sole guide in Theological study, usually making his doctrinal statements in Scriptural phraseology.

He was dismissed in Sept. 1861, the Society giving him the parsonage where he lived, worth about \$1,000, as a token of their regard. After his dismissal he was a good parishioner, giving his hearty coöperation to the acting pastor, and always striving for the things which make for peace. During his last illness, which continued about four weeks, he was peaceful and happy with the exception of a few intervals of severe physical suffering.—Though he expressed a deep sense of unworthiness, his hope of heaven was firm.

In his intercourse with his family, he was remarkably genial and affectionate; this made his home a happy one to all its members. He had twelve children. Of these, four died young; eight are still living, viz: Maria, wife of T. M. White, Esq., of Deerfield, born July, 1798; David Wells, M. D., a physician of Lowell, Ms., born Nov. 1803; Nathaniel Wells, Esq., of Somersworth, N. H., born Feb. 28, 1805; Rev. Theodore Wells, of Barrington, N. H., born Feb. 21, 1807; Rev. Moses H. Wells, of Hinsdale, N. H., born Aug. 27, 1814; Elisabeth J., born Oct. 24, 1816, wife of John T. Humphrey, of Winchester, N. H.; Abby T. Wells, a teacher in Pack-

er Institute, Brooklyn, N. Y., born June, 1819; and Alexander Wells, of Deerfield, born in the summer of 1821.

Rev. CHARLES B. BALL was a native of Lee, Ms., where he was born in the year 1826. He graduated at Williams College in 1846, and owing to the failure of his health in his early studies, entered upon the practice of law, which he continued for a few years in Springfield, Ms. His health becoming, in a good degree, restored, he studied theology at East Windsor Hill, Ct., and was ordained at Wilton, Ct., Jan. 20, 1858. An interesting revival of religion commenced immediately after his settlement, and there have been additions to the Church at every communion season but one since that time. The people were not unanimous for his settlement when it took place, but had become universally attached to him, when the Great Shepherd of Israel saw it best to call him away, after lending him to them so short a time. He had officiated as pastor just one year, when he was seized with the difficulty (a carbuncle boil) which terminated his life in less than one short week. He died in Wilton, Jan. 27. Death came suddenly, but found him ready, armed, and on the watch-tower. He had no will of his own, though his young wife with an only child of a week old, and an aged father and mother, and an only sister, pressed heavily upon him. His sufferings were intense, and he bore them like a Christian. His end was peace. Rev. W. B. Weed of Norwalk preached the sermon at his funeral; the remains were removed to Lee, Ms., for interment.

Dea. JOSIAH ROBBINS, a native and resident of Plymouth, Ms., died at Portland, Me., Feb. 6th, 1859, aged 72.

He had been, by the grace of God—only by the grace of God, he would say—a consistent follower of Jesus for thirty years. He united with the Congregational Church in Plymouth Center (Third) in 1830, and was unanimously elected Deacon in 1831. He loved the faith of the fathers, and labored faithfully to maintain and spread the principles of Puritanism. He felt that it was for "the faith once delivered to the saints" that he was laboring—not for party strife. He had seen the heart of man too clearly to be led astray by the corruptions

that had crept in and driven out the Pauline faith from the old Church of the Pilgrims, at Plymouth. His energies and his wealth he was glad to give to the cause of his Redeemer. His great regret was that "his own miserable heart," as he was wont to express it, "kept him so far from Jesus, his Lord." Yet "comparing ourselves among ourselves," he was one of the most consistent. His was a simple faith, and a loving heart. We miss him here, but a new harp is strung above, and a new voice is added to the holy throng that there sing "the song of Moses and the Lamb."

Rev. CYRUS MANN, died at Stoughton, Feb. 9, aged 73. Mr. Mann was born in Oxford, N. H., April 3d, 1785. His parents, John and Lydia Mann, were the first permanent settlers of that beautiful town, and removed to that place from Hebron, Ct., at so early a period that they were obliged to find a path, above Charlestown, N. H., by the aid of marked trees, and to furnish the bread for their table from meal which was ground at a mill sixty miles down the Connecticut river. Twelve sons and three daughters at length gladdened this forest home and were educated in the strict New England faith. Of these, Cyrus was the eleventh child. He entered Dartmouth College in 1802, and graduated in 1806. Immediately upon his graduation he became Principal of Gilmanton Academy and continued in that position during two years. He then became teacher of a High School in Troy, N. Y., and at the same time commenced the reading of Law. At the end of a year, so industrious had been his occupation of time that he was offered a partnership with the lawyer in whose office he had entered his name, who was doing a large and lucrative business. But Providence had other designs for him. In 1809 he was appointed Tutor in Dartmouth College, an office which he accepted and held during five years. Here he determined to devote his life to the Gospel ministry, and while acting as Tutor pursued the study of Theology under the guidance of Professor Shurtleff. He also at this time prepared a treatise upon Trigonometry, which was for several years used as class-book in the College. Soon after leaving Hanover he was settled in the ministry at Westminster, Ms., where he remained

as a pastor for twenty-six years. During this pastorate seven distinct periods of the revival of religious interest occurred, in which many souls turned to Christ.

While here he did his part in the memorable scenes which attended the separation of the Unitarian and Orthodox elements of the old Congregationalists. After leaving Westminster he was never installed as a pastor, but preached at the Robinson Church in Plymouth, about three years, and at the Congregational Church in North Falmouth about four years, in both which places deep religious feeling accompanied his faithful, earnest, pungent preaching, and numbers were added to the church. At Westminster, by his personal efforts, an Academy was founded and sustained which was of great service to the cause of education in that region, and which still exists as a monument to his name. He was one of the earliest and most active laborers in the Temperance Reformation, and no man in the north part of Worcester County did better service in that noble work of philanthropy. Of feeble health from early youth, he struggled on with a perseverance, industry and application which were worthy of the highest honor, and which never forsook him, even in the latest years of his life, during the last nine of which, disease of the throat and lungs had so enfeebled him that few men would have considered themselves capable of any labor. His memory dwells in the evangelical churches of Worcester County, (several of which he helped to found,) as one who preached the Gospel with plainness, power and love, not fearing man, but only God. At the ripe age of nearly seventy-four years, with confidence unabated in the doctrines which he had taught to others, and consoled most sweetly by the comfort of the cross to which he had so long pointed others, he passed peacefully to his reward.

Dea. SAMUEL TRIPP was born on the 14th of Sept., 1777, and died at his residence in Fairhaven, Ms., on the 15th of February 1859, in the 82d year of his age. It is rare that death takes from any community one to be so universally lamented. A long life of unsullied integrity, uncommon endowments for business, uprightness in every social relation, congeniality of social intercourse alike with old and

young, generous sympathy for the poor, and withal a peaceable temper, which could not brook the ill will of another even for a day, have left their indelible record upon the hearts of all who knew him. He made a public profession of his faith in Christ on the 26th of April, 1807, and for about 25 years immediately preceding his death he bore the title and honored the office of "deacon."

The earlier years of his life, from boyhood to middle age, were spent in pursuing his fortune on the seas, having at the early age of nineteen attained the rank of "master" in the merchant service.

He was a man of prayer. A pleasing illustration of this fact is related in connection with his return from a dangerous voyage at sea. Having been detained long out of time, the fears of his family had begun to settle into a conviction that he was lost. But suddenly he arrived in port at night. Yet, with all the tender impulses of a husband and father's heart to hasten his steps homeward, he could not pass the little house of worship where he had often prayed with his brethren and which his own liberality had aided to build, without pausing at the door to utter his devout thanks to Almighty God for rescue from the perils of the deep.

He was eminently a friend of the people of God; inasmuch that his house during a half century was noted for its Christian hospitality. The people of God he regarded as having a just claim upon entertainment at his house. Indeed, at one time, when repeated adversities had reduced his fortune, he held himself in readiness to encroach upon the little landed estate that remained to meet the exigencies of his Church, or the wants of his brethren.

He was "slow to speak, slow to wrath." There are few if any of his intimate friends, who have not often heard him allude to a discourse to which he listened, perhaps fifty years ago on a Sabbath which he transiently spent in the city of New York. It was preached by Rev. Dr. Spring from the exhortation of our Saviour to his disciples—"In your patience possess ye your souls." To the wonderful power of this discourse on his mind it is safe to attribute a marked transformation in his character, from a naturally hasty temperament to a spirit of equanimity and forbearance.

He lived to see a numerous family, embracing three generations of his posterity. Yet in all this circle, even to the day of his death, the place for which he was so richly qualified, in the powers of his mind and the experience of his life, was with one consent accorded him by an affectionate offspring. He was counselor and leader,—in a word, a patriarch in his family.

The conviction had long possessed his mind that his already protracted lease of life must soon run out. Nor was the apprehension avoidable to him that a long suspected disease of the heart would ultimately, in a sudden manner, terminate his earthly existence.

His temporal affairs he had recently adjusted with more than usual compactness and precision. The day preceding his death, he had again completed the New Testament in course of his daily readings,—the closing and most significant chapter of Revelation having been the portion of Scripture which he last perused. On the evening of that day he witnessed the accomplishment of an object which had for a long time been one of ardent desire to his mind,—the raising of a sum of money sufficient to cancel the many liabilities, and meet other important demands of his Church. He was personally present at a meeting appointed for this purpose, added generously to his already liberal pledge, addressed his brethren upon the importance of the enterprise, adding that he desired to see it accomplished, not for himself, but "for the rising generation." Words of undoubted sincerity! *God was about to take him at his word.* He retired to his dwelling, in usual frame of body and mind, conversed freely as ever with his children, and bade them the usual "good night." But long before the dawn of morning he sounded the alarm bell, which summoned a member of his family immediately to his bedside, only to find him in the embrace of death. He died apparently without a struggle. *He walked with God, and he was not, for God took him.*

Mrs. CHIFFAENETTE LA GRASS FIELD, the wife of Rev. PINDAR FIELD, of Munnsville, N. Y., and daughter of Wil-
lard Welton, Esq., of Hamilton, N. Y., was born in Huntersland, Schoharie Co., N. Y., the 23d of March, 1809. Her father having removed to Sherburne, she became,

at ten years of age, a hopeful subject of divine, regenerating grace, in a revival at that place. She did not, however, make a public profession till 1826, in a precious revival, which embraced in its limits the whole town of Madison, where she then resided. From that time, she adorned her profession with a modest, but decided and faithful Christian activity, never shrinking from any responsibility. After her marriage, in 1831, she engaged with much ardor and skill in the various protracted meetings in which her husband was employed, and contributed not a little to the success of his labor. For twenty-five years she was regularly in the Sabbath School, and there led many to Jesus; she enlisted in the various schemes of Christian benevolence, stimulating others to action, as well as laboring herself in every good enterprise; she was especially careful, in her own family, to make home what it should be,—saying that she “could serve the Lord in taking care of His ministers;” and at the same time she attended to the culture of her own mind.

While in her usual health, in the summer, she seemed to have a prescience of her departure. She was unusually engaged to have everything in relation to her family so arranged as to leave them in proper order. She once remarked, after she was taken sick, that she “had been in a hurry all summer to get ready to die.” When taken sick, and enduring the most exquisite agony, she was amazed at her own calmness and peacefulness. She had been afraid to die, and expected terror when it

should approach. “But,” said she, “I have no fear; I have committed all to the Saviour, and can leave all with him.” Her only fear was, lest in her paroxysms of distress, she might be left to utter some expression that would be dishonorable to the cause of Christ. As her strength failed rapidly, she was able to talk but little, but she gave or sent appropriate messages to different classes. To her daughter, then unconverted, (but since led to hope,) she said, “The Lord will take care of you if you put your trust in him.” “Tell my Bible Class,” said she, “I love them, and tell them to seek the Lord now, while in their youth. I had hoped to live to lead them all to Christ.” “Tell the Church I love them better than I expected to when I came here. Let them trust in the Lord, and be faithful until death, and then He will bestow a crown of life.” Without faltering, or the least misgivings, she was enabled to commit all her immortal interests into the hands of Christ. The hymns, commencing “How firm a foundation, ye saints of the Lord,” and “Jesus, lover of my soul,” were peculiarly sweet to her; a part of which she repeated in some of her last hours. Her reason continuing to the last, she died in peace and triumph, Nov. 23, 1858. Her experience had been marked by a deep consciousness of her own guilt and unworthiness, and unflinching confidence in the merits of Christ, seeing no hope for a lost sinner but through faith in his all-perfect righteousness. Having had that faith, she sleeps in the Lord, a tried and triumphant saint.

LIST OF STATE CONGREGATIONAL BODIES:

WITH THEIR OFFICERS AND TIMES AND PLACES OF MEETING, FOR THE CURRENT YEAR.

MAINE, General Conference. Rev. John W. Chickering, D.D., Portland, Moderator; Dea. E. F. Duren, Bangor, Recording Secretary; Rev. Eliphalet Whittlesey, Bath, Corresponding [and Statistical] Secretary; Bro. Samuel Sweetser, North Yarmouth, Treasurer; Bro. John How, Portland, Auditor. Next session, Skowhegan, Tuesday, June 21, at 9 o'clock, A. M.

NEW HAMPSHIRE, General Association. Rev. John K. Young, Laconia, Secretary; Rev. Josiah G. Davis, Amherst, Statistical Secretary. Next session, (semi-centennial,) Boscawen, (where originally organized,) Tuesday, August 23, at 10 o'clock, A. M.

VERMONT, General Convention. Rev.

Charles C. Parker, Waterbury, Corresponding Secretary; Rev. Aldace Walker, Rutland, Register. Next session, Vergennes, Tuesday, June 14, at 10 o'clock, A. M.

MASSACHUSETTS, General Association. Rev. Alonzo H. Quint, Jamaica Plain, Secretary, and ex-officio Treasurer, and Statistical Secretary. Next session, Second Church, Pittsfield, Tuesday, June 28, at 4 o'clock, P. M.

RHODE ISLAND, Evangelical Consociation. Rev. Leonard Swain, D.D., Providence, Secretary, and Statistical Secretary. Next session, Little Compton, Tuesday, June 14, at 10 o'clock, A. M.

CONNECTICUT, General Association. Rev.

MYRON N. MORRIS, West Hartford, Register; **Rev. Austin Putnam**, Whitneyville, (town of Hampden,) Treasurer, and, ex-officio, Statistical Secretary. Next session, the 150th anniversary, Norwich, (where originally organized,) Tuesday, June 21, at 11 o'clock, A. M.

NEW YORK, General Association. **Rev. Homer N. Dunning**, Gloversville, Register and Treasurer; **Rev. James H. Dill**, Spencerport, Statistical and Publishing Secretary; **Rev. Jonathan Edwards**, Rochester, Corresponding Secretary. Next session, Tabernacle Church, New York City, Tuesday, September 20, at 10 o'clock, A. M.

OHIO, Congregational Conference. **Rev. Henry Cowles**, Oberlin, Register; **Rev. Nathaniel P. Bailey**, Painesville, Statistical Secretary. Next session, Sandusky City, Thursday, June 9, at 7 o'clock, P. M.

INDIANA, General Conference. **Rev. M. A. Jewett**, Terre Haute, Moderator; **Rev. N. A. Hyde**, Indianapolis, Secretary. Next session, Indianapolis, Thursday, May 12, at 7 o'clock, P. M.

ILLINOIS, General Association. **Rev. Flavel Bascom**, Dover, Moderator; **Rev. Martin K. Whittlesey**, Ottawa, Corresponding Secretary and Treasurer; **Rev. Flavel Bascom**, Dover, Register. Next session, Bloomington, Thursday, May 19, at 7½ o'clock, P. M.

✓ **MICHIGAN**, General Association. **Rev. L. Smith Hobart**, Hudson, Secretary, [and Statistical Secretary,] and Treasurer. Next session, Detroit, Thursday, May 19, at 7 o'clock, P. M.

WISCONSIN, Presbyterian and Congregational Convention. **Rev. N. D. Graves**, Allen's Grove, Moderator; **Rev. Z. M. Humphrey**, Milwaukee, Stated Clerk, and Treasurer; **Rev. E. J. Montague**, Summit, Permanent [and Statistical] Clerk. Next session, Janesville, Wednesday, September 28, at 7 o'clock, P. M.

IOWA, General Association. **Rev. William Salter**, Burlington, Register. Next session, Muscatine, Wednesday, June 1, at 7½ o'clock, P. M.

MINNESOTA, General Conference. **Rev. Charles Seccombe**, St. Anthony, Corresponding and Statistical Secretary; **Sylvester J. Smith**, Winona, Treasurer; **Horace L. Nichols**, Auditor. Next session, Winona, Thursday, Oct. 13, at 7 o'clock, P. M.

KANSAS, General Association. **Rev. Richard Cordley**, Lawrence, Stated Clerk; **Bro. J. Ritchey**, Topeka, Treasurer. Next session, Lawrence, May 26, at 7 o'clock, P. M.

NEBRASKA, General Association. **Rev. Isaac E. Heaton**, Fremont, Chairman; **Rev. E. B. Hurlbut**, Fontenelle, Stated [and Statistical?] Clerk. Next session, Decatur, Burt Co., Friday, May 6, at 7½ o'clock, P. M.

OREGON, Congregational Association. **CALIFORNIA**, General Association. **Rev. J. H. Warren**, Nevada, Register and Treasurer. Next annual session, San Francisco, Wednesday, October 5, at 9 o'clock, A. M.

CANADA, Congregational Union. **Rev. F. H. Marlin**, Toronto, Chairman; **Rev. Edward Ebbs**, Hamilton, Secretary-Treasurer. Next session, Toronto, Thursday, June 8, at 4 o'clock, P. M.

The order of sessions during the present year is as follows:

Nebraska—Decatur, Friday, May 6.
Indiana—Indianapolis, Thursday, May 12.
Illinois—Bloomington, Thursday, May 19.
Michigan—Detroit, Thursday, May 19.
Kansas—Lawrence, Thursday, May 26.
Iowa—Muscatine, Wednesday, June 1.
Canada—Toronto, Wednesday, June 8.
Ohio—Columbus, Thursday, June 9.
Vermont—Vergennes, Tuesday, June 14.
Rhode Island—Little Compton, Tuesday, June 14.
Maine—Skowhegan, Tuesday, June 21.
Connecticut—Norwich, Tuesday, June 21.
Massachusetts—Pittsfield, Tuesday, June 28.
N. Hampshire—Boscawen, Tuesday, Aug. 23.
New York—N. Y. City, Tuesday, Sept. 20.
Wisconsin—Janesville, Wednesday, Sept. 28.
California—San Francisco, Wednesday, Oct. 5.
Minnesota—Winona, Thursday, Oct. 13.
Oregon—Oct.

Congregational Quarterly Record.

It is not presumed that the following lists are complete. As, however, it is desired to supply all vacancies, any person will confer a favor by furnishing such notices as are wanting. Friends will also do a service by regularly communicating the facts of which it is desirable to make a permanent record.—EDS.

Churches Formed.

1858.
Nov. 30. At SUMERSET, Hilldale Co., Mich.
Dec. 12. " BURNS, La Crosse Co., Wisc.
" 29. " COTTAGE GROVE, Washington Co., Minn.
1859.
Jan. " GAMBOLVILLE, Mich.

Jan. — At OSAGE, Mitchell Co., Iowa.
" 17, " DALLAS CITY, Iowa.
" 27, " COLDWATER, Branch Co., Mich.
" 31, " NORTH LA CROSSE, La Crosse Co., Wisc.
Feb. 8, " DUNLEATH, Ill.
" 26, " ST. CHARLES, Minn.
Mar. 30, " HAYENHILL, Me., as the Noan Ch.

Pastors Dismissed.

NOV. 30, 1858. Rev. ELI W. HARRINGTON, from the Ch. in Rochester, Ms.

JAN. 10, 1859. Rev. L. B. ROCKWOOD, from the Ch. at Rocky Hill, Ct.

" 20. Rev. RUFUS M. SAWYER, from the Ch. in Winthrop, Me.

" 25. Rev. ALLEN LINCOLN, from the Ch. in Gray, Me.

" 26. Rev. JOSEPH LORING, from the Ch. in Pownal, Me.

" 27. Rev. CHARLES GREENWOOD, from the First Ch. in Westmoreland, N. H.

" — Rev. WALTER CLARKE, D.D., from the Second Ch., Hartford, Ct.,—accepting the call of the Mercer Street Church, New York.

FEB. 7. Rev. M. B. BRADFORD, from the Ch. in Grafton, Vt.

" 10. Rev. STEPHEN C. STRONG, from the Ch. in Southampton, Ms.

MARCH 1. Rev. THOMAS MORONG, from the First Ch. in Iowa City, Iowa.

" 1. Rev. SAMUEL C. BARTLETT, from the N. E. Ch. in Chicago, Ill.,—to devote himself to the duties of Professor in the Chicago Theological Seminary.

" 2. Rev. J. S. DAVIS, from the Ch. in Wentworth, N. H.

" 2. Rev. BROWN EMERSON, from the Ch. in Montague, Ms.

" 10. Rev. CHARLES LIVINGSTONE, from the Ch. in Mattapoisett, Ms.

" 10. Rev. THOMAS S. NORTON, from the Ch. in Sullivan, N. H.

" 10. Rev. CHARLES W. TORREY, from the Ch. in East Cleveland, O.

" 16. Rev. JOSEPH W. CROSS, from the Ch. in West Boylston, Ms.

" — Rev. ASA F. CLARK, from the Ch. in Peru, Vt.

" 17. Rev. WM. E. BASSETT, from the Ch. in Central Village, Ct., to take effect April 14.

" 24. Rev. M. M. LONGLEY, from the Ch. in Peru, Ms.

" 30. Rev. TIMOTHY F. CLARY, from the Ch. in Ashland, Ms.

" 30. Rev. HIRAM DAY, from the Ch. in Manchester Station, Ct.

Ministers Ordained or Installed.

DEC. 5, 1858. Rev. ELI CORWIN, formerly of San Jose, California, over the Fort Street Ch., Honolulu, Sandwich Islands. Sermon by Rev. E. G. Beckwith, Pres. of Oahu College. Installing Prayer by Rev. A. Bishop.

" 22. Mr. JOHN H. WINDSOR, over the Ch. in St. Charles City, Floyd Co., Iowa. Ordaining Prayer by Rev. W. J. Smith, of Osage.

" 29. Rev. ALBERT BIGELOW, over the Ch. in Homer, N. Y.

JAN. 5, 1859. Rev. JOHN HASKELL, late of Dover, Ms., over the Ch. in Raynham, Ms. Sermon by Rev. A. R. Baker, of West Needham. Installing Prayer by Rev. John Sandford, of Taunton.

" 5. Rev. MATSON M. SMITH, late of Brookline, Ms., over the First Ch. in Bridgeport, Ct. Sermon by Rev. Roswell D. Hitchcock, of Union Theo. Sem., N. Y. Installing Prayer by Rev. Dr. Hewitt.

" 8. Mr. CHARLES L. AYER, over the Ch. in Voluntown and Sterling, Ct.,—a new house of worship being dedicated the same day. Sermon

by Rev. Mr. Soule, of Hampton. Ordaining Prayer by Rev. Mr. Whitmore, of Westfield.

" 10. Rev. JOEL F. BINGHAM, late of Andover Corner, over the Ch. in Goshen, Ct. Sermon by Rev. Dr. Joseph Eldridge, of Norfolk. Installing Prayer by Rev. Mr. Spencer, of New Hartford.

" 13. Rev. EDWARD W. GILMAN, late of Cambridgeport, over the First Parish Ch. in Bangor, Me. Sermon by Rev. Dr. George Shepard. Installing Prayer by Rev. J. Maltby.

" 13. Rev. R. B. THURSTON, late of Chicopee, Ms., over the Trin. Ch. in Waltham, Ms. Sermon by Rev. Dr. Kirk, of Boston. Installing Prayer by Rev. Sewall Harding, of Auburndale.

" 13. Mr. NATHAN S. HASELTINE, over the Ch. in Andover, Vt. Sermon by Rev. Jonathan Clement, D.D., of Woodstock. Ordaining Prayer by Rev. S. R. Arms, of Springfield.

" 13. Mr. ALANSON SOUTHWORTH, over the Ch. in South Paris, Me. Sermon by Rev. A. T. Loring.

" 18. Rev. D. D. McLAUGHLIN, formerly of the Third Presbytery, N. Y., over the Ch. in Sharon, Ct. Sermon by Rev. H. Edly, of Mount Canaan. Installing Prayer by Rev. Dr. Joseph Eldridge, of Norfolk.

" 19. Rev. WM. C. DICKINSON, late of Middleboro', Ms., over the Ch. in Kenosha, Wis. Sermon by Rev. Professor Haven, of Chicago, Ill. Installing Prayer by Rev. J. Gridley, the former pastor.

" 19. Mr. HENRY A. MINER, late of Blue Hill, Me., over the Ch. in Menasha, Wis.

" 20. Mr. J. EVARTS POND, (son of Rev. Dr. Pond, of Bangor, Me.) over the Ch. in Neenash, Wis.

" 20. Mr. JOHN R. THURSTON, as pastor of the (Oldtown) Ch., Newbury, Ms.,—of which Rev. Leonard Whittington, D.D., is senior pastor. Sermon by Rev. Prof. Shepard, of Bangor. Ordaining Prayer by Rev. David Thurston, D.D., of Winthrop, Me.

" 25. Mr. HIRAM E. JOHNSON, as an Evangelist, at Bath, N. Y. Sermon by Rev. Jonathan Edwards, of Rochester. Ordaining Prayer by Rev. J. Woodruff, of Choctaw.

" 26. Rev. WM. A. FOBES, late of Hooksett, N. H., over the Ch. in Lebanon, Me. Sermon by Rev. Rufus M. Sawyer, late of Winthrop, Me. Installing Prayer by Rev. Christopher Marsh, of Sanford.

FEB. 2. Mr. C. L. GOODELL, over the South Ch. in New Britain, Ct. Sermon by Rev. Israel E. Dwinell, of Salem, Ms. Installing Prayer by Rev. Dr. Porter, of Farmington, Ct.

" 2. Mr. WILLIAM RUSSELL, as an Evangelist, at Seville, O. Sermon by Rev. J. C. White, of Cleveland. Ordaining Prayer by Rev. J. N. Whipple, of Brunswick.

" 2. Rev. ROSWELL FOSTER, late of Westhampton, Ms., over the South Ch. in Pittsfield. Sermon by Rev. Eden B. Foster, of Lowell. Installing Prayer by Rev. C. S. Renshaw, of Richmond.

" 9. Rev. HENRY BATES, over the Ch. in Almont, Mich. Sermon by Rev. H. D. Kitchel, of Detroit. Installing Prayer by Rev. E. T. Brand, of Catandigua.

" 10. Mr. WM. H. FENN, over the Franklin Street Ch., Manchester, N. H. Sermon by Rev. Prof. Austin Phelps. Ordaining Prayer by Rev. C. W. Wallace, of Manchester.

" 15. Mr. PLINY H. WHITE, as an Evangelist, at Coventry, Vt. Sermon by Rev. Geo. N. Webber, of St. Johnsbury. Ordaining Prayer by Rev. Samuel E. Hall, of Brownington.

" 16. Rev. AARON C. BEACH, late of Wolcott, Ct., over the First Ch. in Millington, Ct. Sermon by Rev. A. C. Denison of Westchester. Installing Prayer by Rev. D. S. Brainerd, of Lyme.

FEB. 17. Rev. HUGH McLEOD, formerly of Springfield, O., over the Ch. in Brentwood, N. H. Sermon by Rev. Leonard S. Parker, of Haverhill, Ms. Installing Prayer by Rev. Winthrop Fildes, of South Newmarket, N. H.

" 22. Rev. S. A. DWINELL, over the Ch. in Reedsburg, Wisconsin. Sermon by Rev. Warren Cochran, of Baraboo. Ordaining Prayer by Rev. H. Hutchens, of Prairie du Sac.

" 22. Mr. S. NORTON, and Mr. J. E. CROSS, at Labanon, Ohio, as Evangelists. Also Rev. B. F. MORRIS, over the Ch. in Labanon. Sermon by Rev. H. B. Elliot, of Columbus.

" 23. Mr. WM. E. CATLIN, over the Ch. in Lima, Mich. Sermon by Rev. S. D. Cochran, of Ann Arbor.

" 23. Mr. EZRA H. BYINGTON, over the First Ch. in Windsor, Vt. Sermon by Rev. Calvin Pease, D.D. Ordaining Prayer by Rev. Jonathan Clement, D.D., of Woodstock.

" 23. Rev. JOHN M. PRINCE, late of Georgetown, Ms., over the Trinitarian Ch. in Bridge-water, Ms. Sermon by Rev. M. P. Braman, D.D., of Danvers. Installing Prayer by Rev. Mr. Terry, of South Weymouth.

MARCH 2. Rev. S. M. BLANCHARD, formerly of Chichester, N. H. Sermon by Prof. D. J. Noyes, D.D., of Dartmouth College. Installing Prayer by Rev. I. S. Davis, of Piermont.

" 8. Rev. E. E. WILLIAMS, over the Ch. in Warsaw, N. Y.

" 9. Mr. ALPHEUS J. PIKE, over the Ch. in Marlborough, Ct. Sermon and Ordaining Prayer by Rev. Jeremiah Taylor, of Middletown. Charge by Rev. Fred. D. Avery of Columbia.

" 10. Rev. CHARLES P. GROSVENOR, late of Stoneham, Ms., over the Ch. in Canterbury, Ct. Sermon by Rev. J. P. Gulliver, of Norwich. Installing Prayer by Rev. Mr. Haven, of West-muster.

" 10. Rev. WM. L. PARSONS, over the Ch. in Mattapoisett, Ms., where he had been laboring for the past year. Sermon by Rev. Dr. Cleaveland, of Lowell. Installing Prayer by Rev. I. C. Thatcher, of Middleboro. Charge by Rev. A. Cobb, of New Bedford.

MARCH 30. Rev. EDWIN A. BUCK, late of Bethel, Me., over the Ch. in Slatesville, R. I. Sermon by Rev. H. D. Walker, of East Abington, Ms. Installing Prayer by Rev. Mr. Otis, of Chepachet.

Ministers Married.

DEC. 23. 1858. In Dorchester, Ms., Rev. ANDREW BIGELOW, of Medfield, and Miss NANCIE J., daughter of Hon. Marshall P. Wilder, of Dorchester, Ms.

" 29. In Boston, Ms., Rev. THOMAS S. POTWIN, of New Haven, Ct., and Miss HARRIET A. KING, of Boston.

" 29. In Hanover, N. H., Rev. E. J. ALDEN, of West Springfield, Ms., and Miss HELEN F. STORRS, of Hanover, N. H.

JAN. 18. 1859. In Grafton, Vt., Rev. CHESTER D. JEFFERDS, of Chester, Vt., and Miss ELECTA E., daughter of Hon. Thomas Miller, of Dumfries-ton, Vt.

" 24. In New York, Rev. JOSEPH ANDERSON, of Stamford, Ct., and Miss ANNE S., daughter of Thomas J. Gildersleeve of New York.

MARCH 4. In Halifax, Ms., Rev. ELBRIDGE G. HOWE, of Waukegan, Ill., and Miss MARY S. STURTEVANT, of Halifax.

" 15. In Worcester, Ms., Rev. T. D. P. STONE, and Miss SARAH M. DICKINSON.

Ministers Deceased.

JAN. 27. In Wilton, Ct., Rev. CHARLES B. BALL, aged 81.

FEB. 9. In Stoughton, Ms., Rev. CYRUS MANN, aged 73.

" 16. In Guildhall, Vt., Rev. THOMAS HALL.

" 21. In South Boston, Ms., Rev. JOY H. FAIRCHILD, aged 70.

" 26. In Nelson, N. H., Rev. GAD NEWELL, aged 95 years, 6 months and 13 days.

MARCH 29. In Hanover, N. H., Rev. JOHN RICHARDS, D.D., aged 62.

AMERICAN CONGREGATIONAL UNION, NEW YORK.

The Trustees of the above named Association hold their regular monthly meetings at No. 7 Appleton Building, 348 Broadway, N. Y., in the afternoon of the Tuesday next following the first Monday in each month, except August. We shall, hereafter, publish any items of business transacted at these meetings which will be of general interest. As their great work now is to secure funds for aiding feeble Congregational churches in erecting houses of worship, we shall insert the amount of money receipts, as also of appropriations.

The receipts for January were \$1,323 17, and for February \$1,146 01. Appropriations have been made during the last three months, as follows, viz: To the Congregational church at Downieville, Cal., \$200 00, additional to a previous appropriation of \$300 00; Menasha, Wis., \$250; Sterling and Voluntown, \$80 00; Neosho Falls, K. T., \$100 00; Eau Claire, Eau Claire Co., Wis., \$250 00; New London, Wis., \$250 00; St. Charles, Minn., \$250 00; Plymouth, Wis., \$250 00; Brownville, N. T., \$300 00; Hudson, Wis., \$250 00; Grand Haven, Mich., \$200 00; Leeroyville, Penn., \$300 00. The first two named above have completed their houses and received their appropriations. The rest of the money will be paid as soon as the conditions are complied with, which may be seen in the "Year Book" for 1859, p. 210.

At the regular meeting in February it was voted, "that all the appropriations of the American Congregational Union to aid feeble churches in erecting houses of worship be void, where the conditions are not complied with, in one year from the date of the appropriation, unless the time is extended by an especial vote."

At an especial meeting held March 22d, the action of the Library Association, of Boston, in relation to a union with this Board regarding the Congregational Quarterly, and the assent of

the Rev. H. M. Dexter and the Rev. A. H. Quint to the same, were read and duly considered; and the conditions of said union were most cordially accepted: the particulars concerning which may be seen in another place.

QUARTERLY MEETING OF THE CONGREGATIONAL LIBRARY ASSOCIATION.

The last quarterly meeting of this body was an occasion of rare interest to the lovers of that old Puritan type of character, which it is the main object of the Association to reproduce. A fine specimen, in the person of Governor Roger Wolcott of Connecticut, who entered upon this earthly stage in 1679, and left in 1767, was given by a lineal descendant, Rev. Samuel Wolcott, pastor of the High Street Church, Providence, R. I.

Mr. W. was fortunate in being able to draw his materials almost wholly from private manuscript journals, and letters, preserved in the family, and now for the first time laid open to the public. The events recounted in an hour's sketch of his life and labors cannot be particularized in this brief notice. The prominent part which he was called to act at the siege of Louisburg, as second in command to Pepperell, and the laurels with which he decked his brow in that ever memorable expedition, will be regarded by the mass as the culminating point in a long life of honorable achievements. But if "he that ruleth his spirit is better than he that taketh a city," the old Puritan Governor performed his greatest exploit in the meek and forgiving spirit with which he bore the loss of all his public honors, through false representations of enemies. Though these calumnies were subsequently refuted to his entire acquittal, yet before he could obtain an investigation, or be sure that his cause would ever be righted in the present world, he recorded in his journal, like a true hero and philosopher, as he was, "I am now stript of all public trust and business, and yet have lost nothing that was my own, or that I had right to claim a continuance of; or any thing that, considering my age, it is not better for me to be without than to have. May I not then take this as a benefit, and since my mother's sons have discharged me from keeping their vineyard, apply myself more closely to the keeping my own? Here, here is work enough to be done in thankful acknowledgment of former favors, and living up to my duty for time to come."

At the close of the reading, Mr. Wolcott presented to the Congregational Library Association the document which he had read, together with a manuscript journal kept by General Wolcott of every day's doings at the siege of Louisburg, in such detail as to inform us of the exact number of shots and shells fired on each side; and also records of other interesting matters public and private, which were penned from memory in his old age,—covering more than fifty folio pages of manuscript, in all. For an account of Governor Wolcott's ancestry, see the interesting article, pp. 141-50 of this number, designed originally to be a part of the paper read, but omitted for want of time.

We regret that our second number is a few days behind its date in reaching our readers; but the many labors, cares and perplexities incident to the beginning of such an enterprise, have made it necessary. We believe, however, that our arrangements are now so far perfected, that we may confidently hope to exhibit the utmost virtue of punctuality hereafter.

It will be seen, from an announcement on the title page, that this Journal—since its last issue—has acquired a relation to the American Congregational Union of New York, similar to that which it before held to the Congregational Library Association of this city; and that Rev. ISAAC P. LANGWORTHY, as representing the Union, has become associated with the Editors in their work. We think that all our readers will rejoice in a movement which will tend to bind our Denomination, East and West, more closely together, and which can hardly fail greatly to increase the circulation, influence and value of the *Quarterly*. It is one feature of this arrangement that the publication of the *Year Book* will be suspended, and its matter be given on the pages of the *Quarterly*—the statistics complete in the January number.

It will be noticed that the present number is considerably larger than the outside limit assigned in our original plan. This is done with the conviction, already justified by the favorable reception we have met with, that our Denomination will rightly appreciate a work that evidently fills a niche not otherwise occupied, and not interfering, in the least degree, with any other publication now existing.

If our readers feel that we give them a great deal for *one dollar a year*, we shall be glad to have them remember that only a very large subscription list can sustain us in so doing. Will not each one send us at least *one new subscriber at once*; for the general good and—our own?



COTTON MATHER, D. D.

Born 12 Feb 1662; died 13 Feb 1728. A. B. 1684.

THE
Congregational Quarterly.

VOL. I.—JULY, 1859.—No. III.

COTTON MATHER.

BY REV. ALONZO H. QUINT, JAMAICA PLAIN.

"On Monday last," says the *New England Weekly Journal*, dated Feb. 26, 1728, "the Remains of the late very Reverend and Learned Dr. COTTON MATHER, who deceased the thirteenth instant, to the great Loss and Sorrow of this Town and Country, were very honorably interred. His Reverend Colleague, in deep Mourning, with the Brethren of the Church, walking in a Body, before the Corpse. The Six first Ministers of the Boston Lecture¹ supported the Pall. Several Gentlemen of the bereaved flock took their turns to bear the Coffin. After which followed, first, the bereaved Relatives, in Mourning; then his Honour the Lieutenant Governor, the Honourable His Majesty's Council, and House of Representatives; and then a large train of Ministers, Justices, Merchants, Scholars, and other principal Inhabitants, both of Men and Women. The Streets were crowded with People, and the windows filled with sorrowful Spectators, all the way to the Burying place." The same newspaper, in its issue a week earlier, mentions him as one

"by whose Death, Persons of all Ranks are in Concern and Sorrow. He was," it continues, "perhaps, the principal Ornament of this Country, and the greatest Scholar that ever was bred in it. But besides his unusual learning: his exalted Piety and extensive Charity, his entertaining Wit, and singular Goodness of temper, recommended him to all that were Judges of real and distinguished Merit:" and the forty-seven years of his professional life, it declares to have "been spent in the faithful and unwearied Discharge of a lively, zealous, and awakening Ministry, and in incessant Endeavours to do Good and spread abroad the Glory of Christ."

Nor were the pulpits of Boston silent upon this occasion. Various commemorative sermons followed his decease, four of which are still in print.² The Reverend Samuel Mather paid the tribute of filial affection to his father's memory, in his father's pulpit. The Reverend Benjamin Colman preached, the Thursday before the burial, as the Lecture, on Enoch's Translation. The Reverend

¹ The "Ministers of the Boston Lecture" were those who, each in turn, preached the Thursday Lecture in the First Church, a custom still continued.

² They are to be found in the Library of the Massachusetts Historical Society.

Joshua Gee,¹ the Sabbath after the funeral, on the Mourning of Israel for Aaron. And the Reverend Thomas Prince, on Elisha's Lamentation for Elijah. The application of these themes is suggested by their mere mention; and while so discriminating and chaste as to be excellent examples in this species of literature, their eminently eulogistic tone expresses the general sadness which was felt at the loss of this distinguished man.

It is, of course, true, that neither the panegyrics of public prints, nor the subsequent praises of partial friends, are, independently, reliable materials for history. They are not adduced as such here. But the mere existence of four sermons upon his death; the public sorrow which crowded the streets with spectators of his funeral; the procession of scholars, merchants, clergymen, and officers of government, who, for once, met on common ground, and especially the presence of the Legislature of the Province, with Lieutenant Governor Dummer, then, as for five years previous, Acting Governor and Commander-in-chief, in days when the etiquette was that of a Royal Province, following to the grave a man who held no higher station and performed no other official service, than those of a mere Congregational minister, prove, beyond doubt, the respect and affection which Cotton Mather received from those who knew him. "One of the greatest of ministers," said the conscientious pastor of the Old South, "is fallen in Israel." "We mourn the decease from us," said the venerable minister of Brattle street, then in the twenty-ninth year of his pastorate, "of the first Minister in the Town, the first in age, the first in gifts and in grace. . . . I might add, . . . the first in the whole Province and Provinces of New England, for so universal literature and so extensive services."

A sketch of the life of this man is merely an account of a minister of a Congregational Church in the town of Boston,

never the recipient of honors of state, attending faithfully to the duties of his pastoral station, never out of New England, and seldom varying his place beyond a journey to Ipswich or Dedham, or some intermediate town, when concerned in the ecclesiastical matters of the Province, and at the same time a student and writer such that his reputation became European, and his influence on New England ineradicable. We propose only to gather out of cotemporaneous records, his main characteristics.

COTTON MATHER was born in Boston, on the twelfth day of February, 1662-3. His father was the Reverend Increase Mather, pastor of the North Church in Boston, President of Harvard College, and an agent for the Province, in its times of need, to the courts of three English monarchs; and who, while outshone by the more brilliant talents of his son, surpassed him in some qualities which go to constitute true greatness; an eminently able and holy man, of wonderful energy, of sound judgment, of vigorous and clear intellect, of steadfast will, and of great power and warmth in the pulpit. His mother was Maria, the youngest child of the Reverend John Cotton; the latter well known as an holy as well as eminent man; for twenty years the clergyman of the Boston of Old England, and for twenty more the minister of the First Church of the Boston of New England, which, to honor him, received its name. Cotton Mather's grandfather, on the paternal side, was the Reverend Richard Mather, who, a fugitive from the persecutions of the Church of England, was the pastor of the First Church in Dorchester, an able and practised controversialist, and the principal author of the Cambridge Platform of Church Discipline; "divinely rich and learned Richard Mather," whose wife, Katherine Holt, of honorable descent, was more honorable for her uncommon devotion, and the instructions her son Increase never forgot; "Child," she used to say, "if God make thee a good Christ-

¹ Cotton Mather's colleague.

ian and a good scholar, thou hast all that ever thy mother asked for thee."

The family influences which surrounded Cotton Mather were, thus evidently, of the choicest character: they were those of Puritan families of the old stamp. It is true that he was but six years old when his grandfather Mather died; and that he knew only by description of the form of the venerable Cotton, with hair as white as the driven snow, who, majestic and yet affectionate, in air and spirit, grew more and more to bear a closer likeness to "that disciple whom Jesus loved," than any other New England minister. But his father's care sheltered him in childhood, and his counsels aided him till within four years of his own death; and tradition tells us that his mother, (who lived to say, "I have often blessed the Lord that made me the mother of such an eminent servant of God,") inherited the refined and saintly virtues of her father,—“a Gentlewoman of much Goodness in her Temper, a Godly, an Humble, and a Praying Woman, and one that often set apart whole Days for Prayer and Secret Interviews with Heaven."

Of this good lineage was Cotton Mather. "I have no great Disposition to enquire into the remote *Antiquities* of his Family," says his son Samuel;¹ "nor indeed is it a matter of much consequence," he continues with a modest vanity, "that in our Coat of Arms, we bear Ermine, Or, A Fess, Wavy, Azure, three Lions rampant; or, for a Crest, on a wreath of our Colours, a Lion Sedant, Or on a Trunk of a Tree vert." "The Religion and Learning found in the Family," he adds, with evident truth, "was the most agreeable Pleasure to my Father, and yields the most satisfactory Reflection to me." Cotton Mather's rank in the succession of this remarkable family, is doubtless accurately stated in the imagined epitaph of olden time:

¹ *Life of Cotton Mather, by his Son*, p. 8. This is a work of 188 pages, 12mo., issued in 1729, with a dedication to the University of Glasgow, a preface by Mr. Prince, and a list of subscribers.

"Under this stone lies Richard Mather,
Who had a son greater than his father,
And eke a grandson greater than either."

His education was at the free school in Boston, "under the care, first, of Mr. Benja. Thompson, a Man of great Learning and Wit, who was well acquainted with Roman and Greek Writers, and a good Poet; last, under the famous Mr. Ezekiel Cheever,² who was a very learned, pious Man, and an excellent Schoolmaster."³ When he entered College, which was at twelve years of age, he had read Tully, Terence, Ovid, and Virgil; had gone through the Greek Testament, and had commenced Isocrates, Homer, and the Hebrew Grammar. In college, he was a close student, not only mastering the prescribed studies, but reading and commenting upon many works in general, as well as classic literature. He commenced here that course of wonderful erudition which placed him, within a few years, without dispute, at the head of the learned men of New England, and an equal, at least, of those of his age.

In 1678, he took his degree of Bachelor; he was then sixteen years of age. For several years following, while continuing his studies, he engaged in teaching; his work was principally to fit young men for college, and with the fervor and learning which characterized him, he was successful; many eminent men, some older than himself, thus felt his influence, not only mentally, but spiritually. In

² The subject of this sketch preached a funeral discourse upon the decease of Mr. Cheever, in the introduction to which he says: "He was born in London, . . . Jan. 25, 1614; he arrived into this country in June, 1637, with the rest of those good men who sought a peaceable secession in an American wilderness, for the pure Evangelical and Instituted worship of our Great Redeemer, to which he kept a strict adherence all his days. . . . He began the laborious work of a School Master at Newhaven, where he continued for twelve years;" then at Ipswich, from December, 1650, eleven years; at Charlestown, from Nov. 1661, nine years; at Boston, from Jan. 6, 1670, thirty-eight years. "He died on Saturday morning, Aug. 21, 1708, in the ninety-fourth year of his age, after he had been a skillful, painful, faithful School master for seventy years."

³ *Life*, p. 4.

due time he took his second degree, receiving it, his son tells us, "from the hand of his father, who was then President;" the thesis which he maintained on that occasion, was "*Puncta Hebraica sunt Originis Divinæ*,"—a matter, however, in which he afterwards frankly admitted a change of views.

He was early habituated to the idea of entering the ministry; it would have been strange if, coming of such a family, he had not. But an obstacle, apparently insurmountable, "an uncommon impediment in his speech," forced him to abandon his purpose. He began the study of Medicine, and had advanced to a considerable extent, when "that good old Schoolmaster, Mr. Corlet," made him a visit on purpose to advise him; "Sir," said Mr. Corlet, "I should be glad if you would oblige yourself to a *dilated deliberation* in speaking; for as in Singing, there is no one who Stammers, so by prolonging your Pronunciation, you will get an Habit of speaking without Hesitation."¹ He followed this advice with perfect success, and, as soon as that success appeared, commenced the study of Theology, in which he had so far progressed in 1680, that on the twenty-second of August, he preached his first sermon, in the pulpit in Dorchester, where, eleven years previous, his grandfather's voice had been heard for the last time; his subject, suggested by the profession he had abandoned, was "Christ the Physician of Souls," from the text in Luke, (iv: 18,) "He hath sent me to heal the broken hearted."

Of his piety at that period there was no question. The sad and evil day had not then come to the churches, though casting its ominous shadow in advance, when it was held that an unregenerate man might properly be a minister of the word of God, and that inquiries as to his

personal religious experience were an impertinence; they felt that "if the blind lead the blind, both will fall into the ditch." But from childhood, he had given evidence of the renewing of the Holy Ghost. He was a child of praying parents; he had been given to God, and the promises of the covenant pleaded for him; his infant lips had been taught to pray. There is satisfactory evidence that as early as his fourteenth year he was a Christian, and his religious exercises were much earlier still. He had even then begun his days of fasting and prayer; had opened his heart to his father, and had been guided by him, in a manner most judicious for one so ardent and impulsive, to the true remedy for sin; and thus, after no little depth of conviction of sin, had come to such a faith in Christ, as ever made the Saviour the soul of his religion and his preaching. When past sixteen, on the thirty-first of August, 1679, he made a public profession of his faith, and united with his father's Church. About this period, he records how he set himself "upon the work of self-examination;" its result illustrates the tone of his piety at that period; "I find," he says, "I. Concerning my faith. I am convinced of the utter Insufficiency in my own Righteousness to procure my Salvation. I see my own Righteousness to be nothing in point of acceptance with God. I see a woful Hypocrisy has actuated me, Sluggishness and Selfishness hath attended me, in the neglect of all my Services. I perceive now no other way for my Salvation, but only by the Lord Jesus Christ; Refuge fails elsewhere on every Hand. I behold a Fulness and a Beauty in Jesus Christ; He is worth loving, worth praising, worth following. Such is my Desire to obtain an interest in Him, and make Him the only Portion and Support of my Soul, that it is one of my greatest Grievs, to find my Heart so dull in going forth after Him.

"II. Concerning my Repentance. I abhor sin, because it is abhorred by God

¹ A statement in the same paragraph, that he was then less than nineteen years of age, must be incorrect; that would make it in the year 1681, whereas President Mather did not enter on his office until 1685.

² *Life, &c.*, p. 23.

and contrary to Him. Sin is my heavy burden; Death itself would be welcome to me to free me from such a Burden. I am heartily troubled for the sin in my Heart, and that fountain of Corruption, the Plague of my heart afflicts me.

"III. Concerning my Love. I long to see and know the Frame of God unto me; the sight of That would make all my Afflictions light. I desire to be as active as may be in promoting the Honour of God; and I seldom come into any Company, without contriving, Whether I may not act or speak something for That in it, before I leave it. I am sorry that I love God no more. The Saints, that have the image of God, are those whom I value most." This experience was not sudden; it is recorded after years of spiritual search. It was not unintelligent; he was fitted for it by that thorough course of doctrinal instruction, which, though it be not understood at the time it is received, lies ready to be breathed upon by the Holy Spirit. Better still, it was scripturally developed; he had been a diligent student of the Bible, reading, habitually, fifteen chapters a day. It was prayerful; "when he began to speak, almost, he began to pray." It was the result of progressive steps; he had had "very frequent Returns of Doubts and Fears, and therefore resolutely and frequently renewed his Closure with Jesus Christ, as his only Relief against them." Under these circumstances, an intelligent Christian will hardly be prepared for a statement from one of his biographers,¹ that "The language is certainly constrained and excessive; apparently not so much meant to express his feelings, as to state a standard to which his feelings must be brought to conform,"—a remark which illustrates a fact explaining a large share of the systematic depreciation of Cotton Mather which this generation has witnessed. viz., the utter inability of most of his modern biographers to understand those deeper spiritual experiences of which

their own hearts are ignorant. They distort his character, because unable to appreciate its chief excellence. The piety which had its source in God, and whose outgoings appear on every page of his diary, is contemptuously passed by, as enthusiasm or weakness. His chief merit they make his shame. This is not to be wondered at; "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and these "spiritual" "things" are equally "foolishness" to the "natural man," when seen in the lives of the children of God. But while not to be wondered at, it should be borne in mind by every one who desires a true appreciation of the character of such a Christian.

On the 23d of February, 1680-1, the North Church² in Boston, gave him a unanimous invitation to become Assistant³ to his father; it was a temporary service, without ordination; he accepted the proposition, and continued in it, (though, in November 1681, the Church in New Haven invited him to become their pastor,) until, on the eighth of January, 1682-3, the North Church unanimously invited him to become Colleague Pastor. After great deliberation, and repeated days of fasting and prayer on the subject, he accepted, though with trembling; he was ordained May 13, 1685, and then commenced a pastorate, which, after nearly half a century's continuance, ended only with his death.

The pastorate commencing under such favorable auspices,—over the Church of which he was a member, and which had

¹ Now, and for a quarter of a century past, under the care of Rev. Dr. Chandler Robbins, in whose excellent history of the Second Church, is an appreciative and beautifully written sketch of Cotton Mather. It is greatly to be regretted that a more extended life should not come from the same pen.

² The author of the *Life in Sparks' series*, professes inability to discover what that position was. Had the author read a little more carefully, and exercised a little more candor, his work would, perhaps, have been respectable.

³ In *Sparks' American Biography*, vi: 177.

known him from his infancy, and under the guidance of his own father, was an eminently successful one. He took measures to make it successful. The exalted opinion of the sacred office, which had led him so long to hesitate on its threshold, had also led him to thorough preparation of heart and matured plans of action. He kept days of fasting and prayer, with especial reference to his ordination. He renewed his closure with Christ. About this time, the subject of entire consecration deeply engaged his attention, resulting in a thorough submission of his soul to God. In one of his days of preparation, he covenanted with God "that he would, out of love to Him, undertake the work before him; . . . he then promised these things to the Lord: That he would endeavor to be a faithful pastor over whom he should be placed: That he would endeavor to be Humble under whatever Enlargement should be vouchsafed unto him: That if God should give him to build up His Church with an unspotted Reputation, he would endeavor to be contented with whatever State should be ordered for him in the World, though never so Poor and many other ways afflicted." This Covenant he kept; and of its final pledge God gave him experience.

Throughout his life, Cotton Mather was a deeply pious man. He never forgot the man in the minister. He did not neglect his own heart. The system of fastings which he commenced, he carried on. His son reckoned up four hundred and fifty such days; and, in the latter part of his life, he observed a fast at least once a month, often once or twice a week. This may have been no merit: but as the results of such seasons he enjoyed delightful communion with God; his soul often melted within him at manifestations of the divine mercy; that he grew in grace by means of them, no Christian who reads his diary with an unbiassed mind, can doubt. His daily life partook of the same spirit; it overflowed into prayer. As he walked the streets, ejaculatory prayers

were constantly ascending to God. His very meditations, instead of being nebulous reveries, partook of the energy and system of his nature; having selected a theme, he considered it, first, doctrinally; secondly, practically, by examination of himself in regard to it; by expostulation with himself; and then, by new resolutions upon it, in "the strength of grace offered in the new Covenant." Such were his daily habits through life. Often, in the early days of his ministry, did he question his own heart, and reconsider his hope; perhaps the character of his early experience, in his inability to fix any definite time as that of his conversion, led him oftener to such examinations, which tended to settle his confidence. On one such occasion, (in 1681,) he concludes thus: "O my dear Lord, thy Father hath committed my soul unto thy hands; there's a Covenant of Redemption wherein I am concerned; I know my election by my vocation, and my concernment in that covenant by my being made willing to come under y^e shadow of thy wings in the Covenant of Grace. Now in that Covenant, the Father said unto the Son, 'Such an elect soul there is, that I will bring into thy fold, and thou shalt undertake for that soul, as a Sufficient and an Eternal Saviour.' Wherefore I am now in thy hands, O my Lord; thy Father hath put me there: I have put myself there; O save me; O heal me; O work for me, work in me, the good pleasure of thy goodness." Some years afterwards, he writes: "I concluded with a triumphant hope that He would now delight in me, to do me good; and that God would have no controversy with me; and that I should, after a desirable manner, know Him, love Him, honor Him. Thus I should find my never-dying soul to be under the peculiar care of a loving and faithful Redeemer, in the times of the greatest extremities that should ever come upon me. Henceforward, rejoice, O my soul, in thy Saviour." Thus his early doubts passed away. He gradually came

into the full assurance of faith—not faith in himself—but faith in his Redeemer. When in the midst of his wonderful usefulness, he says of all his plans for doing good, “I knew . . . that I could not buy off the guilt of any omission whatever; I knew, I owned, that only the precious blood of the Lamb of God, signified anything to my soul.” “I am willing to be anything that God will have me to be. O, how hath he broken my heart, and ground it, and pressed it into powder before Him.” “I often compose little hymns,” he says, while alone and meditating, which he would sing; a fair specimen of them, is this:

“O glorious Christ of God, I live
In view of Thee alone;
Life to my gasping soul, O give;
Shine Thou, or I'm undone.
I cannot live, my God, if Thou
Enliv'nest not my faith;
I'm dead, I'm lost, O save me now,
From a lamented death.
My glorious healer, thou restore
My health, and make me whole;
But this is what I most desire,
Oh for a healed soul!”

Of the faithfulness and power of his public ministrations, ample evidence exists. From the regular services of the Sabbath, and the weekly lecture, he would sometimes rise to the number of eleven successive days of preaching. Gifted with commanding personal appearance, with a delivery which, by severe discipline, had become impressive, his sermons well studied, his warm heart overflowing, his love of Christ pervading every exercise,—it needed not the reverence even then paid to the minister in his official character, to give him that immense influence over his crowded congregation, which he preserved through life. The character of his congregation may be inferred from the fact that, at one time, sixteen of the young men of his own families were members of Harvard College; while incidental references in cotemporary documents show, that the men of station, Judges, Governors, and the like, chose his Church in preference to others.

The character of his preaching was doctrinal. It is interesting to notice the titles of the sermons with which he commenced his ministry, not only as such, but because the tone of his preaching seems never to have been materially changed: “Having laid aside my own thoughts of being a *Physician*,” he says, “my two first sermons were on y^e Lord Jesus Christ as the *physician of souls*.” The topics of the succeeding sermons, following in order, are: “We want a Saviour.” “Jesus Christ is a mighty Saviour.” He is “an only Saviour.” He is “an offered Saviour.” Christ “infallibly bestowing salvation on the believer.” “Works by which the Holy Spirit prepares men for the Lord Jesus.” “Election as the foundation of all.” “Preparation, in generall.” “Conviction.” “Contrition.” “Separation from sin.” “On denial of one's own righteousness.” “On denial of one's own strength.” “On denial of one's own will.” And thus having “advanced the *preparation* of my hearers,” “gave a solemn *invitation* to Him.” He then discoursed upon “Practical religion”; “Trouble”; “Effectual calling”; and the “New creature”; and following these, upon topics naturally subsequent in a system of truth. The doctrinal character of his early preaching is thus apparent; records show that in this respect he never changed. Not that he treated these topics in a dry and abstract way; on the contrary, they were the doctrines alive; they could not be anything else; for, in preparing his sermons, “on every Paragraph he made a pause, and endeavored with Acknowledgements and Ejaculations to Heaven, and with Self-Examinations, to feel some holy Impressions of the Truths in that Paragraph on his own Soul before he went any further. By means of this, the Seven hours which he usually took to Pen a Sermon, prov'd so many of Devotion with him. The Day in which he made a Sermon, left just such a Flavor on his Mind, as a Day of Prayer us'd to do.” Thus preaching to himself, and thus

embodying the vital truths of the Gospel, his sermons came with a power which neither dry doctrinal statements, nor mere exhortation, ever possess. That this theory of preaching commended itself to him, is evident from directions given, in the years of his ripe experience, to persons preparing for the ministry, in the *Manductio ad ministerium*, a work well deserving to be republished; and which expresses his own methods. Preach "well studied sermons," he says. Bring "beaten oil" into the sanctuary: and this he did in the height of his literary labors. "Your sermon must also be such that you may hope to have the Blood of your SAVIOUR sprinkled on it, and his Good SPIRIT breathing on it." "Go through the whole Body of Divinity,"—at the same time, attending to the "necessities of the People." His doctrinal preaching had its centre: "Exhibit as much as you can," he urges, "of a glorious CHRIST unto them: yea, let the Motto upon your whole Ministry be, CHRIST is all." "I make no doubt of it," he says, in language applicable now as then, "that the almost Epidemical Extinction of True Christianity, or what is little short of it, in the Nations that profess it, is very much owing to the inexcusable Impiety of overlooking a glorious Christ so much in the Empty Harangues, which often pass for Sermons." "What I wish for, and urge, is this: That your knowledge of the Mystery of CHRIST may conspicuously shine in your Sermons; and that it may be esteemed by you, as a Matchless Grace given unto you, if you may Preach the Unsearchable Riches of CHRIST unto the World. The Heavens do Praise that Wonder, the Angels in the Heavens are swallowed up in the Praises of that Wondrous ONE! Be, like them, never so much in your Element, as when the Person, the Offices, the Benefits, the Example, the Abasement, and Advancement of a Glorious CHRIST, are the subjects of your Sermons."

With such subjects, he understood the

sources of success: "This I insist upon; (and he described his own method,) That when you are to Preach, you should go directly from your Knees in your Study to the Pulpit; and when you are thus on your Knees in your Study, you should bewail the faulty Defects in your Life, which the Subject you are to treat upon should lead you to a Penitent Confession of: Humbly bewailing it also, that your Sermon is no better fitted for the awful Service that is before you." He went also to the root of the matter: "Consider yourself as a dying person, and one that must shortly put off this Earthly Tabernacle;" "begin to live," living unto God, "the Service of the Glorious God." It was because actuated by such motives, that he copied into his Bible, for daily use, the solemn charge his father gave him at his ordination; that he never composed a sermon until after fervent prayer, and careful study; that in all cases when at a loss for a text, he would make a prayer to the Holy Spirit for direction and assistance, "as well to find a text, as to handle it;"—"which seems" says the author in Sparks' Series, with his accustomed ignorance of the springs of divine life, "to be carrying the principle of dependence quite as far as it should go," but which the true believer in prayer will recognize as a simple element of childlike trust; and that his sermons were prayerful, scriptural, systematic and pungent. "The vital activity of the graces of Christ inspired into the souls of men," says Prince, "and the manner of turning and living to God, were the continued themes of his preaching, conversing and writing." He was, declares the same witness, "a son of thunder to impenitent sinners, . . . a son of consolation to discouraged souls, . . . a passionate pleader with all to come into the acceptance of Christ, and into the life and favor of God, . . . a fervent soliciter at the throne of grace." Such labors were blessed. In the first year of his ministry, over thirty souls were given to him as the seals of his ministry. How much of

the after success of his Church is to be assigned to him rather than to his father, it is, of course, impossible to tell; but during the ministry of both, over eleven hundred persons united with their Church upon profession of their faith in Christ; he had, as well during the absence, as presence, of his father, the largest congregation in New England, embracing in Church fellowship nearly or quite four hundred members, while there were six other churches existing in Boston at this date—the commencement of the last century; when, owing to the crowded state of his congregation, he endeavored to have a new Church formed “across the water,” out of his own, and offered to release part of his salary to help on such an enterprise, the attachment of his people prevented the desired result; and, in 1713, when the New North was formed, its “swarming” from his own Church was rendered absolutely necessary, by the crowded state of the meeting-house.¹

Cotton Mather was, undoubtedly, an “old” and a “consistent” Calvinist. The topics of sermons already referred to, prove him a Calvinist; that he was an “old” Calvinist, in the phrase now used to distinguish the Calvinism of our fathers from the Calvinism, not changed, but defined, by President Edwards, and especially from the modified Calvinism held by some succeeding writers, is to be expected from his living in a time prior to such changes, and is fully seen in his own writings. The Westminster Assembly’s Shorter Catechism, “composed,” as he says, by “Dr. Tuckney, Dr. Arrowsmith, and Mr. Newcomen,” he fully and heartily accepted; the only changes he would make were additions; the answer to the nineteenth question, relating to the “misery of that estate whereinto Man fell,” he wished to strengthen by appending, “and enslaved into the power of darkness”; to the description of Christ’s office as a Priest,

(twentieth,) he would add, “in performing perfect obedience to the law of God, the everlasting rule of Righteousness”; and he would find another benefit accompanying Justification, in “the ministry of good angels for our good, and succor against the temptations of the Devil.” Where Calvinists of various shades now agree, he would have agreed with them; where they differ, he would have held to the “actual native depravity,” rather than to a sinless “proclivity to sin”; to the actual helplessness of human nature in such a state, rather than to any “power of contrary choice,”—although his sermons show that the inability of the sinner was not, in his mind, a “physical” inability, in the obnoxious sense of that term, but a “moral inability,”—reckoning a “moral inability” none the less “real” because it resides in the “moral” nature, and all the more “guilty” because “real”; to the existence of sin in the nature, and a denial that “all sin consists in action,” even if he took no exception to a phrase which, if not ambiguous, is faulty in construction; to the view that Christ’s sufferings were penal, in the sense of the old theologians, that “punishment” was “suffering endured on account of sins,” rather than suffering apart from the infliction of justice; to the legal title of the believer to eternal life, by the mysterious union between Christ and the believer—Christ taking the sins of the latter, and of right bearing them, and imparting to the believer the benefit of his own perfect righteousness—as when the husband, legally, is held for the prior debts of the wife, and is bound for her future support. And in this last point, did the theology of Cotton Mather centre: man a helpless sinner, Christ an entire Saviour—in the literal meaning, demands, and consequences of these terms. Hence, in his sermons, he dwelt much on the condemnation of the sinner, and the vicarious sacrifice of Christ; of the helplessness of the sinner, and the strength of Christ; of the deadness of the sinner, and of spiritual life through

¹ The author in Sparks’ Series, attributes, of course, wrong motives to Cotton Mather in his action regarding this transaction.

Christ; and these truths he held in their simple and obvious meanings.

These doctrines he preached; and with what results we have already seen. His sermons were learned, too learned sometimes; but all his learning he made tributary to the great object of preaching. His sermons were strong and thorough. In this they corresponded with the style of the old Calvinists. If the preaching of that day were reproduced, few modern audiences could understand it; were it demanded, few modern preachers could equal it in depth and power. In matters of taste, and in a more brilliant rhetoric, the present may surpass the past; in strength, learning, massiveness of structure, the New England pulpit does not equal what it was a century and a half ago. The ability which was popular in that day furnished the steady light of truth; the ability which is popular in this day, is that of pyrotechnic display. The former was enduring; the latter goes out when the show is over.

Cotton Mather's influence, through his power in the pulpit, was greatly heightened by his care for his people, out of the pulpit. "He thought it his duty to visit the families belonging to his Church." One, and sometimes two, afternoons in a week he devoted to that purpose. The pastoral visiting of that day is well illustrated by his manner of performing it. His visit, of which he had previously notified each family, was scrupulously restricted to spiritual matters, and was conducted in the most formal style; the "elder people" were first reminded of their duties, as to family prayer, the instruction of children, the care of servants, or other similar subjects; then, in order, the children and servants were catechised, or had the duties of secret prayer set before them, or of reading the Scriptures, or of filial obedience, or received explanations of the doctrines of religion. Prayer was an invariable accompaniment of these exercises; solemn questions were often left upon the mind; personal salvation was particularly urged;

"and many other such Methods he took for the Winning of Souls in this Discharge of his Ministry; And he enjoyed a most wonderful Presence of God with him in this undertaking; and seldom left a Family without Tears dropt by several in it." The warm affection of his kindly nature made even a formal routine alive. Nor did that "love to his Church" which "was very flaming," exhaust itself with these exercises; his rule was, never to let even an occasional interview with one of his people end, without some word of religious purport; books, selected with careful purpose, he systematically put into the hands of his people. Nor did his love stop here; he carried the souls of his people to his closet; not only in every case which touched peculiar sympathies, but, at stated times, a whole day, with strict fasting, he occupied, with the roll of his Church before him, in praying for each member by name, and asking God to enable him, with discriminating care, to meet the wants of each. This he did, not merely in the enthusiasm of impulsive youth, but when that enthusiasm had sobered into a strong and steady energy; and it was not neglected even in the days when his name had become distinguished at home and abroad. He felt "the unspeakable Worth of their Souls." "Slander itself, with all its boldness," says Rev. Dr. Robbins, "has not ventured to cast a reproach upon the sincerity of his pastoral affection, or the fidelity of his ministerial services."¹

Cotton Mather's faithfulness was repaid by the affection of his people. They were proud of his talents, they revered his virtues, they felt his faithfulness. No calumnies—for calumnies came in his own life-time—seem to have weakened, in the least, their love. The slight, but significant tokens of their regard, were frequent. To his appeals for charitable contributions, they were alive; in one year contributing £62 for redeeming captives from the Indians, £53 for redeeming two per-

¹ Hist. Second Church, p. 80.

sons from the Turks, £80 for relieving three young men from the same, £44 for relief of poor inhabitants of frontier Eastern towns, £53 on Fast-day, for the poor, and £60 at Thanksgiving, for propagating the Gospel; in all, £352. More than once his people came forward to pay the debts which he had incurred through connection with others; and when his wife died, they built a "costly tomb."

The personal character of Cotton Mather was such as to win regard. His morality is untarnished. In his domestic relations, his affectionate nature shone with peculiar excellence. Between himself and his father was the most endearing intercourse. Associated in the ministry, no jar ever disturbed those hallowed ties. He was always respectful and courteous, although traces of the influence of the younger over the elder are clearly discernible. His love to him was unbounded. They were like brothers, save that the father received a gentle reverence from the son. When the venerable parent was, in a ripe old age, drawing near to the grave, seldom a day passed without personal intercourse, in which the voices that had alternated in the house of God for more than forty years, loved to talk of heavenly things. It is pleasant to read of those interviews between the departing saint and the reverent son. "Concerning my son, Cotton Mather," said the father in his will,¹ "he has been a great comfort to me from his childhood, having been a very dutiful son, and a singular blessing to his father's family and flock." As a father, this son was kind; he made his children feel that he loved them. He did not keep "himself at an haughty distance from them," says his son, "but invariably condescended to them with a gentle and proper familiarity. Thus," he adds, "he would instruct and edify, thus allure and charm us; thus make us love his society, ever come into it with delight, and never leave it, but with sorrow." The punishment they dreaded most, was

to be sent away from his presence. He never neglected his family; he was their instructor, their guide, their friend. As alluring was he, also, to others. Instead of the crabbed, sour aspect, laboriously attributed to Cotton Mather, it is well authenticated that the charm of his social manner was irresistible. Says his colleague, Rev. Joshua Gee, "he was pious without pretence, serious without moroseness, grave but not austere, affable without meanness, and facetious without levity. He was peaceable in his temper, . . . catholic in his charity, abundant in his liberality, and obliging to strangers, though often ill-required." "His printed works," says Dr. Colman, "will not convey to posterity, nor give to strangers, a just idea of the real worth and great learning of the man. . . . It was conversation, and acquaintance with him in his familiar and occasional discourses and private communications, that discovered the vast compass of his knowledge, and the projections of his piety, more, I have sometimes thought, than all his pulpit exercises. Here he excelled. . . . Here it was seen how his wit and fancy, his invention, his quickness of thought and ready apprehension, were all consecrated to God, as well as his heart, will and affections; and, out of his abundance within, his lips overflowed, dropped as the honeycomb, fed all that came near him, and were as the choice silver for richness and brightness, pleasure and profit."

The predominant characteristic of Cotton Mather, was, undoubtedly, a desire to be useful. "The Ambition and Character of my Father's life," truly said his son, "was Serviceableness." "What good shall I do," was the subject of his daily thoughts, even from childhood. He evidently acquired this bent of disposition from his father's judicious moulding; his father's dying desire for him, was, that he might "do good while he lived, and glorify Christ in his death." His diary illustrates, though it does not do full justice to, his character in this particular. All his

¹ Hist. Second Church, pp. 212-14.

plans aimed to *accomplish* something. He was not a minister, for the sake of being a minister, but for doing something for Christ. He did not write sermons for the sake of sermons, nor did he preach, Sabbath by Sabbath, for the sake of duty, but he wrote and preached that by sermons and Sabbath duties, he might win souls. He was constantly devising plans of usefulness. Many of these are recorded, as day by day, he wrote down his purposes and their accomplishment. He asks himself what good he can do to various classes; now, (and the following are selected at random as we turn to various places in his diary.)—candidates for the ministry; again, his father; or, his “servants”; “a nurse” in his family; “a family likely to be broken in pieces”; “a widow”; “a drunken creature” near by; his “father-in-law.” At one time, he preaches to widows, who then (in 1718) formed one fifth of all his communicants. “Let me write something that may do good unto young people when I am gone,” he says in 1681. Often he preached to the poor and old in the almshouse. “Here is an old Hawker,” he says, in 1683, “who will fill the country with devout and useful Books, if I will direct him. I will therefore direct and assist him, as far as I can, in doing so.” In 1683, he established a “young people’s prayer-meeting,” which so prospered as to be, of necessity, divided territorially, and which continued for years; indeed he, throughout life, retained his interest in the young, and was beloved by them; repeatedly they asked for the publication of sermons addressed to them; at one time they observed a day of special thanksgiving for himself and his father; his “Token for the Children in New England” was published at their desire; in 1724, only four years before his death, nearly a hundred “little damsels” attended his catechetical exercise, a conclusive proof—unless “little damsels” were then under stricter government than they are now—of the affection which led them to group around a pastor over sixty years of

age; and a touching evidence of the faithfulness of one who, with a reputation then European, and with a life crowded with care, loved to teach the children of his people.

His *method* of usefulness illustrates also his character. Every morning had its regular question: on the Sabbath, What shall I do, as a pastor of a Church, for the good of the flock under my charge? On Monday, What shall I do in my family, and for the good of it? On Tuesday, What shall I do for my relations abroad, or, What shall I do for enemies? On Wednesday, What shall I do for the churches of the Lord, and the more general interests of religion in the world? On Thursday, What good may I do in the several societies to which I am related? or, Is there any particular person able to do good which lies out of my more immediate reach, to whom I may offer some good proposals? On Friday, What special subjects of affliction, and objects of compassion, may I take under my particular care, and what shall I do for them? On Saturday, What more have I to do for the interest of God in my own heart and life? These were his specific questions, morning after morning, for years, while dressing; as soon as he entered his study, the results of his thoughts were entered in his “Book of hints to be spoken or done;” and, by his rigidly systematic division of time, he accomplished his purposes.

Among the more public methods of usefulness designed by Cotton Mather, some deserve particular mention. Perceiving the ignorant and neglected condition of the negroes in Boston, he established a school for them, engaged a teacher, and, for years, supported it at his sole expense. The Concert of Prayer, supposed to be a recent plan, had its American origin with Cotton Mather, in his establishing, (copying it from an observance in England,) a prayer-meeting for all Christians from 11 to 12 o’clock, A. M., of every Monday, in which many churches were led to engage.

The power of organization to promote works of Christian benevolence, if not originated by, yet had its vitality from, him. He was an active member of over twenty such societies, of the most of which, perhaps all, he was the founder. One was a plan for aiding feeble parishes in building churches, to which his own and some other churches largely contributed,—the predecessor of our own Union. He originated a society for sending the gospel to the heathen, in which, although practically restricted to the Indian tribes, his own large heart contemplated the “poor Greeks, Armenians, and Muscovites,”—the forerunner of a work whose fulfillment shows him to have been a century before his age. Another society so formed was one to distribute tracts or books, and he repeatedly gave away over a thousand volumes in a year,—a system which has covered our country with a sound and saving literature, since renewed a quarter of a century ago. A society for benefitting seamen, another for the distribution of Bibles, and another for establishing religious charity schools, are as familiar to us as they were new to Cotton Mather. Young Men’s Christian Associations are now characterized as a new feature of Christian progress, but they were formed, substantially in their present shape, by this servant of God; he calls them “Societies of Young Men Associated,” describes them in all essential features like those of the present day, and declares their success; “these, duly managed,” he says, “have been incomparable Nurseries to the churches, where the faithful Pastors have countenanced them. Young men are hereby preserved from very many Temptations, rescued from the Paths of the Destroyer, Confirmed in the right usages of the Lord, and Prepared mightily for such Religious Exercises as will be expected of them when they come to be themselves Householders;” the very system which he drew up for the conducting of these meetings, would scarce be felt an innovation if fol-

lowed to-day; and the plan so far succeeded, that a division became necessary, in the Boston of 1710. Thus, in organizing such societies as those which are now the almoners of the churches, we are following an old track. They were then in successful operation; and it is a wonderful and mournful exhibit of the blight which swept over the churches in the last century, that their very name was lost, and their existence is now exhumed as a relic of a by-gone age. They are the ruined cities, fallen temples, and shattered statues of an extinct civilization, whose very authors were forgotten in the occupancy of the succeeding race.

One of the best of the works of Cotton Mather is worthy of notice as bearing upon this subject. It is a book of 109 pages, 18mo., first published in 1710, republished in a mangled shape, in 1807, and again restored, in 1845, by the Massachusetts Sabbath School Society. It is entitled,

Bonifacius.

AN ESSAY

upon the GOOD that is to be
Devised and Designed by THOSE
Who Desire to Answer the Great END
of Life, and to DO GOOD
While they Live.

This book is full of minute practical suggestions, upon the question “What may I do for the service of God and the Welfare of man?” In answer, he is, first, to attend “to his own heart and life.” Then, “let every one consider the Relations wherein the Sovereign God has placed him.” These he takes in the following order: 1, Conjugal; 2, Parental; 3, that of Master and Servant; 4, that of Neighbour, in which he specifies, as desirable, private religious meetings, neighbourhood associations, societies of young people, and the like; and in connection with that, he speaks of meetings of “young men associated.” Proceeding to more public ways of doing good, he addresses, first, ministers, then schoolmasters, church-

es, magistrates, physicians, rich men, elders and deacons, Representatives in the provincial Legislature, constables, tything men, military commanders, ship-masters, lawyers and judges,—suggesting, in detail, plans for usefulness which were evidently the results of his mature experience. In the preface to this work, he says, that “He is very strongly persuaded There is a Day very near at hand, when Books of such a Tendency as this will be the most welcome Things imaginable to many Thousands of Readers, and have more than one edition.” He was correct. Its author seemed also, with prophetic glance, to perceive now existing schemes: “A vast Variety of new Wayes to do Good will be hit upon: Paths which no Fowl of the Best Flight at Noble Designs has yet known; and which the Vulture’s most Piercing Eye has never passed.” But this little book itself is perpetuated in American prosperity; it helped form the character of one of the men who left the deepest mark of his moulding on the character of this country; it was Benjamin Franklin. “When I was a boy,” writes that distinguished man to Samuel Mather, “I met with a book entitled, ‘Essays to do Good,’ which I think was written by your father. It had been so little regarded by its former possessor that several leaves of it were torn out, but the remainder gave me such a turn of thinking, as to have an influence upon my conduct through life; for I have always set a greater value on the character of a doer of good, than on any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes all the advantage of it to that book.”

It is unnecessary to enter into minute detail regarding Cotton Mather’s literary character. His published works, amounting, says his son, to three hundred and eighty-three, will best illustrate his universal learning, although they may be inadequate, as Colman declares, to present a just idea of the man. Blessed with what his son calls “a modest inquis-

itiveness,” and with “a great capacity for learning,” he could grasp the contents of a book while ordinary readers had hardly entered upon it. His insatiable thirst for knowledge, and a wonderfully retentive memory, made him, eventually, the first scholar of New England. While, from his peculiar training, Greek and Latin were to him as his mother tongue, he made himself master of the French and Spanish languages, that he might write treatises in them, and in his forty-fifth year, he “conquered the Iroquois Indian,” in which he published works for the instruction of the natives. In his studies he evidently traversed the whole range of literature. The Rev. Joshua Gee speaks of “The capacity of his mind; the readiness of his wit; the vastness of his reading; the strength of his memory; the variety and treasure of his learning, in printed works, and in manuscripts which contain a much greater share,” in addition to “the splendor of virtues which from the abundant grace of God within him shone out in the constant tenor of a most entertaining and profitable conversation.” And Dr. Chauncy testifies that there were hardly any books in existence with which Cotton Mather was unacquainted. His own library numbered, in 1700, “several thousands of books.”

The very extent of Cotton Mather’s learning, occasioned the chief defect in his writings. His mind was filled with accumulated materials, of which a proper assimilation, was, in the hurry of his life, and the constant use of his knowledge, impossible. The reader of his works is astonished at the immense learning which they display; but the clearness, strength, and vigor, of the framework, will make him regret that the author did not know less, or wish that he had found time to train, more carefully, the remarkable abilities which he plainly exhibits. He uses his knowledge in its crude state, always pouring it out in a flood on every subject which occupied his pen. The style, too, is often encumbered with puns,

anagrams, and far-fetched conceits; it is loaded with long and tiresome quotations from Latin and Greek; it struggles under heaps of ancient history, or classic mythology. But it is not always so; sometimes he rises with his subject above the style of his age; he ascends into a purer atmosphere, and writes plain, clear, common-sense English. His *Essays to do Good*, furnish evidences of the latter: the former is seen in much of the *Magnalia*,¹ a

¹ This work was published in England in 1702; the first edition was a folio, of 790 pages, of which the upper part of the title page reads thus:

Magnalia Christi Americana;

OR, THE

Ecclesiastical History

OF

NEW ENGLAND.

FROM

Its first Planting in the year 1630, unto the year of our Lord, 1698.

It is divided into seven books, embracing respectively, the antiquities, lives of the Governors, lives of Divines, history of the University, acts of Synods and other ecclesiastical matters, mercies and providences, and the works of the Lord, and an appendix contains the remarkable occurrences in the Indian War of 1698-98. No work has been more abused by antiquarians than this, and none more habitually followed by the same individuals. While certainly deficient, and occasionally erroneous, nothing else could be expected when a work sufficient for a lifetime was dispatched in a few years; and with all its faults, it is the storehouse of Massachusetts history. Men may abuse, but they must use it.

"Cotton Mather himself says," (we quote from Dr. Robbins' history,) "he does not wonder that there were some who disliked and abused the *Magnalia*, because it was written to serve the interests of real, solid, vital piety, rather than a formal religion; and because, showing the virtues of the Non-conformists, it of course set in a strong light, the persecuting spirit from which they suffered." "There is a good deal of point in such remarks as the following," in allusion to some of John Oldmixon's strictures, in a work called "The English Empire in America:" "The accusers," says Mather, "would have it believed that the Church history is very trivial in the matter of it. Yes, by all means! The marvellous works of God in producing and maintaining and afflicting and relieving of colonies in a matchless manner, formed upon the noble intentions of pure and undefiled religion, and the bright patterns of living up to it, seen in the lives of such men, and as choice materials as a Church History can be composed of, these are trivial matters! Come, then, let us go to master Oldmixon for important matters. It is a trouble unto me to descend unto anything so ludicrous; but it is he, and not I, that must answer

chaotic mass of crude materials of New England history, although even in that are passages of such excellence that Graham declared it to be the most interesting work the literature of the country had produced, and that many of its biographical parts are superior to Plutarch."

Of these three hundred and eighty-three works, (two of which were published after his death,) his son gives a list.² He began to publish in 1686, one or two only being issued in each of several years, but the number rising to eight or ten a year, and once as high as sixteen. No after year of his life passed without a publication. Many of these works are sermons, funeral discourses, or tracts, suggested by now obsolete, but then engrossing occurrences, and hence are short. But with all the abatement due to this fact, his remarkable fertility puts to the blush men of ordinary industry. Some were works of size and value.

for it. In his history, wherein he ralls at ours, you shall find whole pages consecrated unto long, long, tiresome relations of some that he singles out as the more curious events; he calls 'em so. These curious events are, 'that a couple of starved Indians (at Hudson's Bay) went a-fishing,—and then a-hunting,—and met with only two moose,—and how 'twas,—and how, the geese flying away to the southward in October, the people there [such their sagacity!] knew that hard weather was approaching;—and in November [oh, marvellous!] it snowed. And then,—a long tedious narrative, how they caught partridges, [not woodcocks!] yea [an exploit that should be told unto future generations], four men, in a week's time, killed six and twenty. And then [a terrible thing happened, as much to be remembered as the Sicilian earthquakes] in December, a boy had his feet hurt with the frost.' And an hundred more such curious events is this history set off withal. These, it seems, are the important matters that are most worthy of a room in history. A Church History, furnished as aforesaid, has only trivial matters for you."

² The gratitude due to Cotton Mather from every one who holds in esteem the memory of the early worthies of New England, may be seen in the fact that, by the year 1718, he had published the lives of no less than one hundred and fourteen men, and twenty women, and that subsequent years increased the list. One of his best biographical works is his life of his father, the venerable Increase Mather,—whose memory will be, by and by, commemorated in these pages.

³ Life, &c., p. 161-178.

In addition to the *Magnalia*, the *Manuductio ad ministerium*, and the *Essays to do Good*, the most valuable were his *Christian Philosopher*, and his *Ratio Disciplinæ Fratrum Nœ-Anglorum*. The former is an excellent work, of a popular cast, in which he arranges the facts of the natural sciences in a way to present in a strong light the goodness and power of God. The latter is a work exhibiting the order of the churches of New England, and is a clear, able, systematic exhibit of Congregational usages, not only at that period, but as practised at present. While the author of as good a treatise upon our Church polity as ever has been written, and one which embodies all the minute details which everybody wants to know, but which few writers furnish,—it is proper to say that whatever leaning there may be in our polity towards Presbyterian ways, including the Consociation system of Connecticut, that leaning is due to Cotton Mather; this will be explained, however, farther on.

The work of Cotton Mather on which the labor of his life was bestowed, was never published; still in manuscript, it is in the ownership of the Massachusetts Historical Society. It is entitled, *Biblia Americana*, and consists mainly of comments and illustrations upon the Scriptures. It occupies six volumes, near folio size, and comprising hundreds of pages. Prefixed to the commentary as such, are, first, a chronological arrangement of the Old Testament; secondly, a "harmony" of the New Testament; thirdly, an account of the division of the Bible in chapters and verses, with tables of the numbers and position of each; and fourthly, an essay on the old chronology, with arguments to remove apparent discrepancies. The comments, which occupy all except a portion of the first volume, were accumulated by daily study and writing, and commencing in his thirty-first year, were the work of his life.¹ The appear-

ance of the manuscript indicates that blank leaves were assigned to the various books of the Bible, and that he entered in their appropriate place such thoughts of his own, or comments of others, or illustrations from any and every source, as occurred to him. Hence some parts are crowded, while others pass without notice. It is, in reality, the unfinished plan of a work of immense labor, knowledge, and research. So far as learning goes, it is probably without an equal among commentaries; while its practical value to ordinary students would be but slight.

That Cotton Mather's abilities were appreciated in his own home, has already been seen. It was not many years before his fame as a man of letters crossed the Atlantic, and gained him the fellowship of other learned men. He had a "numerous and extensive correspondence" with Europeans, at one time having on his list over fifty men of education. Quite a number of these were Scotch divines, to whom he was drawn by theological sympathies; and Danish missionaries, in whose efforts his own heart was deeply engaged. Of others, it is to be regretted that his son preserved the names of only a few living at the time of his own writing; among them were Lord Chancellor King, Sir Richard Blackmore, Mr. Whiston, of mathematical celebrity, and Dr. Franckius, of Halle. It is a greater proof, perhaps, of his foreign reputation, that in his forty-seventh year, (1710,) the University of Glasgow conferred upon him the then distinguished honor of the Doctorate in Divinity; "the high value the University sets upon you," wrote the Vice-Chancellor, Johnson was once asked how it was that the Christian Fathers, and the men of other times, could find leisure to fill so many folios with the productions of their pens. 'Nothing is easier,' said he; and he at once began a calculation to show what would be the effect in the ordinary term of a man's life, if he wrote only one octavo page in a day; and the question was solved. . . . In this manner, manuscripts have accumulated on my hands until I have been surprised to find that by this slow and steady process, I have been enabled to prepare eleven volumes on the New Testament, and five on portions of the Old Testament."—*Rev. Albert Barnes' "Life at Three Score."*

¹ "Manuscripts, when a man writes every day, even though he writes but little, accumulate. Dr.

"I hope you will no longer doubt, when I tell you that they have confer'd the highest Academical Degree upon You, the Doctorate in Divinity; which I am persuaded is but what you deserve." And, three years later, he was chosen a Fellow of the Royal Society in London. His name is the first on the list of the graduates of Harvard College to receive the latter honor, and the third bearing the former,—Benjamin Woodbridge and Increase Mather being the predecessors.

That Cotton Mather, in the midst of a faithful performance of his first, his parochial, duties, should find time to issue so many books, and accumulate such a mass of manuscripts, was owing to his untiring industry. His division of time was rigidly systematic; no moment was suffered to be lost. It is a matter of surprise how he could endure the rigidity of a system of study to which his stern sense of duty had trained his impetuous nature. In fact, in reading his diary, or his son's account of his daily life, we long for more elasticity. We feel that had he left his study oftener, and been more with men, in spite, if need be, of the artificial sanctity then setting the minister apart from others, it had been better for him. We long to have him cast aside his too sedate and solemn dignity of exterior, which sat perhaps as gracefully on him as on any of his day, and be as fresh and natural as a child. We wish he could have felt that he was a man before he was a minister, and a boy before he was a man, and to have the heart of a true minister he would still be both. The musty study is good in its due share; but God's free air and sunshine, and meeting with other eyes and hands and hearts, is far better. We respect the man who wears a hole in his study floor, but as for choosing him as guide in theology, or practical Christian work, that were absurd. We want the man who knows nature and human nature. The day has gone by, it is to be devoutly hoped, when a minister's stupidity in earthly things, is proof of his knowledge

of the heavenly. And here Cotton Mather failed. But for his natural practical cast of character, and his ministerial training under the care of an experienced pastor, he would have *entirely* failed. As it was, he dwelt too much in an unreal atmosphere. He saw matters with clerical eyes. He needed to have truth "depolarized,"—as will any man trained scholastically. And this because he lived in his study: and there we are forced to commend his industry, wishing all the time he had been less industrious.

One Sabbath day's history will illustrate this. In the morning, arising, as usual on the Sabbath, earlier than on other days of the week, he considered his Sabbath morning question; he sang his morning hymn; he noted down the answers to his "question;" he sought his God in prayer, personally and specially appropriate; he kept, as all through the day, his thoughts on religious things, and was continually "forming Admonitions of Piety from occasional Objects and Occurrences;" he guarded his tongue by special care; he wrote an illustration upon a Scripture text; he read a portion of the Old Testament in the original Hebrew, another in the French, and then a portion of the New Testament in Greek; "then he made the Morning Prayer of his Study;" he "meditated;" he prayed and sang with his family; he gave charges to his children, and assigned to those too young to attend public worship, suitable passages of Scripture to be committed to memory; again in his study, he prayed with reference to the coming public service; listening to his venerated father's voice, "not one Head or Text, and scarce one Sentence in the Sermon passed without his Mind moving towards Heaven;" returning to his study, he read over some "Discourses on the great Sabatism which the Church of God is to look for, and the glorious Things which are spoken about the City of God;" at the table, to which, every Sabbath, he invited some of the poor, "he fed the

Souls of the Company;" dinner ended, he read Scripture, referring to the Sabbathism which before was the subject of his thoughts, and he prayed and sang a hymn regarding it; again, he prayed for Zion; he read through the sermon he was about to preach, and prayed as well for personal grace as to its exhortations, as for its public success; he preached, "and spent about three Hours in carrying on the Service there, in a great Assembly;" "excessively tired," he "drank his beloved tea;" he prayed for his daily needs; he catechised the children, and "went through the Sermons with them," and faithfully taught them in their duties; having left a son to catechise the servants, he retired to his study, and then asked himself, What have I left undone that it would be for my Consolation and Satisfaction to do before I die; he read "in a book of Piety, a Sermon that might add unto the Heavenly Tincture on his Mind;" he was called to pray with a sick person; returning, he renewed his instructions to his children; he sang, with the family, the evening hymn; again, in his study, he gave thanks to God for the mercies of the day, and committed himself to the "hands of his dear Saviour;" "so he went to Rest."

An account of one day, and that not unusual in its labors, is as follows: "This Day I performed the Duties of my general Calling, instructed the Scholars under my charge, underwent the Diversion of Meals and Company, with whom I was a considerable while; I made a long Sermon and preached it; I spent more than a little Time at the private Meeting, where I preached, and read over Knox's *Historical Relation of the Island of Ceylon*." We should certainly suspect the results of these employments to be but superficial, did we not know from his sermons themselves their value, and from his writings, his clear understanding and memory of what he read.

One year, after his fiftieth had passed, affords, as recorded in his diary, the fol-

lowing history: that he had preached above seventy-two public sermons and nearly half as many private ones; that not one day had passed without a record of some plan to do good; that no day had ended in which some portion, however small, of his income, had not been set apart for benevolence; that he had prepared and published fourteen books; and that he had kept sixty fasts and twenty-two vigils,—besides attending regularly to his other varied duties. Nor was this a year of peculiar industry.

The whole secret of the abundance of his works is his careful employment of every moment of time. "He worked,—worked as hard and as much as any man that ever lived. He saved and used every minute with wonderful method and energy. And he did this conscientiously. He was industrious from principle."¹ It is true that much of the learning he amassed was, as we estimate it, useless; but it seemed so neither to him nor to his age. He meant to use it in his sermons and other works which, as had all his works, had as their object to advance the cause of Christ. The notice over his study door, "BE SHORT," was a conscientious admonition of the value of his time, on which, however, the visitor, in the cordiality of his reception, and the charm of its occupant's conversation, was apt to trench.

"When to such characteristics are added purity of life, unstained, so far as it is known, or even suspected, by a single blot; subjection of the appetites, even to their mortification; systematic self-regulation, in conformity to rules which he conscientiously believed to be of divine sanction; love of "the just liberties of mankind,"—for this also may be ranked with the virtues, having its root and issue in justice;—and a firm and faithful patriotism, which, if not one of the sacred sisterhood, consorts with that high company,"² we have the foundation of a

¹ Dr. Robbins' *Hist. Sec. Ch.*, p. 72.

² Dr. Robbins' *History*, p. 84.

character which, essentially righteous and noble, can bear its incidental faults without apology or shame.

That he had his faults no one can doubt. They are conspicuous to every student of his life. The great amount of calumny thrown upon him, the misunderstanding which his eccentricities invariably cause in the superficial observer, the differences of opinion of which he has been the subject, and the shifting hues of the surface of his life, are presumptive of the existence of what a biographer, whose sole desire was to exalt rather than describe the man, would wish to blot. If those faults, and mistakes, and follies, were the substance of his character, then the representatives of "liberal"¹ Christians are justifiable. If they were incidental only, then a writer need not blush to state them. Such as they were, they were sources of vexation to him in his own lifetime. No new faults have been discovered since, although his diary² has furnished a record of his most secret thoughts, and thus, of course, has enabled opposers to extract every foolish record, and unguarded—because secret—expression of his feelings.

The injustice done to his memory is not so much in alleging faults, as in so magnifying them that they seem to prove, necessarily, a bad heart; not in exhibiting his eccentricities as in so arranging them as to make the eccentricities appear to be the man; not in condemning what was wrong, but in wholesale reproach; every advantage is taken of his mistakes; his errors are torn away from the causes which occasioned them; and wherever

an act is susceptible of a bad motive, the bad is invariably preferred to the good. "An individual," says President Quincy's able, but liberal 'History of Harvard University,'³ "of ungovernable passions and of questionable principles; credulous, intriguing, and vindictive; often selfish as to ends, at times little scrupulous in the use of means; wayward, aspiring, and vain; rendering his piety dubious by display, and the motives of his public services suspected by the obtrusiveness of his claims to honor and place."⁴ "There is something in the heart," well says Dr. Robbins, "that warns us to beware of wholesale censure, to look behind stereotyped terms of reproach, and not to take ignominious brands as unquestionable proofs of guilt." "Even before I had studied Cotton Mather, in his writings and acts, separately from the coloring of modern biographers, and the attitude in which historians had placed him, a suspicion had long since haunted me that his faults had been unintentionally exaggerated." After such a study he writes, "And now, can this person, with such aims, whose life was devoted to such objects and crowned with such an end, have been other than an essentially righteous and intrinsically good man? It is impossible to find any key to the interpretation of his history, any explanation of the main and constant facts of his life, any harmony between his works and his motives, any congruity between his line of conduct and his line of purpose, except on the principle that he was really conscientious, benevolent, and devout."

Cotton Mather has been charged with

¹ *Lucus a, non lucendo?*

² This diary, continued most of his life, is, principally, in existence. The record of each year forms a pamphlet of itself, and thus the various years have been scattered. The records of the years 1681, 1683, 1685, 1686, 1693, 1697, 1698, 1700, 1701, 1702, 1705, 1706, 1718, 1721, and 1724, are in the inestimable Library of the Massachusetts Historical Society, by whose kind permission the writer is allowed to make free use of the manuscripts of Cotton Mather. The records for the years 1692, 1696, 1699, 1703, 1709, 1711, 1713, and 1717, are in the Library of the American Antiquarian Society, at Worcester.

³ We observe in some of the Catalogues of our Theological Seminaries, this same blunder as to the name of the institution at Cambridge. There is no "Harvard University;" "Harvard College" is known to the laws of this Commonwealth, and it is a part of what is called "The University at Cambridge." Having no right to suggest a return to the legal and proper title in the annual Catalogues of that institution, we do venture to suggest correctness in our denominational issues. The Hon. Edward Everett, former President, may be considered fair authority,—as well as the statutes of Massachusetts.

⁴ 1: 346.

pride. It is undeniable that he exhibited, at least, vanity. It was exhibited in ways which none can admire, and which were often repulsive. But before he is too severely denounced for this fault, the circumstances under which it was born and grew, ought to be remembered.

Born of such an ancestry as has already been described, and inheriting two such names, his early promise was hailed with delight and his progress watched with increasing expectation. He was precocious, and soon learned it from those foolish remarks of others which flattered a childish vanity and excited youthful ambition. He was never a true boy; he was made to feel, in days when sports had been far more appropriate, how much was expected of him in learning and piety. It does not take a child long to catch the spirit of such lessons of mistaken affection. Cotton Mather, the child, learned them; the boy, he found his superiority to other boys; the student, his ambition was fired and gratified by indiscriminate and foolish, though not unjust, praise. He entered college more learned than many a graduate, and on entering, was hailed by President Hoar with a prophecy of his future eminence in the topic assigned him for his "initial declamation,"—"Telemacho veniet, vivat modo, fortior aetas." In college, not only was his superiority undisputed, but his actual learning. At the annual commencement, in 1677, in the Latin oration, pronounced by President Oakes to the assembled throng, occurred a eulogy, which is thus rendered: "Mather is named Cotton Mather. What a name! My hearers, I mistake; I ought to have said what names! I shall not speak of his father, most careful guardian of the college, the first Fellow of the corporation; for I dare not praise him to his face. But should he resemble his venerable grandfathers, John Cotton and Richard Mather, in piety, learning, splendor of intellect, solidity of judgment, prudence and wisdom, he will indeed bear the palm. And I have confidence that in

this young man, Cotton and Mather, will be united, and flourish again."¹

What youth of sixteen, as ardent by nature, as ambitious, as susceptible, as Cotton Mather, could withstand such a training? Is it any wonder that he was vain? Could anything more have been done to foster and stimulate an unhealthy ambition? When, at the age of eighteen, he received an unanimous call to become Assistant to his father, in the care of the largest Church in Boston, his self-esteem could not have been diminished. And when, as years progressed, he found his name becoming famous, his eminent abilities acknowledged, his superiority in learning unquestioned,—hard was it to root out the plants which had been so industriously cultivated from infancy. He must have been more than man to have been free from such feelings. He was not free. This fault was often glaring. His biographers—of one class—have not forgotten to remind the world of it whenever occasioned opened. But they *have* forgotten to tell the world that Cotton Mather was himself conscious of this fault; they forget to tell of the tears its consciousness cost him; with his diary open, and well thumbed and marked where objectionable passages occur, they omit to mention the record of his penitence before God on this account, and how he prayed for deliverance, when Christian experience had brought it to his view. Hear him: "The apprehension of the cursed Pride . . . working in my heart, fill'd me with inexpressible Bitterness and Confusion before the Lord. In my early youth, even when others of my age are playing in the streets, I preached unto very great Assemblies, and found strange Respects among the People of God. I fear'd (and Thanks be to God that He ever struck me with such a Fear,) lest a Snare, and a Pit were by Satan prepared for such a Novice. I

¹ The original is in the Life of his son, p. 5. We take the translation, (inserting one omitted clause,) from Dr. Robbins' History, p. 90.

therefore resolved that I would set apart a day to humble myself before God for the Pride of my own Heart, and entreat that by His Grace I may be delivered from that Sin. . . . How little Grace have I! How unlike him that could say 'I am lowly!' Let me for this Cause abhor myself in Dust and Ashes! . . . Lord, what shall I do for the Cure of this Disease?" "I have put my Heart into the Hands of the faithful Jesus;" after long exercises, he writes, . . . "And now, Lord, I come to Him. He sees how I am laboring and heavy laden." Nor were the pages here covered, the only illustration of his sorrow over the sin implanted so early; his diary shows this struggle all through his life. The passage just repeated, one biographer does, however, partially quote: it is the author of the *Life in Sparks' series*, who, of course, declares it to be "valuable as a remarkable specimen of self delusion."

Another charge made against Cotton Mather is that of *disappointed ambition*. In one sense this may be true; doubtless he was disappointed in his expectations of a certain kind of influence. And this grew naturally out of the condition of Massachusetts at that time, taken in connection with his own hereditary and ministerial position. It was a transition period in which he lived, and he, in some degree, belonged to the past.

Cotton Mather's ancestry had wielded an enormous influence. The weight of character, the writings, and the public services of his own grandfathers, John Cotton and Richard Mather, had left an impress on the polity of Massachusetts, still active, and then predominant. They had prepared the order of Church government, and had influenced, at least one of them, the form into which the civil power fell. They had been, in company with the other clergymen, formally consulted by the colonial government, in all cases of delicacy, and their advice, in general, adopted. These things he knew. He was the son, also, of a man, an agent

in the courts of monarchs, and what was better, one whose daring words, calmly as they fell from his quiet lips, had stirred the soul of the people to resist, with unanimous voice, the demand of the profligate Charles for the surrender of their chartered liberties, and whose nomination subsequently selected a Royal Governor. Why should not he, conscious of superiority to either in science and mental ability, and of as great energy and practical power,—why should not he sway the people at his will, and make and unmake Governors. Such thoughts may have been in his mind. He looked for power, not in form, but in substance; but, save in transient gleams, it never came.

The time had been when the minister had more real power than the chief magistrate. He had made and unmade Governors. He had enacted and repealed laws. But this power was fading from sight. With the changing elements which took from Massachusetts the character of a theocracy, came a change in the position of the clergy. Not but that the office should still bring respect and influence. In throwing off the shackles of priestly power, the man could not throw off entirely the awe with which the boy had regarded the minister of God. Nor did the better class desire to do so. Love should still repay their labors; that love which clusters about the recollection of the kindly nurture of childhood, the hallowing of the ties of mature life, the soothing of the declining steps of aged parents, the gushings of the warm heart concealed under a cold exterior, which commended the departing to the love of Jesus,—such love as is all the power the minister needs, and which is dearer than all outer forms of authority to the servant of Him whose "kingdom is not of this world." This change still hesitated; but it was fast approaching its consummation. The early race of colonists had passed away. It was not a reaction, as is sometimes thought, either in doctrine or practice, from a too stringent rule; but the

inevitable result from the incoming of a population of different character, and of looser views, who outnumbered the remnant of old Puritans, and of necessity, though silently, changed the character of the Province. One by one the old landmarks had been swept off before the surging of new hosts. The half way covenant had early marked the first prominent change. The charter of William and Mary had destroyed the exclusive right of Church members to the ballot-box. The old Congregational regime was trembling before the popular will. The civil authority was replacing the ecclesiastical. It was the time of a transition state, out of which momentous events were soon to come, and in which the elements were restless and turbulent.

There had been, perhaps, as great a change in the ministry itself. Once the Puritan minister was the leader of his people in the convictions of a distracted age. To succeed, proved unshrinking boldness with calm discretion, an iron will with a warm heart, and a theatre in which these qualities had an opportunity to command success. The non-conformist divine was the first to feel the weight of oppression; was the leader of his people in their exile to the New England wilderness; joined in the same labors; exposed himself to the same perils; knew how to use the musket in days of terror, and how, when the strife was over, to soothe the dying and mourn for the dead. But as years passed away, these men were buried. The wilderness became fruitful fields; the forest-glades resounded with the blow of the axe; the musket hung untouched upon the wall; and the virtues needed in the minister were those of the mild and saintly kind, rather than the qualities of a leader of armed men. There were Indian wars; but the western frontier rolled back the tide; the towns of the Piscataqua experienced the temporary mourning; the sound of strife died away under the pines of Norridge-wood; as a whole, the battle had been

fought and the victory won, although the borders were still debatable grounds; and it was unknowingly that New England was then girding itself for a desperate conflict with the mother land itself. The influence, therefore, of the early Puritan ministry, none could wield; for none were trained in the tumults of the reign of Charles the First. If they had had the old virtues, they had no opportunity to test them; the man is necessary to the hour, but so is the hour to the man.

In such a time did Cotton Mather live. He did not perceive the change. He could not see the signs of the times. He felt that the influence of his predecessors in the ministry was not his. Though at the head of the clergy of New England in learning and eloquence, the expected deference never came. Doubtless his own evident expectation, and his want of some qualities of steadiness, and his ignorance of craft, had an effect to prevent the realization of his hopes. Had he been wiser, more silent, more hypocritical, he would never have been portrayed as he often is; but, as transparent as the day, without the slightest power of concealment, faults and disappointments in him are blamed, while worse men are praised, simply because hypocritical or shrewd enough to keep their own counsel. His very thoughts are recorded; who is willing to stand the same test?

But the change going on had still another feature, without which we should never have heard of his faults. It was theological. Cotton Mather *did* see this change. The old doctrines were in danger. The strife had already begun for the ascendancy of the two schemes of faith. When we speak of the origin of Unitarianism as in the commencement of the present century, we date it a century too late. The battle which is now ended in victory,—and since whose ending we only wait for the fast progressing crumbling of the defeated forces, curious only to see whether the spirit is safer diffused than concentrated,—had begun even before

Cotton Mather's day. In his time, it came into activity. He saw the coming defection of the churches. He placed himself,—or rather took the place to which he was called,—at the head of the old Calvinistic forces. He hesitated not to warn the land of the spirit which was working, and which—whether he was right or wrong—he thought would destroy vital religion. It was no selfishness, it was a love for Christ, whether mistaken or not is not now the question, that led him to risk reputation—with all the salient points in himself he knew were open to attack—in the cause of his Redeemer. "Sirs," said he in a discourse, in 1700, to the ministers and others, "Sirs, we shall not stop here, believe me! The third plot is to betray the *faith of the churches*, the truths of the Gospel, the doctrines of grace. These, these, will shortly be assaulted. We shall shortly be called upon to part with those things which are the very life of our soul." He renewedly declared, in a labored argument, "The Faith of the Fathers," in which the old doctrines are unflinchingly exhibited. He published a "Seasonable Testimony to the Doctrines of Grace." "American Sentiments on the Arian controversy," came from his pen. And in sermons and other writings needless to be enumerated, he protested against the modifications, which, then called only more consistent Calvinism, were bringing in the faith which swept away the old churches from their Puritan foundation.

Nor did he stop with mere protest. Changes in ecclesiastical order were then progressing, which he endeavored to meet by changes in the opposite direction,—towards a stricter form of Church government. As he was the founder of our present system of ministerial Associations,¹ so he devised the "Proposals" for a closer union among the churches, in 1705, which John Wise effectually demolished in Mas-

sachusetts, but which, adopted in Connecticut, are actually existing in the Consociation of Churches, which owes its entire being and form directly to Cotton Mather. This plan he devised, not for the sake of stricter government in itself, but for theological security; and to this he brought even his father,—the secret of that change in the views of Increase Mather, in which, led by the influence of his brilliant son, he decidedly, in his old age, modified his earlier published views. Cotton Mather saw, by his very side, a Church organized "which refused to inquire into the regeneration of communicants, [and] denied the necessity of explicit covenanting with God and the Church."² The irregularity of the method in which this Church was organized, was afterwards overlooked; but President Quincy well observes that "it was impossible true reconciliation should take place," and that "when occasions arose to excite, or to stir, the glimmering of concealed fires might be seen under the external covering." The question of Church order was only the vehicle of the question of doctrine. There could be no union. And the only wonder is, that Cotton Mather and the Calvinists, instead of contenting themselves with a plan of Consociation, (abandoning even that for the sake of union,) had not entirely gone over to that Presbyterianism with whose adherents he had always felt united. He does not show, however, in his "Ratio," subsequently published, any real dislike to pure Congregationalism. Doctrine was to him everything; form, nothing.

The chief point where the strife centered, was more important. It concerned the control of Harvard College. The contest which has resulted in making the entire corporation to consist of members of one sect, (so as to avoid sectarianism,) was in progress more than a hundred and fifty years ago; and although President Mather was nominally the champion of the old views which had dedicated the

¹ In the organization of the old Boston Association, at Cambridge, in 1690. A full account of the origin and progress of such Associations will be published in a future number.

² Quincy's Hist. Harvard University, i: 200.

College to "Christ and the Church," his son was evidently the moving spirit of the Calvinists on the part of the clergy, as Chief Justice Stoughton was on the part of the laity. It is needless here to recount these contentions; President Quincy's able history describes them minutely. "It became," he says, "the policy of the clergy of that [the Calvinist] sect, in the successive schemes for a charter for the College, during Dr. Mather's presidency, so to arrange its powers or its principles, as to secure the institution from those great changes in religious opinions which they had reason to anticipate, and which they called 'heresies.'"¹ It was equally the policy of the opposing party to secure its control in their own hands. Its officers, and its practices, alike came into the controversy. President Mather was finally displaced, by a vote of the Legislature requiring him to do what it was known he would not do,—reside at Cambridge, and a successor appointed the same day, who *never* resided at that place, but was continued in office by "evasion." The complaints that "the doctrines of grace" had ceased to be taught, were, finally, acknowledged in part, and justified. The control of the College passed into "liberal" hands. Inquiries into the religious state of the College were, at one time, ordered by the Overseers, and the report "breathes a spirit of subdued discontent with the College," but without result. And the end was that the institution passed away from the control of the strict Calvinists.

In this controversy Cotton Mather had his share. His suggestions of "points needful to be inquired into" are still preserved. In these, after intimations against the state of learning there, the main points appear in statements that books having "the spirit of the gospel" are not recommended, but those "erroneous, and dangerous;" that the tutors, having no regard "to the doctrines of grace," set themselves to instil opposite principles, and grievously

neglect the souls of their pupils; children who left home "with some gospel symptoms of piety, quickly lose all;" and "young ministers, who are the gifts of Christ in the service of our churches, declare, that, before they came to be what they are, they found it necessary to lay aside the sentiments which they brought from college with them." On such accounts, the friends of the old order were prominent in founding Yale College. Sewall, afterwards Chief Justice, and Codrington, then Secretary of State, drew up, on application, the charter for the new institution, which was adopted with slight change, and in their accompanying letter, tell "how glad we were to hear of the flourishing schools and colleges of Connecticut, as it would be some relief to us against the sorrow we have conceived from the decay of them in this Province,"—a decay in religion, which to them, was *real* decay. And Yale was thenceforth looked to, Cotton Mather says, as "a Seminary from whence a good people expect the supply of all their synagogues."

The object of the whole contest is evident. It was a question of theological character. Subordinate to this, was a question whether Cotton Mather should be its President. There is no doubt that he expected that position, nor that it was the ardent wish of, at least, the old Calvinists, nor that his varied learning led the community to expect it, nor that he was disappointed at the result. Perhaps the fact that in some desirable qualities he was deficient, may have had an effect; but it is no unprecedented matter that able and distinguished men should not be entirely adapted to the care of a college. The principal reason of his being passed by, undoubtedly existed in his theological position. The party which had removed one President Mather, would not, of course, make a second President Mather out of one equally stern in his theology, and more active and enthusiastic in its support. The regrets of the Calvinists were not the regrets of disappointed fol-

¹ History, i., 196.

lowers at the general discomfiture of their leaders, but sorrow over the failure of their attempt to prevent that declension which was evidently approaching. The disappointment of Cotton Mather himself is, from his very diary, to be attributed to his sadness upon seeing that the churches would henceforth receive their ministers from a school which he regarded, right-fully or wrongfully, as departing from the faith, rather than to be laid to the charge of selfish considerations. Right or wrong, time has vindicated his memory. His fears were realized. An accidental majority moved the college on a path only slightly deviating, but that path gave its control to a sect, energetic though small, honorable for learning as well as for many graces, but whose theological position no Calvinist can approve. When President Mather was removed, it was, says Quincy, to "put an end to a presidency from which they could reasonably anticipate nothing but violent personal quarrels and religious controversies,"¹—which, being interpreted, means, that an active party was determined to uproot the views which had created Harvard College, and that, when he was removed, "order reigned in Warsaw." As years passed by, the work of extinguishing the old faith went on. In 1806, Eliphalet Pearson, Professor and once acting President, declared that "there remained no reasonable hope to promote that reformation in the society which he wished;" and that, "events during the past year having so deeply affected his mind, beclouded the prospect, spread such a gloom over the University, and compelled him to take such a view of its internal state and external relations, of its radical and constitutional maladies, as to exclude the hope of rendering any essential service to the interests of religion by continuing his relation to it,"—he resigned his position. Andover Theological Seminary came into life, in part to supply the place of the lost theological training, and, in its past lustre, its present

energy, and its future prophecy, satisfies its friends that "the glory of this latter house shall be greater than of the former,"—of this latter, "Jesus Christ himself being the chief corner stone."²

In reference to the opposition which Cotton Mather experienced, several additional facts ought to be noticed. One is, that the abuse too often heaped upon him now, was not the estimation of his character then. It has remained for men of a far later period, when the heat of the actual contest has subsided, in all coolness to attempt to deprive him of the honor paid him even by opponents in his own time. To ascribe unworthy motives to present writers, would be to fall into the same error we are condemning; and it would be unjust. But it is fair to believe that the light in which Cotton Mather is viewed has had its denominational aspect. The light through the stained glass of our churches no more depicts a true man, in the blue forehead, the purple eyes, the green nose, the yellow chin, where the various colors fall, than the light of strong partisanship can show the true character of Cotton Mather in the distorted and painted shape which they inevitably exhibit when they try to describe an ardent and unflinching Calvinist leader.

Another fact is, that in the slight departure of that day was not seen the great defection which grew therefrom. He was considered, by many, a calumniator, when his watchful eye discerned the future. "The ministers who are faithful to the Lord Jesus," he says, "are driven to a necessity of appearing in defence of the churches; no little part of which falls unavoidably to my share;" and in this he was derided as a prophet of evil existing only in his own imagination.

And a third fact is, that the abuse he

¹ Any one desiring particular proof that the struggle of that time was between the old Calvinists and those to whom the Unitarians are "successors," and that it was on religious grounds, is referred to the very full and conclusive argument of President Quincy.

² 1: 144.

met with, was not from his main opponents. Colman and his associates were honorable men, ready to do justice even to the sternest Calvinists; they were not bitter in his life, and they vindicated the character of the dead. But the time had gone by when a man could be in New England six months, and not hear an oath. Looser morals had entered. "All the men that have any virtue or religion in them, I find," said an English lawyer to Cotton Mather, after six months sojourn, "love you and value you, and honor you; but all the base people, who are scandalous for vice and wickedness, hate you and can't give you a good word."

In the various heated discussions of that time, Cotton Mather too often displayed an irritability of temper. In those days, controversies were not carried on in the mildest forms, nor with particularly refined vocabularies. He was often out of patience, as he was easily provoked. But of such sharpness his diary shows a consciousness, and a repentance. Again and again, he humbled himself before God after hard speeches, and prayed for strength against the propensity. That his opponents were equally at fault is evident; but as his command of language surpassed theirs, their refuge is in injured innocence. But while severe, his heart was kind. He was never a persecutor. As to the Quakers, whom he particularly disliked, he protested against the slightest legal prosecution. His Christian charity to other churches cannot be doubted. "In this capital city of Boston," he says, "there are ten assemblies of Christians of different persuasions, who live so lovingly and peaceably together, doing all the offices of friendship for one another in so neighbourly a manner, as may give a sensible rebuke to all the bigots of uniformity; and show them how consistent a variety of rites in religion may be with the tranquillity of human society; and may demonstrate to the world, that persecution for conscientious dissent in religion is an abomination of desolation; a thing

whereof all wise and just men will say, 'Cursed be its anger.' " In some features, he was peculiarly liberal: As to "Communion" and "Admission to all the Privileges and advantages of the Evangelical Church State, I would have you insist upon it, That no Terms be imposed, but such Necessary things as Heaven will require of all, who shall Ascend into the Hill of the Lord and Stand in his holy Place. Be sure to stand by that Golden Rule, Receive you one another, as CHRIST also received us unto the Glory of GOD. That is to say, Those of whom it is our Duty to Judge, that our SAVIOUR will Receive them to this Glory in the Heavenly World, we ought now to Receive into all the Enjoyments of our Christian Fellowship. And Let the Table of the Lord have no rails about it, that shall hinder a godly Independent, and Presbyterian, and Episcopalian, and Antipedobaptist, and Lutheran, from sitting down together there."

These facts are generally unknown. They are swallowed up in those prominent matters with which, in most minds, is linked all that is known of Cotton Mather, —the witchcraft delusion.

Cotton Mather was evidently prominent in all the unfortunate transactions of that affair. He is often charged with hypocrisy in them; with originating them, for his own selfish purposes; with swaying the popular mind in that direction, or, with yielding to popular prejudice that he might secure authority. To rebut these accusations at length, is hardly worth the labor. But some facts ought to be remembered.

From childhood, Cotton Mather had believed in the ministry of angels; it was a favorite thought that good angels were constantly serving God by caring for His children, and that evil spirits were ministering to evil passions. So believing, when it seemed that evil spirits were assuming peculiar shape, and were especially active out of hatred to New England's institutions, he was ready, by this

very superstition, if it must be called such, to enter with deep interest into such matters. When, therefore, the accounts of the Suffolk trials came across the ocean, and as Hutchinson suggests, inflamed the popular mind, Cotton Mather, with his enthusiastic nature, was deeply interested in the new phenomena. "The suggestion, however, that Cotton Mather, for purposes of his own, deliberately got up this delusion," says Hildreth,¹ "and forced it upon a doubtful and hesitating people, is utterly absurd;" nor is he "to be classed," he says, "with those tricky and dishonest men so common in our times, who play upon popular prejudices which they do not share, in the expectation of being elevated to honors and office."² It was a general delusion. Nor was it a delusion at all in so far as mysterious phenomena were concerned. An impartial reader will find facts baffling his understanding. "It is not enough to assert," says Barry,³ "that all these were delusions; for if the evidence of the senses is utterly unreliable, the whole fabric of society is at once overthrown. The most cautious scepticism did not deny what were confirmed not only by credible witnesses, but by the irresistible convictions of personal inspection." These resembled, perhaps, the effects seen under the name of animal magnetism; or, perhaps, those yet stranger results seen in our own time, the belief in which effectually demolishes the claim of this, to any greater enlightenment than that of the seventeenth century. Nor was the belief merely American: "He must be a very obdurate Sadducee," said Baxter, "who would not believe in it." This belief had the sanction of Addison. "To deny the actual existence of witchcraft and sorcery," says the famous jurist Blackstone, whose name is almost a synonym for law, "is at once flatly to contradict the revealed word of God, and the testimony of every nation in the world." "The Courts," says Hutch-

inson⁴ of these trials, "justify themselves from books of law, and the authorities of Keble, Dalton, and other lawyers, then of the first character;" "The great authority," he adds, "was Sir Matthew Hale." "For my own part," says Cotton Mather, "I know not that ever I have advanced any opinion in the matter of witchcraft, but what all the ministers of the Lord that I know of in the world, whether English, or Scotch, or French, or Dutch, (and I know many,) are of the same opinion." In his credulity, he was in excellent company.

With such views the trials proceeded. That Cotton Mather was guilty most of all, is utterly absurd. That he, and others, were deceived, is true. "They imagined the prince of hell, with his legions, to be among them, the Lord's host, seeking among them whom he might devour; and they would give place to him for subjection, no, not for an hour." "They were true Massachusetts men and ministers; and 'whatever opinions upon facts or duties Massachusetts has held, her habit has been, whether for good or ill, to follow them with vigorous action.'" Yet, "more witches have been put to death in a single county in England, in a short space of time, than have ever suffered in New England, altogether, from first to last."⁵

In the midst of the trials, the government, once more, asked advice of ministers of Boston. Cotton Mather drew up the reply. In it, it is true, they recommended "the speedy and vigorous prosecution of such as have rendered themselves obnoxious, according to the directions given in the laws of God, and the wholesome statutes of the English nation,"—to which no law-abiding citizen could object,—but they also recommend "a very critical and exquisite caution," "exceeding tenderness to the accused," and that "no spectral evidence be admitted." Had this advice been followed, it is difficult to see how a single conviction could

¹ H: 151.² H: 152.³ *History of Massachusetts*, II: 86.⁴ *History of Massachusetts*, II: chap. I.⁵ *Hutchinson, ante*.

have taken place. Cotton Mather himself made a proposal "far more characteristic of him than ambition or cruelty."¹ He offered to provide for six of the accused, (others doing the same,) "and see whether, without more bitter methods, prayer and fasting could not put an end to these heavy trials,"—an offer which was refused. That he was credulous—as were others; that he was too fond of the marvellous; that his pen and tongue were active, as they always were,—is true. But beyond this, nothing worse appears. "That he was under the influence of any bad motives, any sanguinary feelings; that he did not verily think he was doing God service, and the devil injury; that he would not gladly have prevented the disorderly proceedings of the courts, the application of unlawful tests, and everything unmerciful in the trials, and inhuman in their issue,—the most careful examination has failed to make me believe."²

Nor did Cotton Mather ever change his belief in the supernatural character of these events. Judge Sewall publicly acknowledged his error in the proceedings, but Stoughton and Mather, never. Stoughton, with Puritan and honorable steadfastness, declared, that, as for him, when he sat in judgment, he had the fear of God before his eyes, and gave his opinion according to the best of his understanding. 'The author in Sparks' series, says, of course, that Mather "from being regarded as a man of great and venerable character, was generally shunned and treated with aversion;" while Hildreth, with truth says,³ that "Stoughton and Cotton Mather, though they never expressed the least regret or contrition for their part in the affair, still maintained their places in the public estimation." Stoughton was immediately chosen Assistant, although then Lieutenant-Governor, "so agreeable was he to the people,"⁴ and was continued in that office till his death.

That Cotton Mather was not a man to yield to popular prejudices is seen in his conduct regarding inoculation. In 1721, the small-pox entered Boston. Cotton Mather had, in the course of his reading, met in the Transactions of the Royal Society, an account of inoculation as practised in the East. He was convinced of its utility, and immediately laid the matter before the physicians of the town. Not one of the faculty would listen, except Zabdiel Boylston, who immediately put the plan into execution. A great clamor was excited. A war of pamphlets followed. Mather and Boylston, backed by the whole Boston clergy, were on the one side; all the other physicians, together with the mass of the people, on the other. So excited became the population that, in the rage against the clergy, religious institutions seemed to tremble. The town authorities resolved against it. The House of Representatives passed an act making inoculation a crime. In the midst of all this tempest, Cotton Mather was unflinching. Even when, in the wrath of the infuriated people, a hand grenade was thrown into his chamber at night, with threats attached, of still further outrage, he never faltered. And, at length, as facts showed the wisdom of the plan, he received the gratitude due to the man who introduced this practice into America.

From all the trials of public regard which Cotton Mather thus encountered, he emerged unurt. The attacks of Calef in regard to witchcraft undoubtedly had some effect, but they never destroyed public confidence. People love far better an enthusiastic and open man, notwithstanding all the blunders incident to such a character, than they do the cold and calculating model of faultlessness. Unflinching force will command respect. So it was with Cotton Mather. His heart was right, and people loved him for it. His will was strong, and they admired him for it. When, a few days prior to the revolution which deprived Andros of authority, the popular feeling began, in a

¹ Dr. Robbins' Hist. p. 107. ² Ibid., p. 111.

³ II: 166.

⁴ Hutchinson, ante.

town meeting for the choice of Representatives, to exhibit itself in wild uproar, Cotton Mather appeared, and so spoke as to calm the populace to quiet. A few days after, when the revolution actually occurred, Cotton Mather again appeared, and stemmed the tide of passion in which the exasperated people were carried away. He was a patriot: "I stand," he says, "for the just liberties of mankind, with a free indulgence of civil rights in the State." Nor did he hesitate, with his father, years after, to charge a Royal governor with corruption and bribery; with falsehood and treachery; and history has confirmed the verdict.

Those who knew him best were his admirers. Such were the ministers of the churches. Some testimony to their general estimate is already given; but their deference in his old age is equally clear. "He was a pastor in the town," says Colman, "when the eldest of the present pastors were but children, and long before most of them were born." They knew him. The words of Prince are full of touching pathos, as they describe the reverence felt by younger ministers for the venerable servant of God; "a father to the ministers," says he, "and to him they repaired in difficult cases for light and direction. We sat at his feet as children; his speech dropped upon us, and we waited for him as for the rain, as the thirsty earth for the rain of heaven."¹

In some of the later years of his life, Cotton Mather exhibits depression of mind. There was cause enough for it in his domestic trials. He was involved in pecuniary difficulties,—never avaricious,—but from them his people, as already said, handsomely relieved him; "I have not a foot of land upon the Earth. Except a Library and a little household stuff, I have nothing upon earth. 'Tis inexpressible how much this condition pleases and gladdens me;" "strangely

provided for," as he was, he praised God; "In all my afflictions, He will be afflicted."

A severe trial was the death of his wife.² We cannot forbear copying, from his diary, his own simple and beautiful description:

"I have never yet seen such a black day, in all the time of my pilgrimage. The Desire of my eyes is this day to be taken from me. Her death is lingering and painful. All the forenoon of this day she was in the pangs of death; sensible, until the last minute or two before her final expiration.

"I cannot remember the discourse that passed between us. Only, her devout soul was full of satisfaction about her going to a state of blessedness with the Lord Jesus Christ; and as far as my distress would permit me, I studied how to confirm her satisfaction and consolation.

"When I saw to what a point of resigna-

² Cotton Mather was married three times. In his twenty-fourth year he "thot it advisable . . . to marry." So, "he first looked up to Heaven for direction;" on which Peabody well remarks that he commenced where most men end; as a result, he married Abigail, daughter of Col. John Phillips, of Charlestown, born June 19, 1670, d. Nov. 28, 1702. He married, 2d, Aug. 18, 1703, widow Elizabeth Hubbard, dau. of Dr. John Clark, who died Nov. 8, 1713. He married, 3d, July 5, 1716, Lydia, widow of John George, and daughter of Samuel Lee; she died Jan. 22, 1734. Cotton Mather's children numbered, as Samuel tells us, fifteen; the learned antiquary, Samuel G. Drake, Esq., says that he is "able, from all other sources, to make out the names of but thirteen," and his failure may be deemed conclusive. As far as known, the children were Katharine, born ———, died, of consumption, Dec. 1716, "who understood Latin and read Hebrew fluently;" Abigail, b. Aug. 22, 1687, d. before 1693; Joseph, b. March 28, 1693, d. April 1, 1698; Abigail, b. June 14, 1694, married Dan. Willard, had four children, and d. Sept. 28, 1721; Hannah, b. 1696-7, was living, unmarried, in 1728; Increase, b. July 9, 1699, lost at sea, on a voyage from Bermuda to Newfoundland, before 1728; Samuel, b. 1700, d. before 1706; these were by the first wife. By the second wife, Elizabeth, b. July 13, 1704, mar. July 30, 1724, Edward Cooper, d. Aug. 7, 1728; Samuel, b. Oct. 30, 1706, H. C. 1723, D.D., minister of the Second Church, mar. Hannah, sister of Gov. Thomas Hutchinson, d. June 27, 1785; Nathaniel, b. May 16, 1707, d. Nov. 24, 1709; Jerusha, b. April 1711, d. Nov. 1713; Eleazer and Martha, twins, b. and d. in 1713. A pedigree of the Mather family is in the New England Hist.-Gen. Register, vi., anno 1853.

¹ The only quotation from Prince's sermon which we find in the Life in Sparks' series, is "The infirmities of the fathers should be reverently covered." Comment is needless.

tion I was now called of the Lord, I resolved, with His help therein to glorify Him. So, two hours before my lovely consort expired, I kneeled by her bedside, and I took into my two hands, a dear hand, the dearest in the world. With her thus in my hands, I solemnly and sincerely gave her up unto the Lord; and in token of my real resignation, I gently put her out of my hands and laid away a most lovely hand, resolving that I would never touch it any more. This was the hardest, and perhaps the bravest, action, that ever I did. She afterwards told me that 'she signed and sealed my act of resignation.' And though before that she called for me continually, she, after this, never asked for me any more. She continued until near two o'clock in the afternoon. And the last sensible word that she spoke, was to her weeping father,—'Heaven, Heaven, will make amends for all!'

A subsequent marriage was less happy. To enter into detail, from his diary, on this matter, is like sacrilege. It is enough to quote a few lines: "This last year (1718) has been full of her prodigious paroxysms which have made it a year of such distress with me, as I have never seen in my life." Again, "Oh, my poor, distressed, oppressed family. Shall I not take the several abused children and call them with me into my study and there . . . pray with them and with fervent and weeping prayers carry them up to the Lord." Again, he speaks of his child driven from home; "My poor Nancy! My dear Nancy!" Sometimes, "O thou glorious Forgiver of Iniquity, Transgression, and Sin; O thou gracious Hearer of prayer, from the Depths I cry unto Thee." Or, more eloquent still, "My God, My God!"

A severer trial came, the anguish of a father's heart at the conduct of a guilty son. Children had been removed by death, and he had not murmured; but this tasked his confidence in God. It was his dearly loved son Increase, brilliant but profligate, of early promise sufficient

to sanction the highest hopes, but ruined by evil companions. "My miserable son," writes the father, in 1721; "I must cast and chase him out of my sight, forbid him to see me, until there appears some marks of repentance upon him." Again, "Now, now, I have a dreadful opportunity to try how far I may find a glorious Christ, a comforter that shall relieve my soul. What shall I find in store to comfort me under the horrible distresses which the conduct of my wicked son Increase has brought upon me?" Later still, "I must write a tremendous letter to my son; and, after I have set his conduct in order before his eyes, I will tell him that I will never own him, or do for him, or look on him, till the characters of repentance are very conspicuous on him. God prosper it! Though I am but a dog, yet cast out the devil that has possession of that child!" He writes more and more despondingly, until when the gifted and wayward young man had found an early and a cheerless grave in mid ocean, the sole record is, "My son Increase, my son, my son!"

His last illness came. It commenced in the latter part of December, 1727. From its beginning, he felt that it would be fatal. "My last enemy is come; I would say, 'my best friend,'" wrote he to his physician. In the course of the six weeks remaining to him on earth, he arranged all his worldly matters,—and he had little to arrange, save to dispose of his papers. He had no need to prepare for heaven; that work had been done a half century before; in these weeks was witnessed his ripening for the heavenly glory. As, often, friends, and kinsfolks, came to see him, he was full of desire for their spiritual welfare. "Many were the Blessings he pronounced and the Charges he gave those who were near him." When his sister's son craved the old Christian's blessing,—"my dear child, and my son, my son, I bless you; I bless you; I wish you all manner of blessings! I know not what better to wish you than this, that

you be strong in the Grace with which our Lord Jesus Christ will furnish you. I know not what better to wish you than this, that you may be an Instrument of displaying to others the Beauties and Glories of our Lord Jesus Christ. I know not what better to wish you than this, that you may be very faithful in projections and essays to Good, that it may be your ambition to bring forth much of that fruit by which our Heavenly Father may be glorified."¹ In the blessing to his own son, "I trust and pray the God of Abraham, and Isaac, and Jacob, may be yours, and His Blessing rest upon you. I wish that, as you have a prospect of being serviceable in the world, you may be great and considerable as the Patriarchs were, by introducing a CHRIST into the world. The Grace of the LORD JESUS CHRIST be with you."¹

To his children, he had always been an unusually tender and affectionate father. In his last days, he committed them to God; "Wherefore, O my Saviour, I commit my Children into Thy Fatherly Hands. I pray to Thee that Thy gracious Providence may, and I trust in Thee that it will, be concerned for them. Oh, let nothing be wanting to them that shall be good for them. Cause them to Fear, to Love Thee, to walk in Thy ways; and make use of them to do Good in their Generation. Be Thou their Friend and raise them up such as may be necessary, and in a convenient Manner supply all their Necessities. Give thy Angels a charge of them; and when their Father and Mother forsake them, then do Thou take them up."

As for himself, he had no fears. At times he was troubled lest the pains of death might prevent his glorifying Christ; but as to his future state, he was abundantly satisfied. His trust was in Christ. "Lord," he was heard to say, "Thou art with me, and dost enable me to sing in the dark Valley of the Shadow of Death. I perceive the Signs of Death upon me, and

am I not affrighted? No, not at all! I will not so dishonor my SAVIOUR as to be frightened at anything that can befall me, while I am in His blessed Hands." In such a happy state of mind and heart, the weeks passed away, while he was growing weaker and weaker, and while the prayers of multitudes were ascending to God in the general sorrow which contemplated his approaching departure. One of his Church asked him if he was desirous to die; "I dare not say that I am," was his reply, "nor yet that I am not; I would be entirely resigned unto God." The physicians told him that he could not recover; it was no new-idea to him; he only lifted up his hands and said, "Thy will be done on earth, as it is in Heaven." The characteristic of his life showed itself in his last days,—in still doing good. When, ten days before his death, his son asked him 'what he should think of as his last exhortation,'—"Remember only that one word 'FRUITFUL,'" was the reply. That day, itself, was a happy time. It was the Sabbath, and he was rapidly approaching heaven—so rapidly that decease was hourly apprehended,—even then dying.² He, himself, was expecting death; "I was hoping," said he to Dr. Colman that evening, "to have been with Christ this sacrament day."

He lingered two days longer. The day before he died, some passages were read to him at his own request, from one of his

¹ The author of the *Life in Sparks' series* (who ought not to be confounded with the eminent President Sparks himself.) says "His son, in accordance with the principle on which his '*Life*' is written, to withhold all such information as might interest the reader, does not say what the disorder was." The *Life* says, page 159, that it was a "hard cough, and a suffocating asthma, with a fever." When it is considered that the "information" which Samuel Mather mainly gives, relates to his father's religious character and exercises, why it does not "interest the reader" may be apparent.

The difference of estimate we put upon this work and that of President Quincy, is this: the latter is sturdy and outspoken, and hates Cotton Mather with a relish that we respect; the former is pretendedly unbiassed, but loses no opportunity to give him a sly stab wherever it can be done,—which we deplore.

¹ *Life*, &c., p. 166.

own books,¹ which he said would be his very words then, had he strength to repeat them; among them were the following:

"Upon the renouncing of all Dependence on our own Righteousness, and relying on the Righteousness of the perfect Obedience, which the Son of God, stooping to become surety, paid unto His own Law in our Stead, He will uphold us with the Right Hand of His Righteousness. Giving us to see ourselves furnished and covered with a Righteousness of more account than the best Angel in Heaven, may pretend unto, He will enable us to say, The Gates of Righteousness I see set open for me! And having a Soul set upon the Praising of God, greatly affected with the Praises of His Christ, and strongly desirous to celebrate and propagate, we shall be able to go on and say, 'I will go in at those golden Gates; I have something to do within. I will go in and praise the Lord. It is what I have begun to do; and His Praise endureth forever. Never, never, shall I give over the Doing of it.'" Again, "There is a Well of Water in me that will spring up to everlasting Life. Death do thy worst. There is no killing of that Life which my God has begun to raise me to. Have I had a glorious Christ living, acting, and working in me, and quickening me for Living unto God; and will He ever lose His hold of me? No, no; I am sure of Living with Him forevermore." The Presence of Christ, he says, "will enable us to sing in the Valley of the Shadow of Death; . . . it will so mollify the fierce

Visage of Death, as that if our Thoughts of the dying Hour be enquired after, we shall break forth into Triumphs upon it; O joyful Hour! O welcome Hour! Come, Lord Jesus, come quickly. Why is thy chariot so long a coming?"

"And now vain world," he said, "farewell! Thou hast been to me a very uneasy wilderness. Welcome, everlasting life! The paradise of God stands open for me. I am just entering into a world where I shall be free from Sin and from all Temptations to it; a world where I shall have all tears wiped from my eyes; a world where I shall be filled with all the fulness of God. The best hour that ever I saw, is what I am hourly and gladly waiting for!"

The day after he had ended his sixty-fifth year, was the day of his death. All saw that death was close at hand. "Is this dying?" said he, with triumph in his air. "This all? Is this what I feared when I prayed against a hard death? Is it no more than this! O, I can bear this. I can bear it. I can bear it!"²

But a little while before he died, "I have nothing more to do here. My will is entirely swallowed up in the will of God."

His work was done. His last word trembled on his lips; it was, "Grace!" And as his soul passed away to the presence of his beloved Redeemer, out from the clouds which had gathered around his later life, there was fulfilled in his own departure, the beautiful Scripture he had often loved to repeat, "And it shall come to pass that at evening time it shall be light."

¹ Restitutus.

² Rev. Joshua Gee.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

WINDHAM COUNTY, CONN., is in the North-eastern part of the State, and was formerly included for the most part in New London County. When organized

in 1726, it embraced a portion of what is now Tolland County, and the town of Lebanon, now in New London County. It did not, however, include the town of

Woodstock, which was then under Massachusetts jurisdiction.

The county seat was first established at Windham, but was afterwards removed to Brooklyn, in 1819.

The town of ASHFORD was incorporated in October, 1710. It has chiefly an agricultural population. It contains two Congregational churches, in two local parishes: the First, or Center, and the Second, or Westford.

The CHURCH IN THE FIRST SOCIETY was gathered Nov. 26, 1718, and has had the following succession of pastors:

JAMES HALE,.....	Ord. Nov. 26, 1718 • Nov. 22, 1742
JOHN BASS,.....	Ord. Sept. 7, 1743 Dis. June 5, 1751
TIMOTHY ALLEN,.....	Inst. Oct. 12, 1757 Dis. Jan. 13, 1764
JAMES MESSINGER,.....	Ord. Feb. 15, 1769 • Jan. 6, 1782
ENOCH POND,.....	Ord. Sept. 16, 1789 • Aug. 6, 1807
PHILO JUDSON,.....	Ord. Sept. 26, 1811 Dis. Mar. 27, 1833
JOB HALL,.....	Ord. Jan. 15, 1834 Dis. July 17, 1837
CHARLES HYDE,.....	Inst. Feb. 21, 1838 Dis. June 26, 1845
CHARLES PEABODY,.....	Inst. Jan. 20, 1847 Dis. Sept. 11, 1850
CHARLES CHAMBERLAIN,.....	Inst. June 8, 1854 Dis. March, 1858

Rev. JAMES HALE was born in Beverly, Ms., Oct. 14, 1685, son of Rev. John and Sarah (Noyes) Hale; graduated at Harvard College, 1703, where he was also made A. M., and was Tutor at Yale College from 1707 to 1709. He came to Ashford in 1716, on an offer of 35 or 45 pounds for a year's service, and was ordained Nov. 26, 1718, at the same time that the Church was organized, with 13 male members. This charge he retained till his death, receiving 258 persons into fellowship. He was, according to tradition, "a holy and godly man." Wisner's History of the Old South Church, Boston, mentions that they once voted "that fifteen pounds be given to Mr. James Hale of Ashford, for his encouragement in the work of the ministry." His epitaph reads thus:

"Here lies the remains of Rev. Mr. James Hale, the first Pastor of the Church in Ashford, and husband of Mad. Sarah Hale. He left earth for heaven (as we trust) in y^r 58th year of his age, Nov. 22, 1742. Here lies a friend of Christ and of his people's, the Rev. J. H.

Let all, that lov'd the man these lines present,
Follow his faith in Christ, and of all their sins repent."

Mr. Hale published the last sermon of his neighbor, Rev. Wm. Billings, with a preface by himself.

He married Sarah Hathaway(?) and had sons John and James, the former born at Swanzy, before his father moved to Ashford, and the latter settled at Ashford.

Rev. JOHN BASS was born at Braintree, Ms., March 26, 1717, son of John and Hannah Bass. He graduated H. C. 1737, and was A. M. in course. He was called to the pastorate in Ashford, May 10, 1743, and was ordained on the 7th September following, on which occasion Rev. John Hancock of Braintree preached a sermon (afterwards published) "on the danger of an unqualified ministry,"—evidently aiming a shaft at Gilbert Tennent's discourse on an *unconverted* ministry. In his sermon Mr. Hancock speaks of his acquaintance with the pastor elect, as affording assurance of his sufficient qualifications.

It was not long, however, before there arose uneasiness in Ashford, and under date of June 5, 1751, Mr. Bass made this entry in the Church record: "I was dismissed from my pastoral relation to the Church and people of Ashford, by the Rev. Consociation of Windham County, for dissenting from the Calvinistic sense of the quinquarticular points, which I ignorantly subscribed before my ordination, for which and all other of my mistakes I beg pardon of Almighty God." Mr. Bass had embraced the opinions of John Taylor of Norwich, Eng. There was some difficulty about settling him, but (to quote his own words) "I declared myself a Calvinist when settled, and for several years after. My orthodoxy was established in

the view of Consociation by an examination of my sermons, though some of the Consociation (flaming New Lights,) would have rejoiced in my overthrow." After this, he says, he examined, "and came into a new set of notions." These he withheld from the people, "until interrogated in open church meeting." He adds, "What you say further of the Consociation's unanimity, is also far from being true. The major part voted against what you call Arminianism, but some did not, nor could they with a good conscience, and I believe few of them would act the same part again, and ruin a people, as they have done poor Ashford. But Orthodoxy atones for all faults, and Heresy extinguishes all virtues with some people."

In the spring of 1742, Mr. Bass removed to Providence, R.I. where he was employed to supply the pulpit of the First Congregational Church, which was then but a remnant in consequence of the recent separation of Mr. Snow's adherents. Rev. Dr. Hall, in an Historical Discourse, says, "The encouragement given to Mr. Bass was very small, the number of hearers being often not over twenty, and the Church so scattered and divided that it was scarcely known whether any of them were left. At length, in 1758, his health being poor, Mr. Bass relinquished preaching, and entered on the practice of physic, in which he continued till his death, which occurred Oct. 24, 1762." This event was thus noticed in the Providence Gazette of 30th October: "Last Lord's Day morning departed this life, in the 46th year of his age, the late Rev. John Bass, of this town. A gentleman who, in his public performances, was evangelical, learned, rational and accurate; and in private life was sociable, beneficent, compassionate, instructive, and exemplary. In his last sickness, which was of long continuance, he submitted to the dealings of Divine Providence with the patience and resignation of a Christian, united to the calmness and fortitude of a Hero. His funeral obsequies were attended on Tuesday last by a nu-

merous concourse of people." Mr. Bass's remains have been removed from their original resting place to the Swan Point Cemetery, where they lie with those of other ministers of the First (Unitarian) Congregational Church.

Mr. Bass published, (1751,) "A True Narrative of the late unhappy contention in the church at Ashford." There was a reply to this in 1752 by Rev. Samuel Niles of Braintree, Ms., which he (being then 78 years old) "delivered as his dying testimony." In 1753 Mr. Bass published "A Letter to Mr. Niles, with remarks on his dying testimony."

Mr. Bass married Nov. 24, 1742, Mary, daughter of Samuel Danielson of Killingly, and had children—John, Mary, John, Sarah, James, and Samuel, of whom the two latter settled in Providence.

Rev. TIMOTHY ALLEN was born in Norwich, Sept. 1, 1715, son of Timothy and Rachel (Bushnell) Allyn, graduated at Y. C. 1736, and A. M.

He was first ordained pastor at West Haven in 1738, but for some little imprudences of speech was dismissed by the Consociation in 1742. This was in the time of the Great Awakening, and Mr. Allen seems to have become one of the leading "New Lights," as the more stirring preachers were called. He was for a while the teacher of a kind of theological school in New London, called "the Shepard's Tent." He probably officiated temporarily in many pulpits in different States.

At last he settled again in Ashford, being installed Oct. 12, 1757, and remained in this charge nearly seven years, being dismissed Jan. 13, 1764. After another considerable interval we find him again at Chesterfield, Ms., where he was installed, June 15, 1785, in the seventieth year of his age. The Church having expressed their desire that Mr. Allen should preach the sermon at his own installation, he did so. His stipulated support ceased May 1, 1794, though he was employed to preach a number of Sabbaths afterwards, and was not formally dismissed till 1796. He

died in Chesterfield, Jan. 12, 1806, in his 91st year.

Mr. Allen, when living in Chesterfield, was a venerable old man of large stature and somewhat fleshy. His manners were eccentric, and he was rather careless in his dress. He had the reputation of learning. Dr. Trumbull calls him a man of genius and talents, of strict morals, and a powerful and fervent preacher. The Consociation boasted at his dismission that they had put out one "new light," and would blow them all out. But his light continued to shine for many years afterwards.

Mr. Allen published these pamphlets: "Common Sense, in some free remarks on the efficiency of a moral change." "The Main Point, a discourse on The Just shall live by faith." "A Sermon at the Dedication of a Meeting house in Chesterfield." "An Answer to Pilate's Question, What is truth." "Salvation of all men, put out of all dispute." "An Essay on Outward Christian Baptism."

Mr. Allen married (1) Mary Bishop, who died about 1757, and (2) Mrs. Dorothy (Gallup) Reed, who died in 1804. His children, all by his first marriage, were a son, who died at 21 years of age, and five daughters, who all married and had considerable families, viz. Mary, Evangel, Fanny, Harmony, and Theodamy.

Rev. JAMES MESSINGER was born Dec. 14, 1737,—probably the son of Rev. Henry and Esther (Cheevers) Messinger, of Wrentham, Ms. He graduated H. C. 1762,—was called to Ashford Nov. 1768, and ordained Feb. 15, 1769.

He died Jan. 6, 1782, leaving a widow without children. Her original name was Elizabeth Fisher. After the death of Mr. Messinger, she married Benjamin Hayward of Woodstock, and died in 1814.

Rev. ENOCH POND was the eldest son of Dea. Jacob Pond, of Wrentham, Ms., where he was born April 27, 1756. He graduated B. U. 1777, and A. M. He entered the American army for one year, and served as Ensign in Col. Lee's regiment.

On the expiration of his term of enlistment, he was employed some years as a school-teacher with great acceptance. He then studied theology with Dr. Emmons, and was settled at Ashford, Sept. 16, 1789. In this post he continued till his death by consumption, Aug. 6, 1807. Mr. Pond's ministry was marked by several powerful revivals, one of which, in 1798, added 80 members to his Church. He is reported a man of amiable character, pleasing manners, fluent speech and real worth. His epitaph, by a neighboring minister, runs thus:

Generous in Temper,
Correct in Science and Liberal in Sentiment;
The Gentleman, the Scholar, and the
Minister of the Sanctuary,
Appeared with Advantage in
MR. POND.
The Church and Society in Ashford were favored with his Gospel Ministry
Eighteen Years.

In yonder sacred house he spent his breath,
Now silent, senseless, here he lies in death;
These lips again shall wake, and then declare
A loud Amen to truths they published there.

Mr. Pond married (1) Miss Margaret Smith, daughter of Col. John Smith, of Wrentham, by whom he had children; Hannah, Lucas, Marcus, Lucas, Betsey, Benj. Clark, Jacob, Enoch, Sally, Abigail, John; (2) Mrs. Mary Baker, of Roxbury.¹

Rev. PHILO JUDSON was born in Woodbury, in 1792, a son of Philo and Emma (Minor) Judson. He graduated Y. C. 1809, and was ordained at Ashford, Sept. 26, 1811, in which charge he remained till dismissed, March 27, 1833. He was afterwards installed at Willimantic, Dec. 1834, and dismissed March 21, 1839; subsequently preached at Hanover and North Stonington and Rocky Hill, in which last place he was prostrated, during a revival, by bleeding at the lungs. Mr. Judson still resides at Rocky Hill, and has employed himself in selling school-books. His pastoral labors resulted in large accessions to the churches. He

¹ Blake's History of Mendon Association.

married Carrence, dau. of David Curtiss, of Woodbury.

Rev. JOB HALL was born at Pomfret, May 11, 1802, son of Apollos and Betsey (Williams) Hall. He graduated A. C. 1830, and studied theology at Andover,—was ordained at Ashford, Jan 15, 1834, and was dismissed July 17, 1837. He afterwards acted three years as Agent of the Am. Education Society in different parts of New England. In this work he contracted the bronchitis, from which disease he has never recovered so as to resume ministerial labor.

Mr. Hall married Sarah A. Buell, of Orwell, Vt., in which place he now resides. He has been a contributor to various periodicals.

Rev. CHARLES HYDE was born at Norwich, (Bean Hill) a son of James Hyde, a local Methodist preacher. He began his preparation for the ministry while a clerk in New York City, and continued it at Newark, N. J., under the direction of Dr. Armstrong and Rev. Dr. Richards. He was licensed by the Jersey Presbytery and ordained by the Presbytery of Philadelphia,—was first settled for nearly six years at Doylestown, Pa.,—then for about four years from June, 1830, at Norwich Falls, over a Church now disbanded. Leaving here in ill health, he was for a time Secretary of the N. Y. City Tract Society,—then pastor at Ashford from Feb. 21, 1838 to June 26, 1845,—next pastor at Central Falls, R. I., three years, and finally pastor at South Coventry from Oct. 10, 1849, to June 13, 1854. Being at that time deprived of health and strength, he retired to Ellington, where he still resides. His wife was Mary Ludlow, of New York, by whom he has had one son and six daughters.

Rev. CHARLES PEABODY graduated W. C. 1838,—studied theology at Andover,—was ordained pastor at Biddeford, Me., Dec. 8, 1841, removed thence and was minister at Barrington, R. I.,—was installed at Ashford, Jan. 20, 1847, and dismissed Sept. 11, 1850,—afterwards

officiated at Windsor, Ms., and at Pownal Vt.,—now resident at Biddeford, Me. He married Mrs. Almena White, who died in 1856.

Rev. CHARLES CHAMBERLAIN is a native of Holliston, Ms., and son of Enoch Jr., and Lucy (Holbrook) Chamberlain,—a graduate of Brown University in 1836, where he was tutor in 1837 and 1838. He studied theology at Andover and Union Seminaries, and with Dr. Ide. After laboring two years in Ohio, he returned to Massachusetts, and was ordained pastor in Berkley, July 8, 1842. He was dismissed in 1844, and afterwards preached in New York, and at Freetown and Mendon, Ms. He was installed at Auburn, Ms., July 9, 1851, and dismissed in 1854,—was installed at Ashford, June 8, 1854, and dismissed in 1858, to be installed April 14, 1858, over the neighboring Church of Eastford.

He married Miss Bassett, of Providence, R. I.¹

The SECOND CHURCH IN ASHFORD, (Westford Parish,) was formed Feb. 11, 1768. Its pastors have been as follows:

EBENEZER MARTIN,....	Ins. June 15, 1768
	Dis. — 1777
ELISHA HUTCHINSON,...	Ord. March 19, 1778
	Dis. Sept. — 1783
WILLIAM STORRS,.....	Ord. Nov. 10, 1790
	Died Nov. 30, 1824
LUKE WOOD,.....	Ins. Dec. 13, 1826
	Dis. Sept. 12, 1831
CHARLES S. ADAMS,....	Ins. Jan. 7, 1846
	Dis. April 29, 1858

Rev. EBENEZER MARTIN was born at Hampton, March 31, 1732, the son of Ebenezer and Jerusha (Durkee) Martin,—graduated Y. C. 1756,—was invited, Oct. 11, 1758, to settle in Township No. 4, of Berkshire County, Ms.—the town now called Becket—on a salary of 55 pounds, with a settlement of 50 pounds and a tract of land designated as No. 26. This invitation he accepted, and on the 23d of February, 1759, was ordained the first pastor of the Church in Becket. Here he remained in charge till the latter

¹ Blake's History of Mendon Association.

part of 1764, when he was dismissed, partly in consequence of some troubles that had arisen from the ownership of Becket lands by non-residents, and partly (it is believed) in consequence of some indiscretions of Mr. Martin.

From Becket he removed to Westford, where he was installed June 15, 1768, being once more the first pastor of a Church. Here he continued till sometime in 1777, when he was dismissed, not without some complaints of unministerial conduct, which, however, he met by apology and otherwise, in such a manner as to obtain a regular dismission.

Mr. Martin subsequently removed to New York, and lived at different times in the counties of Columbia, Saratoga, Chemung, and Broome, and also for a while in Tawanda, Penn.,—exercising his gifts as a preacher in most of these places. He died at Union, Broome Co., N. Y., Sept. 1795. His reputation, as gathered from tradition, was that of an able, but not always wise man,—one who said smart things and odd things, that were remembered sometimes to his discredit and injury.

He married (while in college, it is said,) Susan Plumb, of Milford, and had seven sons and daughters, most of whom settled in New York.

An erroneous report has gained some currency that one of his daughters was the mother of Hon. Martin Van Buren, late President of the United States.

Rev. ELISHA HUTCHINSON was born in Sharon, Dec. 1750,—graduated D. C. 1775,—was unanimously invited to settle in Killingly, but declined, and was ordained pastor in Westford, March 19, 1778, where he remained till dismissed, on the first Tuesday of September, 1783. He was next installed in Pomfret, Vt.—a place then recently settled by colonists from the town of that name in Windham Co. Here he was installed Dec. 14, 1784, and dismissed Jan. 8, 1797, in consequence of a division of the people about locating a new meeting-house. Mr. Hutch-

inson remained in town some time after, and engaged for a while in secular callings. He afterwards removed to Hartford, N. Y., and thence to Coleraine, Ms., where he connected himself with the Baptist denomination,—thence to Susquehanna, Pa.,—after that to Williamson, N. Y., and finally to Newport, N. H., where he died in April, 1833, aged 83.

He married (1) Miss Jerusha Cadwell, of Westford, July 16, 1778, and (2) ——— By these two wives he was the father of fifteen children, of whom the youngest two—twin brothers—are ministers of the gospel in the Baptist connection. A memoir of Mr. H., from the pen of Rev. Baron Stow, D.D., can be found in the American Baptist Magazine for December, 1833. Tradition says that some difficulty arose in Westford, out of his marriage with a person not deemed suitable for a minister's wife,—an impression confirmed in after years.

Rev. WILLIAM STORRS was born in Mansfield, in 1760, son of William and ——— (Garley) Storrs,—graduated D. C. 1788, and received an honorary A. M. at Yale in 1810,—studied theology with Rev. Dr. Welch, of Mansfield, and was ordained pastor at Westford, Nov. 10, 1790, in which charge he remained till his death, Nov. 30, 1824. During his ministry he enjoyed several revivals, especially in 1799, 1809, and 1819,—the latter being a powerful work, and resulting in the addition of more than 50 to the Church. He is spoken of (says his successor, Rev. Mr. Adams, who furnished the materials of this sketch,) as an excellent pastor, a sound preacher—not very animated, except in time of revival. The inscription on his tomb-stone is, "Blessed are the peacemakers," indicating a prominent trait in his character.

Like many of the pastors of his time, he served for a short term, in 1808, as a missionary to the new settlements in Vermont. He married Miss Abigail Freeman Hovey, Dec. 1790, and had six children, who (with the exception of one

deranged son.) became highly respectable members of society. His wife survived him many years, and was a woman of moral and intellectual worth.

Rev. LUKE WOOD was born at Somers, —, graduated D. C. 1803,—was A. M. in course, and also at Yale,—studied theology with Dr. Emmons, was licensed by Hartford North Association, and ordained pastor at Waterbury, Nov. 30, 1808, where he continued till dismissed, Nov. 19, 1817, in consequence of severe sickness. On the recovery of his health, he spent several months in missionary labors in New York, Pennsylvania and Ohio. Recalled from this work by the fatal illness of a member of his family, he engaged in Home Missionary labors in New England, and organized the Church now existing in Agawam, Ms. He was installed at Westford, Dec. 13, 1826, and dismissed at his own request, Sept. 12, 1831. He was next installed at Clinton, (then Killingworth) Oct. 13, 1831, and continued in that connection about five years. From thence he removed to Queechy Village, Hartford, Vt., where he was installed Aug. 26, 1835. Leaving that place, he was once more installed, at West Hartland, Sept. 19, 1838, but after a few years' service there, retired to his native town, where he spent the remainder of his days, preaching as occasion called, and engaging willingly and acceptably in the instruction of a Bible Class. He died Aug. 22, 1851, at the age of 74, full of years and labors.

Mr. Wood was eminently successful as a pastor, and did much to heal the wounds in Christ's Church, and to build up her waste places. His preaching was direct and practical in a good sense. A notice

of him may be found in the *Congregational Journal*, Feb. 4, 1852. He married Anna, daughter of Robert Pease, of Somers, and had eleven children, six of whom were living recently,—two sons physicians, and one a merchant, all in the State of Connecticut.

Rev. CHARLES S. ADAMS was born at Bath, Me., May 31, 1797, the son of Dr. Samuel and Abigail (Dodge) Adams,—graduated B. C. 1823 and A. M. in course,—studied theology with Mr. Tappan, of Augusta, was licensed by Kennebunk Association in 1824, and after laboring as a missionary for a while, was ordained at Newfield, Me., Sept. 17, 1828. From this charge he was dismissed for lack of support, Dec. 27, 1831, by the same council that installed him over the Second Church in Wells, Me. From this place he was dismissed Jan. 13, 1834, to take an agency for the American Education Society. From Feb. 1835, till May 1840, he supplied churches in Harwich, Eastham and Dartmouth, Ms. Jan. 13, 1841, he was installed at Washington Village, Coventry, R. I., but was dismissed Nov. 29, 1842,—then took an agency for the N. E. Puritan, and afterwards a mission to Illinois, from which he returned in ill health. He came to Westford, Sept. 1844, and was installed Jan. 7, 1846; was useful in securing the erection of a new house of worship, but was dismissed April 29, 1858, amid considerable agitation and contention.

Mr. Adams married Miss Jane D. Barker, of Georgetown, Me., and has had seven children. He has published several sermons, tracts, and poems, and has been usefully engaged in teaching.

A LESSON FROM THE PAST : THE PURITAN SABBATH—ITS ORIGIN AND INFLUENCE.

BY REV. JOSEPH S. CLARK, D.D.

Of all the legacies that the Puritans have left us, not one will more significantly herald their names along down the ages than the Puritan Sabbath. It was a rare honor to be called of God to rescue and replace in the decalogue his Fourth Commandment. Such was the honor conferred on them. Even Luther's reformation, convulsive as it was, did not reach the low stratum of degeneracy beneath which the sacredness of God's day lay buried. This achievement was reserved for that deeper movement in the moral world, that purer type of reform, which arose in the North of England near the close of the sixteenth century. And to this hour the idea of remembering the Sabbath day *to keep it holy*, has no binding force in any part of continental Europe, except where the foot-prints of Puritanism are found. Consequently sin runs riot, as by special indulgence, on the very day designed for its special restraint. Instead of being associated in pious minds with holy acts, as

"Day of all the week the best,"

it is really the worst. Compare this state of things with a New England Sabbath, as it is still observed after two centuries of degeneracy; compare the boisterous, mirth-provoking scenes witnessed in many parts of Protestant Christendom as often as this day returns, with that hallowed repose which, from long observance, has assumed, in our minds, the heaven-reflected image of a "rest that remains to the people of God." It will convey to the most stupid, some faint idea of the obligation we are under to those pious forefathers through whose care so rich an inheritance has descended. This bulwark of defence to all other good institutions;

this great moral breakwater against which the restless waves of worldliness surge and dash and are driven back, we owe to our Puritan ancestors. Under God, we are indebted to them for it, as will be seen by a glance at its origin and development.

Chronologically considered, the broken-down Sabbath was not the first breach in the walls of Zion that the Puritan reformers undertook to repair. "Hitherto," says Neal, [Hist. Puritans, vol. i., p. 208] "the controversy between the Church and the Puritans had been chiefly about habits, and ceremonies, and Church discipline, but now [1594] it began to open upon points of doctrine; for this year Dr. Bound published his treatise of the Sabbath, wherein he maintains the morality of a seventh part of time for the worship of God; that Christians are bound to rest on the Lord's Day as much as the Jews on the Mosaical Sabbath, the commandment of rest being moral and perpetual; that, therefore, it was not lawful to follow our studies or worldly business on that day, nor to use such recreations and pleasures as were lawful on other days, as shooting, fencing, bowling," &c.

To one brought up in New England, or in Old England either, for the last two centuries, it may seem strange that "Christians" could need a treatise to enforce such obvious truths, which none but infidels, heretics or profligates, will now call in question. But it must be borne in mind that the Sabbath had been losing its sanctity for centuries, till at length it had come to be considered less sacred than many other days in the calendar set apart by mere human authority, and was not so scrupulously observed

as those human appointments. Sports, which the more volatile among us now would find congenial with their hilarious propensities on the "Fourth of July," were brought into the Lord's Day, and had not only the connivance, but the encouragement, of the highest functionaries in Church and State. On one occasion, about ten years before this treatise was published, "several persons were killed and a great many wounded," by the falling of a scaffold in Southwark, London, on which a crowd were gathered to witness these Sabbath sports. The lord-mayor, regarding it as a judgment of heaven for such abuses, sought, but could not obtain, the requisite commission for putting a stop to these proceedings, [Strype's Ann., vol. ii., pp. 532, 533.] Thus the profanations of the Sabbath were not only continued, but were continually increasing, when Dr. Bound's book came forth, and "had a wonderful spread among the people," Mr. Neal goes on to say, "and wrought a mighty reformation, so that the Lord's Day, which used to be profaned by interludes, May-games, morrice-dances, and other sports and recreations, began to be kept more precisely. All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion."

But such a book could not be expected to get far without opposition. "The governing clergy exclaimed against it as a restraint of Christian liberty, as putting an unequal lustre on the Sunday, and tending to eclipse the authority of the Church in appointing their festivals." The authority of Archbishop Whitgift, and of Lord-chief-justice Popham, were both exerted to call in the copies sold, and suppress the publication—on the ground that "this Sabbath doctrine agreed neither with the doctrine of our Church, nor with the laws and orders of this kingdom; that it disturbed the peace of the Commonwealth and Church, and tended

to schism in the one, and sedition in the other." [Neal., vol. i., pp. 208-9.] But it all availed nothing; the new doctrines ("Sabbatarian errors," they were called by the opposition,) were studied more than ever in private, and spread like "leaven hid in three measures of meal." The greater the Sabbath indulgences offered to the people, the less they were disposed to take them,—“as being jealous of a design,” says Fuller, “to blow up their civil liberties.” Immediately on the death of the Archbishop, Dr. Bound, with true Puritan persistency, was ready with a second edition, much enlarged, which was published in 1606; “and such was its reputation,” says Neal, “that scarce any comment or catechism was published by the stricter divines for many years, in which the morality of the Sabbath was not strongly recommended and urged.” In our Congregational Library is a quaint old parchment-covered volume, published the same year, entitled “Cases of Conscience. Taught and delivered by Mr. W. Perkins in his Holy-day Lectures, carefully examined by his owne breefes, and now published for the common good by Th. P. Bachelour of Divinitie;” in which a long chapter is devoted to “The Sabbath day,”—particularly in answering these three questions: (1.) “Whether it be in the libertie of the Church of God vopon earth, to alter the Sabbath day from the seaventh day, to any other? (2.) How the Sabbath of the New Testament is to be observed? (3.) When the Sabbath doth beginne?” As might be expected of the spiritual father and theological teacher of John Robinson, Mr. Perkins sets himself boldly against the prevailing sins of his time. The idea “that on the Sabbath day (after the public worship of God is ended, and the congregation dissolved,) men have liberty either to give themselves to labor, or to honest pleasures and recreations,” is repelled in the following earnest language. “This opinion doth quite abolish one of the Commandments of the Decalogue.

For it presupposeth all days to be alike, this only provided, that the public worship of God be solemnly kept. Now this may be done in any day of the week; and there will be no need of appointing a set time for God's service, if all days be equal, without any difference or distinction. But the Fourth Commandment (for substance) is eternal, and requireth (upon pains of the curse) both rest from labor, and a setting apart of the same rest, to duties of holiness and religion. And if it command abstinence from ordinary labor, then much more from pleasures and recreations."

These extracts will suffice to show how this Sabbath reform originated, and what necessity there was for it; as also who were actors in carrying it forward, and from what quarters it encountered opposition. Let the reader imagine the Church party, with the King at their head, determined to keep out this (so called) rigid, Pharisaical, canting Sabbath observance, by inventing new sports, and granting new indulgencies to sin on that sacred day; and the Puritan party equally and still more resolutely determined to keep themselves unspotted from the world in this matter, and to use all available means to bring others to their views, till in the rising fortunes of Puritanism, and the depressions of prelacy, the civil and ecclesiastical powers of the realm were both brought, not only to abolish whatever Sabbath breaking statutes had been enacted, but to enact others in accordance with the Puritan practice;—and there will be no occasion to pursue this branch of the subject farther. He will have a correct view of the process through which the Puritan Sabbath got established in the world.

In forming a correct estimate of its influence on New England character and institutions, we must look at it, not as a dogma, nicely compacted among the articles of a religious creed, but as a practical verity—a real Sabbath observance. So far as we can, we must look into the domestic circle of a Saturday evening, or a Sabbath

morning. We must go to meeting with them and observe how many hours are spent there, and *how* they are spent. We must examine the old musty statutes and see what laws were passed for the observance of the Sabbath, and what punishments were inflicted for their violation. Data like these afford the best, and, in fact, the only reliable ground for a correct judgment on this subject.

Happily for us, these data, to a limited extent, are within our reach. We know where and how the May-flower Company kept their first Sabbath on these shores; and brief as the record is which an eyewitness has left us of that day's doings, it speaks volumes.¹ It suggests to the reflecting mind a scene, which some fortunate painter—destined to immortalize his name—will yet sketch, as more truly characteristic of Puritanism in its New England development, than has ever been put on canvas. The boat lying there, of a Sabbath morning, on the lonely beach of that small island, just within the entrance of Plymouth harbor, does not belong to a company of pleasure-seeking Sabbath-breakers from some neighboring port or nook, as, at our point of observation in the middle of this nineteenth century might naturally be inferred; nor are those strains of vocal music, which cold gusts of the North-west wind bring to our ears in broken swells, any other than the high-sounding praises of God, going up from that group of eighteen Puritans, as Dea. John Carver "lines a Psalm," which they all sing with uplifted heart and

¹ In Bradford's Journal, lately discovered in England, and printed by the Massachusetts Historical Society, the account is given thus, immediately after the record of their perilous escape to Clark's Island on that stormy Friday night. "But though this had been a day and night of much trouble and danger unto them, yet God gave them a morning of comfort and refreshing, (as usually he doth to his children), for the next day was a fair sunshining day, and they found themselves to be on an island secure from the Indians, where they might dry their stuff, fix their pieces and rest themselves, and give God thanks for his mercies in their manifold deliverances. And this being the last day of the week, they prepared to keep the Sabbath."

voice. But why are they there, under the open canopy of heaven, on that raw December day? Because it was just there that the Sabbath overtook them, while searching to find a place of settlement for themselves and their little ones whom they left four days ago at the end of Cape Cod, on board the *May-flower*, in charge of a Captain who begins to talk of setting them all ashore on the sand, unless they find a place soon. But how is it that, under such a pressing necessity, they can spare the time for so much psalm-singing, and prayer, and prophesying? Do they not know that works of "necessity and mercy" are lawful on that day? Yes, but they do not believe that their present necessities are sufficient to justify a suspension of the Sabbath law, in the sight of God. They are even more scrupulous than that; rather than approach the Lord's Day under such bodily exhaustion as will unfit them for religious worship, (an essential part of their Sabbath observance,) they would spend the whole of Saturday in recovering tired nature from extra fatigue, and preparing for the Sabbath,—as they actually did!

Here we have the Puritan Sabbath, not as discussed in a learned treatise; not as explained in a catechism; not as enforced in a sermon; but as *actually kept*, and that, too, under circumstances which exclude all suspicion of any sham observance—any mere pretence of religious strictness. We may be sure, after examining this specimen of Sabbath keeping, that no ordinary event would interrupt the Sabbath rest or the Sabbath worship of such men; that once fairly settled, and their social customs developed in the daily walks of life, these fathers of New England would come nearer than any others on earth to that Scripture ideal of "turning away thy foot from the Sabbath, from doing thy pleasure on my holy day; and calling the Sabbath a delight, the holy of the Lord, honorable."

Another specimen, different in kind, but of like significance, was furnished in

the month of March following, when the first opportunity was afforded them of negotiating a treaty and opening a traffic with the native tribes, which they had eagerly desired to do ever since their landing, but which they must now decline, *because it is the Sabbath!* Whether those five stalwart Wampanoags, who have come to Plymouth with skins on purpose to trade, can be made to understand why "nothing must be said or done about trade at this time;" whether, if they be made to understand, they will even then appreciate the reason for such refusal, or feel insulted by it, as they march off mute, with their valuable peltry on their backs; whether another such opportunity will ever occur for negotiating a business so vital to their interests; and if so, where or how it will be brought about;—these questions may have risen in their minds, and probably did; but they saw in them no sufficient cause for secularizing the Sabbath. The "necessity" which, in their view, would warrant such a thing, was not to be measured by dollars and cents. "Thou shalt honor HIM, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words," was their ready answer to all such questions of casuistry.

The legislation of those times sheds some light on the Puritan Sabbath, though less than might be supposed. The old adage, that "bad morals beget good laws," was verified in the Parliamentary acts of England as soon as the Puritans came into power. Not only were those profane sports abolished which had crept into use under royal and prelatial sanction, but statutes of an opposite and counteracting tendency were passed. It was resolved by the lower House as early as 1641, "That the Lord's Day should be duly observed and sanctified; that all dancing, or other sports, either before or after Divine service, be forborne and restrained; and that the preaching of God's Word be promoted in the afternoon, in the several churches and chapels of this kingdom."

[Neal, vol. i., 391.] But among the first settlers of New England there was scarcely any call for such legislation, so universal was the custom of remembering the Sabbath day to keep it holy. There was indeed a plantation commenced at Mount Wollaston, in Braintree, under Episcopal auspices, where Sabbath sports were indulged to the full extent of King James' recommendation. But one of the first official acts of Governor Endicott, on his arrival at Salem, was to visit the spot, "rebuke" the inhabitants "for their profaneness," admonish them "to look to it that they walked better," cause their "Maypole to be cut down," and change "Merry Mount" (as they had named the place) into "Mount Dagon." [Morton's Memorial, p. 91.] All this was so accordant with the spirit which reigned here at the time, that no specific legislation was needed to authorize the step. Fines of three to thirty shillings are occasionally found in the early Colonial records, with sometimes the addenda of "stocks," or "stripes;" but most of the laws on this subject which have become associated in our minds with the Puritan age, came in at a later day; and so far from illustrating its spirit, serve rather to mark its decline, by showing a necessity for legal interference, of which there had been no previous need.

That Puritanical observance of the Sabbath, which, in the second and third generations of New England planters began to require some gentle stimulant from civil legislation, and which to us seems so painfully strict, with the first comers was the most spontaneous and gladsome affair in the world. It was literally "a delight, the holy of the Lord, honorable." Almost any words which would express their ideas of heaven and its occupations, would also describe their views of the Sabbath and its services. As they participated in its rest and religious rites, they aspired to realize that "rest which remains to the people of God," and to join, in spirit, with the upper

worship. Nor did they always fall much short of it. Often, like John in Patmos, they were "in the Spirit on the Lord's Day." Though pretending to no apocalyptic visions, the eye of faith, purged from earthly films by consecutive hours of intense devotion, caught glimpses of things scarcely less enrapturing. What need had such men of a law to regulate their Sabbath observance, when it was without law, and, in some sense, *against* law, that they had risen so far above the Sabbath-keeping standard of the centuries preceding? We do the Puritans great injustice to suppose that, in their strict, punctilious life on the Lord's Day, they were acting under any other constraint than that of the love they bore to the Lord of the Sabbath,—which did indeed constrain them to keep their hearts and hands disencumbered, as far as possible, from the world, that they might the more readily "be filled with all the fulness of God;" and which, by imposing a truce on their social intercourse, left them more free to commune with Christ. When, in accordance with the prevailing usage in New England, they suspended all secular toil at the going down of the sun on Saturday, and began their Sabbath service with an evening prayer, a psalm, and a season of solitary self-examination, it was with more gladness of heart than that which Burns ascribes to the "Cotter's" children on coming home after the week's drudgery is over, to exchange salutations around the old hearth-stone, and receive anew the paternal benediction.¹ In like

¹ The Puritans did not all commence their Sabbath on Saturday evening. Mr. W. Perkins, in his "Cases of Conscience," already referred to, argues strongly in favor of beginning the Christian Sabbath "in the morning and so to continue till the next morning, and not in the evening till the evening." [Book II., chap. 16.] The views of Mr. Robinson, his theological pupil, are nowhere expressed, unless the subsequent usage of his Church at Plymouth may be taken as such an expression,—which is quite as likely to have been derived from John Cotton, whose opinion on all such points was well nigh supreme in the New England churches. This old custom of keeping, or pretending to keep, Saturday evening as part of holy time, which, in many families, was continued

manner, with a keen spiritual relish for "holy" time, "holy" acts, "holy" pleasures, they arose the next morning earlier than on other days, revolving in their hearts the words of David, "Awake up, my glory; awake, psaltry and harp; I myself will awake early." With no more labor than was barely sufficient to supply food for themselves and their cattle, which had been provided as far as might be on the previous day; with as few and noiseless steps as possible, both in-doors and out; with but little talking, and that in a subdued voice; they entered upon a round of private meditation, family devotions, and public worship, which engaged their delighted and unflagging souls till the sun went down,—an event which usually found them with Catechism in hand, or repeating the sermons of the day.

Such, in brief, was the Puritan Sabbath, as actually kept by nine-tenths, if not by ninety-nine hundredths, of the first settlers of New England. And mighty has been its influence in moulding New England character and institutions. It could not have been otherwise with a social usage so marked, repeated so often, and getting such firm hold on the heart and life of the whole community. It had a strengthening and subtending influence on themselves. If Puritanism brought in the Sabbath, the Sabbath braced up Puritanism and prolonged its reign. Whether we regard it in the light of a cause, or an effect, it was inseparably connected with some of the noblest traits and grandest achievements of the age. "For my part," said the renowned John Owen, who had the best opportunities for knowing the facts, "I must not only say, but plead, whilst I live in this world, and leave this testimony to the present and future ages, that, if ever I have seen any-

some ways into the present century, has nearly or quite ceased,—not so much, it is hoped, from lax principles of Sabbath-keeping, as from an enlightened persuasion that, in the words of the old Puritan above cited, "The Sabbath is to begin where other ordinary days begin, according to the order and account of the Church wherein we live."

thing of the ways and worship of God, wherein the power of religion or godliness hath been expressed; anything that hath represented the holiness of the gospel and the author of it; anything that looked like a prelude to the everlasting Sabbath, and rest with God, which we aim through grace to come unto,—it hath been there, and with them, where, and among whom, the Lord's Day hath been held in highest esteem, and a strict observation of it attended unto, as an ordinance of our Lord Jesus Christ." These expressions, which have particular reference to Sabbath keeping on the other side of the water, might have been applied with additional emphasis to the observance of that day here, where it had become a standing proverb, that "our whole religion fares according to our Sabbaths; that poor Sabbaths make poor Christians, and a strictness in our Sabbaths inspires a vigor in all our other duties." [See Mather's *Life of Eliot*.] It was in illustration of this truth that Giles Firmin, in a sermon before Oliver Cromwell and the British Parliament, said of New England, "I have lived in a country seven years, and all that time I never heard one profane oath, and all that time never did see a man drunk." We have no doubt that cases of profanity and drunkenness existed; but had the reverend gentlemen found them, as they occasionally turned up in criminal courts, they would not have weakened the force of his reasoning, but rather have strengthened it; for they would have proved that such are just the persons to break the Sabbath. It is a singular, but significant fact, that no individual is noticed in the early colonial records as complained of for violating the Lord's Day, who does not also stand charged, either there or elsewhere, with other misdeeds. For example, the first notice of a Sabbath desecration found in the Plymouth Court Records, is entered thus:—"June 5, 1638. Web Adey, being presented for a breach of the Sabbath, by working two several Sabbath days, one

after the other, and for disorderly living in idleness and nastiness, is censured by the bench to sit in the stocks during the pleasure of the bench; and if he cannot procure himself a master that will take him into his service betwixt this and the next Court of Assistents, that then the Governor and Assistents provide a master for him." This working on the Sabbath and living in laziness through the week, gives us a true picture of the moral debasement stamped upon the neglecters of the Sabbath at that time in New England. As the excellent of the earth were uniformly found among its strictest observers, so the vilest were always trampling its sanctity in the dust.

By reflecting on facts like these, we discover how mightily the Puritan Sabbath moulded New England, and how manifest the foot-prints of its early and all-pervading influence still are. Those institutions of ours, whether domestic, social, or religious, which are most highly prized by us, or praised by others, had never got established nor been continued, without the fostering aid of just such a strict, punctilious observance of the fourth commandment. Indeed, the coming of the May-flower Pilgrims to these shores at all, was mainly due to their attachment to the Sabbath, and the difficulty they found in changing the old habits of the Hollanders into conformity with theirs,—“insomuch that in ten years time, whilst their Church sojourned amongst them, they could not bring them to reform the neglect of observation of the Lord's Day as a Sabbath,” nor keep their own families from the surrounding infection. This is given by Secretary Morton as the first of five reasons which induced them to emigrate. Subsequent comers had similar reasons for seeking the wilderness. During the “Puritan Commonwealth,” or down to the end of the colonial charters in 1692, the Sabbath was the spinal column of the body politic; and to this day the moral brace of the whole system is

mainly derived from what remains of the same column. That it has been sadly weakened in its influence on the masses, cannot be questioned by any one who will compare the present with the past. Yet is there left to it an efficiency which no mere human contrivance ever had—a power for good, which proclaims that it originated in heaven and was made for man. As an alleviation from the killing effect of incessant toil—giving to the physical nature a chance to exert her recuperative power—the testimony of Dr. John Richard Farre before the British House of Commons, in 1832, expresses the unanimous opinion of the most intelligent physicians in all lands: that “the sabbatical appointment is to be numbered among the natural duties, if the preservation of life be a duty, and the premature destruction of it a suicidal act.” This he said “simply as a physician, and without reference at all to the theological question; but,” he adds, “if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest.” As a humanizing, civilizing agency, adapted to soften the asperities of a fallen race, and to develop that amenity of character, which, next to the grace of God, is the highest adornment of social life, nothing will compare with those Puritanical observances of the Lord's Day which not only interrupt the current of worldliness—but bring together all the different grades of society on a common level, with united hearts, in pursuit of a common object. As a means of converting the soul, and weaning it from earth, and fitting it for heaven, there is a power in the pious observance of the Sabbath, rendered the more visible in the utter powerlessness of all other means, while this is willfully omitted.

JOHN WICKLIFFE: A SKETCH OF HIS LIFE AND OPINIONS.

BY GEORGE PUNCHARD.

[We are permitted by the author to place upon our pages the following abridgement of the seventh and eighth chapters of a forthcoming and much improved edition of his *HISTORY OF CONGREGATIONALISM*. The whole subject has been investigated *de novo*, the book almost entirely rewritten, and enough new matter added to swell the original volume into two or three. He has spared no pains, having actually spent more than three years' time in bringing forward this edition; which, we can assure the public, will come forth the most learned and complete view of the subject, that has ever appeared.—Eds.]

JOHN WICKLIFFE, "honored of God to be the first preacher of a general reformation to all Europe," as Milton says; and "the modern discoverer of the doctrines of Congregational dissent," deserves a prominent place in the history of Congregationalism. Neither the time nor the place of his nativity are certainly known. He was probably born about 1324, near Richmond, in Yorkshire, England.¹

Of Wickliffe's youthful history nothing is known. It is said, that he was early devoted to the Church, and was entered at Queen's College, Oxford, in 1340, when he was about seventeen years old; and that he afterwards removed to Merton

¹ The London and Westminster Review, No. 1, 1837, contains a valuable article on Wickliffe, in which he is called "the modern discoverer of the doctrines of Congregational dissent."

The name of the Reformer is spelt in almost every conceivable way, as: — Wiclif, Wicliff, Wyclif, Wycliff, Wycliffe, Wyoclyff, Wicleiff, Wicliff, Wickliffe, &c. &c.

The time of his birth is conjectural. Lewis, his earliest biographer, says that "he was born, very probably, about the year 1324." Leland, in his Itinerary says: "They say John Wiclif, hereticus, was born at Spreswell, [Ilpswell] a poore village, a good myle from Richmond."—Vol. v., p. 114 of folio edition.

Vaughan, Wickliffe's latest biographer, says he was born at the small village of Wycliffe, about six miles from Richmond. Compare Shirley's Introduction to "*Fasciculi Zizaniorum Magistri Johannis Wyclif*," pp. x–xii. Lond. 1858; and Whitaker's *Richmond-shire*, Vol. I. pp. 20, 197–8, and Vol. II. pp. 41–42.

College, for the sake of better opportunities of study. But, we really know nothing of his connection with Oxford until about 1361, when we find him master, or warden, of Balliol College. In 1363–5, 1374–5, and in 1380, he was also residing in rooms in Queen's College. Wherever he may have spent his early years, it is quite evident that they were devoted to close study; so that one of his bitterest enemies, Knighton, a contemporary, declared him to be "second to no one in philosophy, and in scholastic accomplishments altogether incomparable." He was also familiar with civil and ecclesiastical law, and with the municipal laws and customs of his own country. His varied, extensive and accurate knowledge enabled him to stand without a rival in the public disputations, which were then in high repute; and procured for him the highest reputation in the university, and in the kingdom generally. This reputation for logical acuteness and scholastic learning gave his peculiar theological opinions great influence. These were formed chiefly by a diligent study of the sacred Scriptures. In the knowledge of these, Wickliffe excelled all his contemporaries, and earned from them the enviable title of *The Evangelical Doctor*, or *Gospel Doctor*. But in his devotion to the inspired volume he did not neglect the Fathers of the Church: Augustine, Jerome, Basil and Gregory, appear to have been his favorite authors among the primitive writers; and Grosseteste and Fitzralph among the moderns.²

² Vaughan, vol. i., p. 234; *Le Bas*, p. 102; *Milner*, cent. xiv., ch. 3. *Fox*, bks. iv. and v., particularly vol. i., p. 484, folio edition, 1684; *Collier*, vol. iii., p. 139. See also *Fasciculi*, Intr. pp. 12, 69.

It is impossible for us in this age of scriptural intelligence duly to estimate the strength of mind, the depth of principle, and the intrepidity of the man, who, in the fourteenth century, could break away from Duns Scotus, Peter Lombard, Aristotle, and "Mother Church," and form his theological opinions from the word of God, aided by the lights of the fourth century. A writer of the twelfth century, quoted by Prof. Le Bas, tells us, that in his day—and it was not materially otherwise in Wickliffe's—those teachers who appealed to the Scriptures for authority were "not only rejected as Philosophers, but unwillingly endured as clergymen; nay, were scarcely acknowledged to be *men*. They became objects of derision, and were termed *The bullocks of Abraham, or the Asses of Balaam*." Fox, the martyrologist, thus describes the church and the world at the time of Wickliffe's appearance: "This is without all doubt, that when the world was in a most desperate and vile state, and lamentable darkness and ignorance of God's truth overshadowed the whole earth, this man [Wickliffe] stepped out like a valiant champion." "Scripture learning and divinity was known but to a few, and that in schools only, and there also it was almost all turned into sophistry. Instead of the Epistles of Peter and Paul, men occupied their time in studying Aquinas, and Scotus, and Lombard, the Master of Sentences. The world, leaving and forsaking God's spiritual word and doctrine, was altogether led and blinded with outward ceremonies and human traditions. In these was all the hope of obtaining salvation fully fixed, so that scarcely anything else was taught in the churches."¹

In the midst of this gross darkness, and in defiance of all this contempt for God's word, John Wickliffe became a diligent student of the Bible, and a constant expounder of its sacred contents. Some three hundred of his manuscript homilies, or expository discourses, are still preserved in the British Museum, and in the libraries

of Cambridge and Dublin, and in other collections.

This intimate acquaintance with the truth of God opened the eyes of the faithful student, to the falsehoods of men. He began to see the inconsistencies, absurdities and iniquities of those who were the spiritual guides of the people. And what he saw, he dared to speak; and what he spake was not in doubtful terms. His first publication is assigned to the year A. D. 1356, when he was in his thirty-second year. The nation at that time had been suffering for several years under a grievous plague: probably more than one hundred thousand of his countrymen had fallen before the destroyer, and "men's hearts were failing them for fear, and for looking after those things which [had come] on the earth." The devout, and perhaps somewhat excited mind of Wickliffe regarded this awful pestilence as the servant of an angry God, sent forth to chastise the nation for its sins, and to announce the commencement of "the last age" and the speedy approach of the end of the world. Under these impressions, he published a tract, bearing the title: "*De Ultima Ætate Ecclesiæ*," Concerning the Last Age of the Church.² In this work he boldly inveighs against the worldliness, the rapacity, the sensuality, the simony, and the utter degeneracy of the clergy; and denounces them as blind guides, who, instead of leading the people by precept and example into the ways of truth and holiness, had plunged them into the abyss of sin and crime. Thus the Reformer fairly launched forth among the stormy elements, whose buffetings he was destined long to endure.

About four years after this publication, in 1360, Wickliffe was found in the front rank of opposition to the Mendicants.³

¹ Some of Wickliffe's biographers assign this publication an earlier date—when he was about twenty-five years old.—I follow *Vaughan*, vol. i., p. 211. *Skirrey*, *Intr. to Fasciculi*, denies that Wickliffe wrote this tract.—p. 13.

² The title of "*Mendicants*" is given to the numerous orders in the Romish church who, under pretence of renouncing the world and all earthly

¹ *Acts and Monuments*, bk. v., A. D. 1370-1389.

Allusion has already been made to the introduction of these pretended poverty-loving beggars. Under pretence of zeal for "Holy Church," they spread themselves thickly over the kingdom, and engrossed nearly all the clerical duties of the nation. Travelling continually as they did, and numerous as they were, they gained access to all classes of society, in every section of the country. They were the companions and confessors of the rich, and the preachers and directors of the poor. Ever ready to confess all who came to them, and ignorant, as they generally were, of the character of those who applied for absolution, these Mendicants virtually encouraged every species of iniquity. The wicked would say to each other, according to Matt. Paris: "Let us follow our own pleasure. Some one of the preaching brothers will soon travel this way; one whom we never saw before, and never shall see again; so that, when we have had our will, we can confess without trouble or annoyance." Bishop Fitzralph makes the following statement of the doings of the Mendicants in Ireland: "I have in my diocese of Armagh, about two thousand persons who stand condemned by the censures of the church denounced every year against murderers, thieves, and such like malefactors; of all which number, scarcely fourteen have applied to me or to my clergy for absolution. Yet they all receive the sacraments as others do, because they are absolved, or pretend to be absolved, by friars."¹

acquisitions, were licensed by the pope to roam over the world and make proselytes to Antichrist, and subsist upon the gifts of the people, without having, like the regular clergy, any fixed revenues for their support. In this account of Wicliffe's contest with the Mendicants, I have but followed the current of the history of the times. Mr. Shirley, however, says these "are facts only by courtesy and repetition." He thinks that another, contemporary John Wicliffe, or Whyteive, of Mayfield, was the real antagonist, at this time, of the Mendicants.—*Fasciculi*. Intr. p. 13, and Appendix, 513-38.

¹ *Fox's Acts and Monuments*, bk. v., where may be found the "conclusions" of Armachanus (Fitzralph) against "the begging friars." See also, *Vaughan's Life of Wycliffe*, vol. I., p. 254; and Fox's

Not content with this absorption of the duties of the regular clergy, and this encouragement of crime, these voracious animals laid hold of every civil office within their reach. They even entered the Court, in the character of counsellors, and chamberlains, and treasurers, and negociators of marriages. By their numerous arts and efforts—by lying, and begging, and confessing, by frightening the ignorant and flattering the rich—"within the four-and-twenty years of their establishment in England," Matthew Paris says, "these friars piled up their mansions to a royal altitude."²

A man of Wicliffe's character could not contemplate these movements without indignation. But that which brought him more immediately into conflict with these

account of monks and monkery, ancient and mediæval, bk. iii., A. D. 928-935, and bk. iv., A. D. 1220.

² Matthew of Westminster tells us, that the Franciscans once offered the Pope forty thousand ducats in gold (about \$100,000) to sanction the violation of their rule respecting property. His Holiness quietly took the offered bribe, and then sent the honest monks his order, not to violate the rule of St. Francis.—*Vaughan*, ii., 265.

Fox (bk. iv., A. D. 1220) preserves a caustic little "Treatise of Geoffrey Chaucer's, entitled 'Jack Up-land,'" against the friars. Jack, "a simple ploughman," proposes sundry significant questions to the friars, for his own private satisfaction: e. g.—"Why make ye so costly houses to dwell in, sith [since] Christ did not so?"—"Why say ye not the Gospel in houses of bed-ridden men, as ye do in rich men's, that now [might] go to the church and hear the Gospel?"—"Why covet ye shrifs [confessions] and burying of other men's parishens [parishioners], and none other sacrament that falleth to Christian folk?"—"Why covet you not to bury poor folk among you, sith that they bin most holy, as ye saine that ye been for your poverty?"

Notwithstanding the overwhelming evidence furnished by all contemporaneous history, of the deceitful, avaricious, corrupt, and iniquitous character of the monkery of Wicliffe's day, and the manifest fact, that the vital interests of true religion were ruthlessly sacrificed by the monks, Dr. Lingard speaks of Wicliffe's controversy "with the different orders of friars" as "a fierce, but ridiculous controversy;" and launches forth into a panegyric on the "zeal, piety, and learning" of the friars, by which they "had deservedly earned the esteem of the public."—*Hist. Eng.*, vol. iv., ch. 2, p. 157. If they "had deservedly earned" anything, it was the detestation of all good men. Even Sir Thomas More christened the monks.

"Black Friars,"¹ was their encroachment on the University of Oxford. The first monastery of the Dominicans was erected near this ancient seat of learning, and at first enjoyed the countenance and encouragement of its professors. It was not long, however, before the university had reason to deplore the influence of the friars. Their acquaintance with all classes in society, in all parts of the kingdom; their pretensions to piety; their influence and wealth, enabled them to draw away from the university, to their monasteries, vast numbers of young men. Many parents, unwilling to have their sons enter on a life of mendicancy, "were more willing," as Fitzralph tells us, "to make them '*erthe tilyers*' [earth tillers], and *have* them, than to send them to the universitie, and *lose* them." The operation of these causes, in a few years reduced the number of students in Oxford from *thirty* thousand to *six* thousand.

It was not to be expected that the university would tamely submit to such encroachments upon its prerogatives. Aided by the bishops and the regular clergy, her professors had for some time been at war with the mendicant army, when, in 1360, Wickliffe entered the lists. His earnest, bold, and effective opposition to these depredators secured the gratitude of the learned and the esteem of the virtuous generally; and it is not unlikely, procured for him the wardenship of Balliol College, Oxford, where we find him as early as April, 1361. How long he had been there, or how long he remained, we cannot exactly tell; but probably not long; for, on November 20th, 1356, Robert De Derby was warden of Balliol, and Wickliffe's immediate predecessor was William De Kingston; and on May 10th, 1361, Wickliffe was instituted, on the presentation of the College, to the rectory of Tylingham, in Lincolnshire; and in

¹ This appellation they bore from the circumstance that their dress was black. When they first settled in London, a tract of land was given them by the city, which lies along the Thames, and still bears the name of *Blackfriars*.

October, 1363, we find him renting rooms in Queen's College; having, in the interval between these two dates, probably, resided some time on his living in Lincolnshire.² In November, 1368, Wickliffe exchanged this living, for that of Ludgershall, in Buckinghamshire, on the presentation of Sir John Paveley, prior of the Knights Hospitallers of St. John; and in April, 1374, he exchanged this, again, on presentation of the Crown, in the forty-eighth year of Edward III., for the living of Lutterworth, in Leicestershire, which he retained to the day of his death.

During nearly all his professional life, Wickliffe appears to have resided a part of his time at Oxford, where he rented rooms. This, no doubt, was for the purposes of study.

His biographers generally,³ describe him as warden, or master of Canterbury Hall, about the year 1365; and one of his contemporaries, and many of his modern enemies, ascribe to his violent removal from that post of honor, by Archbishop Langham, in March, 1367—an act confirmed by Urban V., in May, 1370—Wickliffe's subsequent opposition to the Pope and his clergy generally. But, there is good reason to doubt whether *our* John Wickliffe was ever warden of Canterbury Hall;

² For the proof of these assertions see *Fasciculi*, Introduction, pp. xiv. and xv., notes 4 and 5.

The full title of this important work, to which I shall have occasion to refer very frequently, is as follows:—"Fasciculi Zizaniorum Magistri Johannis Wyclifcum Tritico, Ascribed to Thomas Netter, of Walden, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. Edited by the Rev. Walter Waddington Shirley, M.A., Tutor and late Fellow of Wadham College, Oxford. Published by the authority of the Lords Commissioners of Her Majesty's Treasury, under the direction of the Master of the Rolls. London: Longman, Brown & Co., 1858." Royal 8vo. pp. lxxxvii, and 553.

This work is a sort of contemporaneous history of Wickliffe and the Lollards; though chiefly valuable for the numerous official documents, illustrative of Lollardism, which it contains. It has long been well known to the learned, but was never before published. The only manuscript of this entire work, which has come down to us, was in the hands of the celebrated bishop Bale, of Ossory, and was loaned by him to Fox, the Martyrologist, and was used by him in compiling his Acts and Monuments.

and if he was, the fact that he kept up his attacks on the ambition, tyranny and avarice of the rulers of the church, and the idleness, debauchery and hypocrisy of the monks, during the pendency of this Canterbury-Hall question, sufficiently refutes this old monkish slander.¹

The year 1366, when the kingdom was threatened with another war with France, before it had recovered from the losses and exhaustion consequent on previous wars, which had brought glory, rather than any solid advantages to England—this year was chosen by the pope, then much in the interest of France, to demand the arrears of the tribute money guaranteed by King John (A. D. 1213), to save himself and the kingdom from the destructive consequences of an interdict and excommunication from the Pope. John had bound himself and his successors on the throne of England, to pay an annual tribute of one thousand marks in silver. Two of John's successors had paid the odious tax—Henry III. and Edward II.; but Edward III., had refused to pay it, and there were now arrearages of over thirty years claimed by the Pope. In May, 1366, parliament assembled to consider this claim, and gave the Pope such an answer as set the matter at rest forever.

The minions of the pope, of course, denounced this decision of the king and parliament; and one of them, a monk, challenged Wickliffe, who was then a royal chaplain, to defend his prince and the parliament, in the schools of the university. Wickliffe accepted the challenge,

and stepped boldly forward in defence of his country's independence of all vassalage to Rome; a step as unpopular in Rome as it was popular in England.

It was not far from this time, that Oxford conferred on Wickliffe the degree of doctor of divinity; an honor which carried with it the right to read divinity lectures in the university.²

This opened to him a new field of usefulness, which he was not slow to occupy; and gave him facilities for sowing the good seed of the kingdom in a fruitful soil; which, in after years yielded some precious fruit.

About this same time, the Reformer prepared and sent forth a plain and familiar exposition of the Ten Commandments, for general circulation. The necessity for such a work may be estimated by what he tells us in his preface:—that it was no uncommon thing for men "to call God, Master, forty, three-score, or four-score years, and yet remain ignorant of his Ten Commandments." This publication was followed by several small tracts, entitled "The Poor Catiff," or instruction for the poor; written in English, as the author declares, for the purpose of "teaching simple men and women the way to heaven."³ These humble labors of the learned professor furnish a beautiful commentary on his religious character, and are in perfect keeping with the enviable title which he long enjoyed of *The Evangelical Doctor*.

In the year 1374, Wickliffe was called from the university into public life. He was sent by parliament on an embassy to the pope, to obtain the redress of certain

¹ Wodford, a contemporary monk, of the Grey Friars order, London, a bitter adversary of Wickliffe, who wrote somewhat extensively against his opinions, is believed to be the only contemporary who charges our Reformer with never having said anything against the monks or possessional clergy until after his expulsion from Canterbury Hall.—*Fasciculi*, pp. 517-18, 523-24. See, however, the argument against this presumption, in Mr. Shirley's Note on the two John Wickliffes.—*Fasciculi*, pp. 513-523.

Lingard repeats Wodford's charge, by insinuation.—Vol. lv., ch. 2, p. 159; and Collier, too, seems willing to believe this old scandal.—vol. iii., p. 179

² Bishop Bale, and Wickliffe's biographers generally, place the doctorate under 1372; but Mr. Shirley, whose special mission it seems to be, to correct the errors of previous writers on Wickliffe, thinks the doctorate must have been given to him some time between 1361 and 1366, probably in 1363.—See *Fasciculi*, Intro., xv—xviii.

³ These tracts, with some other selections from Wickliffe's practical writings, have been published by the London Religious Tract Society. Dr. Vaughan gives an analysis of this treatise on the Ten Commandments, with extracts from the work, illustrative of its spirit.—*Life of Wycliffe*, vol. I., pp. 303-314.

ecclesiastical grievances under which the kingdom was then suffering.¹

In the chapter preceding this, a brief sketch has been given of some of the prominent abuses to which the English nation was for a long time subject; by which the wealth of the kingdom was absorbed by the clergy—mendicant and regular—or drained off by the pope. These abuses had continued, despite of complaints, and protests, and temporary resistance. There had long been gathering in the breasts of the people, a spirit of opposition to the tyranny of Rome. This with difficulty had been kept under, by the united power of the throne and the clergy. England had now (in 1374) been ruled for more than forty years by one of her most accomplished and popular monarchs. Edward III., though guilty of many arbitrary acts of government, had the wisdom, or the policy, to consult the opinions and wishes of his subjects more than any one of his predecessors. He was a hero and a conqueror; and, as such, had acquired great applause and influence in that semi-barbarous age. His numerous warlike expeditions compelled him to call frequently for supplies from his parliaments; and his good sense, or his necessities, induced him to yield more to their pleasure, in granting privileges, and immunities, and protections to the people, than had been common previous to his time. The authority of the Great Charter was so often confirmed during his reign, that it became immovably fixed as a limitation of the royal power. The king was made to feel that there was a power *under* the throne, if not above it, whose heavings were not to

be despised nor disregarded with impunity. The people, for whose benefit all government, civil and ecclesiastical, should be administered, but who had hitherto been least regarded in its administration; who had been trampled upon by their princes and nobles, and worst of all by their clergy, began now to rear their heads and raise their indignant voices.

With such teachers as John Wickliffe and his disciples, the English people were likely to understand something of their ecclesiastical rights, and to assert them with more courage and success than ever before. The people moved parliament, and the parliament moved the king—himself no-wise unfavorably disposed—to inquire into the ecclesiastical abuses by which the pope and his creatures were eating out the vitals of the kingdom. The result of this inquiry was the discovery that more than one half of the landed property of the kingdom was in the hands of a corrupt and indolent clergy; that many of the most lucrative benefices were in the possession of foreigners, and some of them but boys, who knew not the language of the country, nor had even so much as set foot on English soil; that the pope's collector and receiver of Peter's pence, who kept "an house in London, with clerks and officers thereunto belonging, transported yearly to the pope twenty thousand marks, and most commonly more;" that other foreign dignitaries, holding ecclesiastical benefices in the kingdom, though residing in Rome, received yearly an equal, or greater sum (twenty thousand marks) for their sinecures; and finally, "that the tax paid to the pope of Rome for ecclesiastical dignities, [did] amount to *five-fold* as much as the tax of all the profits, as appertained to the king, by the year, of his whole realm."²

Such were some of the results of the inquiry set on foot by the parliament in-

¹ See an account of these grievances, and of the abortive embassy of Wickliffe and his associates to the pope, then at Avignon, in *Vaughan*, vol. i., ch. 4. A summary of the complaints against the papal court, urged by the several parliaments of Edward III., may be found in *Fox*, bk. v., A. D. 1376. This summary the martyrologist thus quaintly concludes: "Whereby it may appear, that it was not for nothing that the Italians and other foreigners used to call Englishmen—*good asses*; for they bear all burdens that were laid upon them."

² *Fox*, bk. v., A. D. 1376; *Vaughan*, vol. i., ch. 4, particularly pp. 332-335; *Cotton's Abridg.* in *Henry's Eng.*, vol. viii., 65.

to the ecclesiastical abuses of that age. Wickliffe was one of the commissioners chosen by parliament to lay these complaints before the court of Rome.

The conference with the pope was appointed at Bruges, a large city of Austria. Thither the English commissioners repaired. They soon found, however, that they had brought their wares to a glutted market. Ecclesiastical abuses were things little regarded by the Roman traders. It was like carrying coals to New Castle, to carry their budget of complaints to Bruges. The mission was, nevertheless, attended with one advantage—it forced wide open the eyes of the Reformer; he no longer saw “men as trees walking;” but he beheld, as with open vision, the full grown *Man of Sin*, the Antichrist of the latter days. On his return to England, Wickliffe openly denounced “His Holiness,” as “*the most cursed of clippers, and purse kervers*” (*purse cutters*); and made the kingdom ring with his descriptions of papal impostures and papal corruptions.

These bold and violent attacks upon the sovereign pontiff and his dissolute clergy were neither unnoticed nor unheeded at Rome. The storm of hierarchal wrath had long been gathering; and its thunders at length began to mutter over the Reformer's head. King Edward was now aged and infirm, and nigh unto death; and Richard II., his grandson and successor, was a minor. The hierarchy, probably deemed this a favorable time to attack the obnoxious heretic. Accordingly, in 1377, Wickliffe was cited to appear before the convocation of the clergy, to answer to the charge of heresy. It was a moment of peril to the Reformer. His judges were his enemies; and without some better protection than their sense of justice would afford, the days of the good man's usefulness, and perhaps of his life, would have been quickly numbered. At this critical juncture, God raised up for his servant a powerful friend and protector, in the person of the duke of Lancaster, commonly known as John of Gaunt,

so called from the place of his birth. He was the third son of Edward III., and uncle to Richard II., and was principal regent of the kingdom during the minority. Henry Percy, earl marshal of England, also befriended Wickliffe. These noblemen bade him be of good cheer; and, for his encouragement and protection, attended him in person to the house of convocation. Immediately on the entrance of the party, a quarrel commenced between the high-blooded Percy and the bishop of London; which, from words had well-nigh come to blows. This personal quarrel between my lord clerical and my lord secular so disturbed the proceedings of the convocation, that it soon broke up in confusion, and its victim escaped untouched.

During the same year (1377), parliament called on Wickliffe to give his judgment on the question:—“Whether the kingdom of England, on an eminent necessity of its own defence, might lawfully detain the treasure of the kingdom, that it might not be carried out of the land; although the lord pope required it, on pain of censures, and by virtue of the obedience due to him?” This question, so illustrative of the exorbitance of the pope and of the rising spirit of the nation, Wickliffe answered boldly in the affirmative.¹

These repeated good offices for his country, though they rendered the Reformer eminently popular in England, were treasuring up wrath for him in Rome. Before the close of the year 1377, the thunders of the Church were again pealing over his head. No less than four bulls were let loose by the pope against “the audacious innovator.” In these instruments “His Holiness” laments and denounces “the pernicious heresy” and the “detestable insanity” which had induced “John Wickliffe, rector of the church of Lutterworth and professor of the sacred page (it were well if he were not a master of errors), to spread abroad

¹ Vaughan, vol. i., pp. 343-347.; *Fasciculi*, 258-271.

opinions utterly subversive of the church ;" and ordered *secret* inquiry to be made into the matters charged against him, and if found true, the heretic to be immediately seized, and imprisoned, and detained "until further directions should be received." Three of these papal bulls were addressed to the archbishop of Canterbury and the bishop of London, who cordially reciprocated the *dolors* of His Holiness, and eagerly desired to glut their malice upon the impudent reformer. But the fourth bull, addressed to the university of Oxford, met with a very cold reception. A fifth bull, or rather letter, was addressed to the king of England, soliciting his aid in suppressing the doctrines of Wickliffe ; which are described as opposed to the existence of the church, and to all the forms of civil authority.¹

The zeal of the primate soon prepared another inquisitorial court to try the heretic ; and Wickliffe was summoned to Lambeth chapel, to give account of himself to the ecclesiastical powers. The Londoners, who were now "deeply infected by the heresy of Wickliffe"—and who, Walsingham affirms, were nearly all Lollards—getting wind of what was going on, surrounded the chapel of the archbishop, and gave such demonstrations of interest in the defender of the people's rights, as materially to disturb the equanimity of the papal conclave. To add to their discomfiture, in the midst of their deliberations a messenger arrived from the court, positively forbidding them to proceed to any definite sentence against Wickliffe. Thus, a second time, was the prey delivered from the jaws of the devourer.

These threatening dangers and narrow escapes rather inflamed than cooled the ardor of the Reformer. He boldly advocated a thorough reform of the church ; and declared his willingness to suffer, and die, if necessary, in order to promote this desirable end.

The death of pope Gregory XI., which occurred the next year, 1378, and the notorious papal schism occasioned by the election of two popes as successors to Gregory, saved Wickliffe for some time from further molestation. Their Holinesses were too much occupied in forging and fulminating thunderbolts against each other, to pay much attention to the English heretic. This interval of rest from persecution was diligently employed by Wickliffe in writing and circulating tracts and books, in which the corruptions of the clergy and the anti-christian character of popery were unsparingly exhibited. But the great work of Wickliffe during these years of rest from papal persecution (1379–1381,) and that which did more than all his other labors to promote the truth, and to open the eyes of the nation to the anti-christian character of the entire hierarchy, and which has handed down to posterity the name of this great man in the brightest halo of glory, was the translation of the entire Bible into the vernacular language of the country.

The enemies of the great Reformer, ancient and modern, very unwillingly admit this ; and labor to deprive him of this high honor, or to depreciate the advantages of this great labor of christian love. Thus Dr. Lingard (*Hist. Eng.*, vol. iv., chap. 3, p. 196), asserts, that "several versions of the sacred writings were even then extant"—i. e. at the time Wickliffe made his new translation. He admits, however, that "they were confined to libraries, or only in the hands of persons who aspired to superior sanctity." And to sustain his assertion, he quotes Sir Thomas More's *Dialogues*, iii., 14. But Sir Thomas—who was not born until about a hundred years after Wickliffe's death—is by no means unexceptionable authority. His object in making the assertion, however honest he may have been in his belief of its truth, was precisely the same as that of Lingard in repeating the assertion, viz : to screen the Romish Church from the scandal and the

¹ *Vaughan*, vol. i., ch. 5., partic. pp. 352–356. The bulls and the epistle to the king may be found in the *Appendix to Vaughan*, vol. i., pp. 417–426. See also *Wilkins' Concilia*, vol. iii., pp. 116–118.

crime of withholding God's Word from the people. But this they fail signally to do; for Knighton, a Romish historian who was contemporary with Wicliffe, and who doubtless expresses the current opinion of the churchmen of his times, inveighs bitterly against this rash and presumptuous measure of the great Reformer, in unveiling the mysteries of God's Word to the eyes of the vulgar multitude. He says:—

"Christ delivered his gospel to the clergy and doctors of the Church, that they might administer to the laity and to weaker persons, according to the state of the times and the wants of men. But this Master John Wycliffe translated it out of Latin into English, and thus laid it more open to the laity and to women who could read, than it had formerly been to the most learned of the clergy, even to those of them who had the best understanding. And in this way the gospel pearl is cast abroad, and trodden under foot of swine, and that which was before precious to both clergy and laity is rendered, as it were, the common jest of both. The jewel of the Church is turned into the sport of the people, and what was hitherto the principal gift of the clergy and divines, is made forever common to the laity."¹

¹ *De Eventibus*, col. 2, l. 644. To the same effect is the decision of an English council in 1408, with Archbishop Arundel at its head: "The translation of the text of Holy Scriptures out of one tongue into another is a dangerous thing, as St. Jerome testifies, because it is not easy to make the verse in all respects the same. Therefore we enact and ordain, that no one henceforth do, by his own authority, translate any text of Holy Scripture into the English tongue, or any other, by way of book or treatise; nor let any such book or treatise now lately composed in the time of John Wycliffe aforesaid, or since, or hereafter to be composed, be read in whole or in part, in public or in private, under pain of the greater excommunication."—*Wilkins' Concilia*, III., 317. The spirit of this enactment was evidently that of the majority of the clergy in the age of Wicliffe. He describes them as affirming it to be "heresy to speak of the Holy Scriptures in English;" but this is said to be a condemnation of "the Holy Ghost, who first gave the Scriptures in tongues to the apostles of Christ, as it is written, to speak the word in all languages that were ordained of God under heaven."

This question of priority is ably discussed and satisfactorily settled in the Preface to the noble edition of Wicliffe's Bible, published from the University press of Oxford, England. The learned editors of that edition avow their conversion to the belief of Wicliffe's claim to priority over all others, as a translator of the entire Bible into the vernacular of the English nation. This was not their belief when they began their investigations. Influenced by the confident assertions of such men as More, and James, and Usher, they supposed that earlier translations than Wicliffe's had been made. But this opinion they were compelled to abandon after careful original investigation.

John Wicliffe undoubtedly, then, deserves the honor of having given to his country the first translation of the whole Scriptures in the English language. With great personal labor, and by the aid of learned assistants, he wrote out an entire English version of the Sacred Word. Copies of this were multiplied by transcribers—for there was no printing in those days; and the "poor priests," as Wicliffe's preaching disciples were called, scattered them over the kingdom. To the Scriptures the Reformer appealed for the truth of his doctrines; and men were everywhere urged to search the Scriptures and "see if these things were so."

The minions of the hierarchy were in the terrors of death when they saw this light streaming through the land. They hated the light, because their deeds were evil; and they would not come to it, lest their deeds should be reproved. Wicliffe was denounced as a sacrilegious wretch, who had presumed to rend the veil from the holy of holies, and expose the secret of God's honor to the unhalloved gaze of the profane multitude. For centuries the reading of the Bible, by the common people, had been prohibited. A needless exercise of papal im-

—*Wicket*. See Vaughan's *Life of Wycliffe*, vol. II., p. 44; *Wycliffe's Bible*, Preface, p. vi., Oxford, 1860.

piety, to be sure, when the Sacred Treasure was locked up in a language unknown to the mass of the people, and when the scarcity and cost of a single copy was such as to defy the ability of nine hundred and ninety-nine men in a thousand to procure the prohibited book.¹ Still, the prohibition was a fair exhibition of papal principles; and should not be forgotten by the friends of the Bible.

But while the clergy declaimed against the impious version, the "poor priests" multiplied and scattered "the seed of the word; and the poor people, so long doomed to endure "a famine of the word of God," devoured the bread with great avidity: and, like the honey tasted by Jonathan in the wood, it enlightened the eyes of all who partook of it. It enabled them to see, not only the corrupt and anti-christian character of the entire system of popery, to which they had so long been dupes and willing slaves; but it taught them also the corruption of their own natures, and their need of the washing of regeneration. It became to the people of England what it did to the children of Israel, when in the days of Josiah "the Book of the Law" was discovered among the rubbish of the temple, and was brought out and "read in their ears"—the means of an extensive revival of pure religion in the nation.

Wickliffe, profiting by the example of the Man of Sin, reared up numerous preachers of his doctrines, and sent them forth as the mendicant orders had at first gone—or rather as Christ's disciples first went forth—with their staves in their hands and the sacred word in their bosoms, preaching everywhere that men should repent and turn from their vanities, to the worship of the only living and true

God, and to the exercise of faith in the only Saviour of man and Intercessor with God, Jesus Christ the Righteous. And so wonderfully successful were these preachers, that Knighton, a contemporary, tells us, that above one half of the inhabitants of the kingdom in a short time became Lollards, or Wickliffites.

We are now approaching the end of the good man's eventful life. His last days, if his *best* days, were not the most peaceful. Though worn down by incessant labor, and harrassed by opposition and persecution, and admonished by repeated attacks of sickness, he still manifested no disposition to cease from his labors; he seemed resolved to die in the harness. During the last three years of his life, his mind, his tongue—when he could speak—and his pen, were incessantly busy in the great work to which he had consecrated himself—the reform of the church. His search into the Scriptures and into ecclesiastical antiquity opened the eyes of the Reformer, to see more and more of the anti-scriptural character of the entire hierarchal system of those days. He boldly attacked the wealth, and pride, and pomp, and ornaments of the established orders, and his thundering artillery threatened the utter overthrow of the ancient fortress of popery itself.

Hitherto Wickliffe seems to have enjoyed the protection and patronage of the court; and God had used this to keep at bay the bulls of Rome. But now, John of Gaunt openly forsook his old and faithful friend. Le Bas attributes this to the doctrine about this time (1381) advanced by Wickliffe respecting the sacramental symbols, viz., that "the consecrated host we see upon the altar, is neither Christ nor any part of him, but an effectual sign of him; and that transubstantiation, identification, or impanation, rest upon no scriptural ground." A more probable solution of this matter, however, may, I think, be found in the fact that Wickliffe's doctrines were beginning to threaten the *English*, as well as the Romish hier-

¹ Some notion may be formed of the difficulty of getting a copy of the Bible before Wickliffe's translation appeared, from the fact, that although his versions were multiplied beyond any previous precedent, and scattered over every part of the kingdom—yet a copy of his New Testament alone cost from thirty to forty pounds, or from one hundred and thirty-three, to one hundred and seventy-seven dollars, Federal money.—See *London Encyclopædia*, Art. Scriptures.

archy.¹ The duke of Lancaster, the earl marshal of England, and other noblemen were ready to support the Reformer so long as his labors tended to break down the despotic and destructive power of the pope over the kingdom; but when his labors began to threaten a complete reformation of the church, these courtiers were among the first to cry—"Hold! Enough!"

What Wickliffe's ecclesiastical views were, we shall presently consider. For the present, we will pass on to notice the immediate effects of the things to which allusion has just been made.

The protection of the great being withdrawn from the venerable Reformer, the whole pack—

"The little dogs and all;
Tray, Blanch, and Sweet-heart * *
Mastiff, grey-hound, mongrel, grim,
Hound, or spaniel, brach, or lym"—

—the pope, the king, the archbishop, the bishops, the mendicants and friars—were immediately in full chase. Their noble game was driven from the covert of Oxford, by order of the king; the archbishop procured the condemnation of his doctrines in a synod of the clergy; the bishops, by "letters mandatory" to their abbots and priors, clergy and ecclesiastical functionaries, required the immediate suppression of the impious and audacious doctrines of the Reformer. In addition to all this, parliament was petitioned to provide a remedy against "the innumerable errors and impieties of the Lollards;" a royal ordinance was surreptitiously obtained by the clergy, empowering the sheriffs of counties to arrest such preachers and their abettors, and to detain them in prison until they should justify themselves according to law and reason of holy church; and, to cap the climax, the pope himself summoned the heretic to appear at Rome, and give account of himself to the vicar of God.²

Well might Wickliffe have adopted the words of his Master: "They gaped upon me with their mouths, as a ravening and a roaring lion." . . . "Dogs have compassed me: the assembly of the wicked have enclosed me." But amidst the gathering storm the good man labored on. When driven from the university, he found shelter among his affectionate parishioners at Lutterworth. Here he preached and wrote with unflinching boldness and untiring activity. But the servant was doing his last work for his Master. God protected him and preserved his life while he had work for him to do; but, his task finished, he was now to be called home. The incessant labor of thirty years had shattered the earthly tabernacle, and brought upon the faithful laborer a premature old age; and finally, produced a paralysis of all his powers, which terminated his invaluable life on the 31st of December, Anno Domini 1384. When the summons came, he was where a soldier would always choose to die—at his post. He fell as a warrior would wish, on the field of battle, sword in hand. He was in his church, administering the sacrament, when a paralytic shock deprived him of speech and motion. He lingered two days; and then, as we have the best reason to believe, slept in Jesus. "Admirable," exclaims the quaint old historian, Fuller, "that a hare so often hunted, with so many packs of dogs, should die, at last, quietly sitting in his form."³

Thus died John Wickliffe, the most remarkable man of his age, and one of the most distinguished reformers of any age. His name and works have long been the subjects of the most unqualified abuse by the violent papist; and of the *semi*-heartily praise of the devoted churchman.⁴ The Congregational Dissenter,

¹ Chh. Hist., bk. iv., § 28.

² See a valuable article upon "Congregational Dissenters," in the *London and Westminster Review* for October, 1837. American Ed., vol. iv., No. 1.

³ See *Wilkins' Concilia*, iii., pp. 152-172.

⁴ I refer to such men as Mr. Milner, whose extended notice of Wickliffe's life and labors is open to many objections, and in some points is manifestly unjust and injurious to the memory of the Reformer. In reading Milner's account, one is almost provoked to

while he admits that Wickliffe was subject to human infirmities, and like other men liable to error; that the truth only gradually opened upon his mind; and that, even to his death, some of the shreds of popery may have clung around him;—while, I say, he admits all this, still must he revere John Wickliffe as “*the modern discoverer of the principles of Congregational Dissent.*”

ECCLESIASTICAL OPINIONS OF WICKLIFFE.

Having claimed Wickliffe as a remote ancestor of the Congregational denomination, it will be expected that I give more fully than has yet been done, the grounds on which this claim rests.¹

1. The prominent doctrine of Wickliffe's creed, which allies him to modern Congregationalists is—*the all-sufficiency of the Scriptures.*

His habit of “*postillating*,” or expounding a portion of Scripture to his parishioners on the sabbath; instead of “*declaring*,” or preaching a sermon from a single text, or uttering an oration upon a particular subject—is a decisive evidence of his high regard for the Scriptures. His translation of the Bible into English, is a still stronger evidence of his veneration for the inspired writings. Add to the above, the Reformer's own words upon this important point.

In a statement of his opinions, addressed to a Synod assembled at Lambeth, “on the thirtieth court day,” 1378, in say—He damns Wickliffe with faint praise. Prof. Le Bas' work is a very different affair; he corrects “the historian of the Church” in several particulars; he might have done more.

Collier's mode of treating Wickliffe gives one the impression that he would willingly say less in Wickliffe's favor, and more against him, if he could honestly.

¹ In drawing up the following summary of Wickliffe's ecclesiastical opinions, in addition to the authorities so often quoted in preceding pages, I have availed myself of a valuable work, entitled “*Tracts and Treatises of John De Wycliffe, D.D.*,” with Selections and Translations from his Manuscripts and Latin Works. Edited by The Wycliffe Society; with an Introductory Memoir, by the Rev. Robert Vaughan, President of the Lancashire Independent College, Manchester. London: 1845,” 8vo. pp. xclv. and 832.

obedience to a bull from the pope, dated June 11th, 1377, and addressed to the Archbishop of Canterbury and the Bishop of London, directing them to commit Wickliffe to prison, and obtain secretly whatever they could of his principles and opinions, and secretly to transmit the same to Rome—the Reformer thus speaks of his principles, and particularly of his attachment to the “*law of Christ*,” “the sacred Scriptures:”

“In the first place, I protest publicly, that I resolve with my whole heart, and by the grace of God, to be a sincere Christian; and while life shall last, to profess and defend the *Law of Christ*, as far as I have power. If through ignorance, or from any other cause, I shall fail in this determination, I ask forgiveness of God, and retracting the error, submit with humility to the correction of the church.

In my conclusions, I have followed the *sacred Scriptures* and the holy doctors, both in their meaning and in their modes of expression; this I am willing to shew: but should it be proved that such conclusions are opposed to the faith, I am prepared very willingly to retract them.”

Such confessions are not unfrequent in the Reformer's writings. It is thus he concludes a passage in which he denies the necessity of priestly absolution: “If any man would shew more plainly this sentence, by the *Law of God*, I would meekly assent thereto. And if any man prove this to be false, or against the *Law of God*, that I have now said herein, I would meekly revoke it.”²

In another part of his statement of his principles, he says: “God forbid, that truth should be condemned by the church of Christ because it sounds unpleasantly in the ear of the guilty or the ignorant; for then the entire *faith of the Scriptures* will be exposed to condemnation.”

In one of his treatises, Wickliffe gives the following as the signs of freedom from the guilt of mortal sin: “When a man will gladly and willingly hear the *Word*

² Vaughan, vol. I., p. 332, note 7.

of God; when he knoweth himself prepared to do good works; when he is prepared to flee sin; when a man can be sorry for his sins."¹

In this same statement of his views, Wickliffe says in reference to "the power of the keys": "We ought to believe, that then only does a christian priest bind or loose, when he simply obeys the Law of Christ; because it is not lawful for him to bind or loose, but in virtue of that law; and by consequence, not unless it be in conformity to it."²

These extracts show, in connection with others hereafter to be given, most conclusively, that the great Reformer regarded the Scriptures of the Old and New Testaments, not only as God's Word, but as literally an *all-sufficient guide* in matters of ecclesiastical order and practice, as well as of religious faith and duty; and that he considered nothing absolutely binding on his conscience, except what the Scriptures commanded, or at least authorized or justified.

In the maintenance of this great principle, Wickliffe out-went not only his own age, but the great majority of churchmen of subsequent ages, even to the present day. It was, however, for this great principle that the Paulicians of the tenth century and subsequently, labored, and suffered, and died; as have other good men, in all ages of the church since apostolic times. It is, too, the fundamental principle which the Independents and Congregationalists of England and America for centuries past have professed, and in behalf of which they have argued, and labored, and suffered; and which they hope yet to see, under the smile of Him by whose inspiration all Scripture was originally given, pervade and bless the whole christian world.

2. A second principle of Congregationalism recognized by Wickliffe, and abundantly developed in his voluminous writings, is the necessity of piety to true church-membership.

He defines the church to be "a congregation of just men for whom Christ shed his blood"—"an assembly of predestinated persons"—"Christ's members, that he hath ordained to bliss;" and he calls them "true men"—"just men"—"religious men"—"devout men;" and says, "no man can possibly know himself to be a member of the church of Christ except as he is enabled to live a holy life."

Take the following extracts from his writings as a sample of his teachings on this head. In a work entitled *The Great Sentence of the Curse Ezpounded*, he thus defines a christian church: "Christian men, taught in God's law, call holy church, the congregation of just men, for whom Jesus Christ shed his blood; and they do not so call stones, and timber, and earthly rubbish, which antichrist's clerks magnify more than God's righteousness, and the souls of Christian men."³ And in another place he says, the church consists not of the clergy, "but of all men and women who shall be saved."⁴

He derides the folly of regarding the church as the spouse of Christ, and supposing that the offspring of Belial can be among its members. "In the present world, no man can possibly know himself to be a member of the church of Christ except as he is enabled to live a holy life; few, if any, being so taught of God as to know their ordination to the bliss of heaven."

In another work entitled *De Episcoporum Erroribus*, Wickliffe says: "When men speak of holy church, they understand anon prelates and priests, monks and canons and friars, and all men who have crowns [tonsures—referring to the manner of wearing the hair peculiar to ecclesiastical persons] though they live never so cursedly against God's law; and they call not secular men, of holy church, though they live never so truly after God's law, and in perfect charity. Nevertheless, all who shall be saved in bliss of heaven are members of holy church, and no more."⁵

¹ Vaughan, vol. 1., p. 372, note. ² *Ib.* v. 1., p. 376.

³ *Præta*, &c., p. 32.

⁴ *Ib.* 41.

⁵ *Ib.* p. 45.

In the maintenance of this doctrine, the Reformer of the fourteenth century was but the forerunner of those great and good men who, in subsequent centuries, separated themselves from the impure fellowship of the church of England, banished themselves to a foreign land, and finally buried themselves in a distant wilderness, that they might, unmolested, erect a tabernacle for God's service according to the pattern furnished to them in the sacred revelations of His holy mind and will.

3. Another ecclesiastical topic on which Wickliffe symbolized somewhat with Congregationalists, relates to the *christian ministry*.

The hierarchy and its officials he rejected entirely—popes, cardinals, patriarchs, archbishops, bishops, archdeacons, officials, deans, etc., etc. His idea of a christian minister was, that he should be simply a preacher of the gospel. And there were few things against which he protested more vehemently, than the lordly power and worldly character of the higher orders of the hierarchy. In fact, the only preëminence which he willingly recognized in the ministry of the church was, that of eminent holiness and devotion to the cause of Christ. In conformity with this general view of the nature and work of the christian ministry, Wickliffe sent forth, without license or leave from pope or prelate, his "poor priests," as they were called, to preach the gospel in the market places, in the fields, the highways, or wherever they could find hearers; thus conforming, as nearly as might be, to the primitive example of Christ and his apostles.

In his work *De Ecclesie Dominio*, Wickliffe, after describing the earnest and successful labors of the apostles among Jews and Gentiles, continues: "And thus the apostles of Christ filled the world with God's grace. But long after, as chroniclers say, the fiend had envy thereat, and by Silvester, priest of Rome, he brought in a new guile, and moved the Emperor of

Rome to endow the church. When the life of the priest was thus changed, his name was changed. He was not called the apostle, or the disciple of Christ, but he was called the pope, and head of all holy church: and afterwards came other names, by the feigning of hypocrites, so that some say he is even with the man-head of Christ, and highest vicar of Christ, to do on earth whatever he liketh; and some flourish other names, and say that he is most blessed father—because hereof cometh benefices which the priest giveth to men; for Simon Magus never more labored in simony than do these priests."¹

Though in theory he admits of two orders in the ministry—presbyters and deacons, utterly repudiating the third, or episcopal order—yet in point of fact, he seems to recognize but one order. A priest, he maintains, is as competent to the ministry of every sacrament as a bishop; for "the power of priesthood is a matter which may not exist, in a degree, either more or less." And the distinction between what were termed the superior and the inferior clergy, he insists is simply a difference of jurisdiction, and not a difference of character.² And though he admits of a distinction of order between bishops and deacons, he yet speaks of deacons, and the reason for their appointment in the apostolic churches, very much as every Congregationalist would.

4. Wickliffe's views respecting the *order, government, and worship of the church*, harmonize in several other particulars with those of Congregationalists.

For example: he maintained that Christ is the only head of the church—the pope of Rome being Antichrist; that christian men should practice and teach only the laws of Christ—the laws of Antichrist being contrary in every respect to the laws and the office of Christ; that all human traditions are superfluous and sinful, and that mystical and significant ceremonies

¹ *Tracts, &c.*, p. 75.

² See *Vaughan*, vol. i., p. 373.

in religious worship are unlawful; episcopal confirmation he rejected; set forms of prayer he disapproved of; and even the imposition of hands in ordination, it is said, he disallowed. He did not believe that any other license to preach the gospel was necessary than a conformity of life and character to Christ's example, and an inward call to the work; and it was charged, that he even went so far in his notions of christian freedom, as to admit that women might lawfully preach. To all the clergy he allowed the privilege of marriage; the right to preach wherever they pleased (as his poor priests did), and the power to ordain others to the same work. He gave to the body of the church the right to call to account their clergy, and even the pope himself, for unchristian deportment. In short, taking the New Testament for his unerring and all-sufficient guide in all matters of church interest, Wicliffe regarded as erroneous, or entirely non-essential, whatever in the order, government, and worship of the church had not scriptural warrant; and in regard to all such matters, allowed the largest liberty which either the teaching or example of Christ and his apostles would justify.

Wicliffe seems to have taken very nearly the same view of excommunication, as a church censure, which Congregationalists do. He held that no prelate ought to excommunicate any man except he knew him first to be excommunicated of God. While modern Congregationalists hold that no man should be cast out from the church, as "a heathen man and publican," who has not first forfeited his standing as a christian man.

In regard to the maintenance of the clergy, Wicliffe agreed with modern Congregationalists, that it should be by the voluntary contributions of the faithful. He insisted that the clergy should receive but a very moderate support from their parishioners, saying: "Priests owen [ought] to hold them [selves] paid with food and hiling [clothing] as St. Paul

teachete."¹ And even this moderate stipend, he argued, should be continued only so long as the priests were faithful to their ministerial duties. And what he taught in these respects, he practiced. He lived in a very humble style among his parishioners; wearing, for the most part, a coarse woollen gown, and travelling about his parish staff in hand and barefooted.²

In regard to human traditions and divers religious rites and ceremonies introduced by the hierarchy, and on the right of private judgment, Wicliffe's language is quite explicit:

In commenting, in one of his sermons, on the words of the Apostle, 1 Cor. iv: 1-3, "To me it is for the least thing that I be judged of you, or else of man's judgment, but I judge not myself," the preacher adds: "Paul chargeth not the judgment of men, whether priests or lords; but the truth of Holy Writ, which is the will of the first judge, was enough for him until doomsday. And thus stewards of the church should not judge wickedly by their own will, but merely after God's law, in things of which they are certain. But the laws and judgments which Antichrist hath brought in, putting God's law behind, mar too much the church of Christ. For to the stewards of the church,

¹ *Why Poor Priests have no Benefices*, chap. 2.

² Wicliffe was the contemporary and personal friend of the father of English Poetry, Geoffrey Chaucer. The poet is said to have been a Wicliffite, and to have suffered for his principles. Hippisley, in his *Chapters on Early English Literature*, has collected sundry particulars respecting this friendship between the Poet and the Reformer. Chaucer's *Court of Love* was dedicated to Anne, the first queen of Richard II.; and the poet was one to whom the protection of the king was extended.—In the *Vision of William*, the characteristics of a Lollard parson are described under the allegorical character of *Dobet*—do better:

"He is lowe as a lambe, and lovlich of speech,
And helpeth all men after that hem nedith."

"From a subsequent expression—'and hath rendrid (translated) the Bible'—one would be inclined to suppose Wicliffe himself here intended."—"It has been imagined that the poet, under the character of a Loller (for so he is called by the Host in the *Shipman's Prologue*), has portrayed his contemporary, and political associate, Wicliffe, as Rector of *Latterworth*."

the laws of Antichrist are rules to make officers therein, and to condemn the laity."¹

In other places he speaks on this wise: "In the sacrament of baptism, in that of confirmation, and in the rest, hath Antichrist invented unauthorized ceremonies; and to the burden of the church, without warrant from Scripture, hath heaped them on subjected believers."²

And again: "We ought to know that Christ will not fail in any ordinance or law sufficient for his church; and whosoever reverses this sentence blasphemes against Christ."³

Of the episcopal rite of confirmation, Wickliffe thus expresses himself: "This sacrament does not appear to me necessary to the believer's salvation, nor do I believe that those who pretend to confirm youths, do rightly confirm them, nor that this sacrament should be restricted exclusively to the Cæsarean bishops. Further, I think it would be more devout, and more in accordance with Scripture language, to say that our bishops do not confer the Holy Ghost, or confirm the previous bestowment of the Holy Ghost, for such expressions, however glossed by our doctors, are still liable, if once admitted, to misconstruction, while, at the same time, they want authority to sanction them." Hence some are of opinion that this slight and brief confirmation, performed by the bishop, with the rites which are attached to it, with so much solemnity, was introduced at the suggestion of the devil, with a view to delude the people concerning the faith of the church, and to give more credence to the solemnity, or as to the necessity of bishops. For according to the common opinion, while our bishops administer this sacrament of confirmation, retaining it in common with many other things exclusively in their own hands; and while there is no salvation for believers apart from the reception of these solemn sacraments, how could the church

preserve her station uninjured without such bishop? But one thing appears to hold, in the greater part, that for any bishop whatever, baptizing in such a way, to bestow the Holy Spirit, according to God's covenant, implies a blasphemy. But I leave to others the more subtle discussion of this topic."⁴

On the right and duty of men to preach without episcopal license, the Reformer holds the following plain and bold language: "Worldly prelates command that no man should preach the gospel, but according to their will and limitation, and forbid men to hear the gospel on pain of the great curse. But Satan, in his own person, durst never do so much despite to Christ and his gospel, for he alleged holy writ in tempting Christ, and thereby would have pursued his intent."

One of the earliest series of articles gathered from Wickliffe's sermons, and condemned by the pope and cardinals as erroneous or heretical, was made about A. D. 1377, and was as follows:—"That the Holy Eucharist, after consecration, is not the very body of Christ, but figuratively.—That the Church of Rome is not head of all churches, more than any other church is: Nor that Peter hath any more power given of Christ, than any other apostle hath.—That the Pope of Rome hath no more in the keys of the Church, than hath any other within the order of priesthood.—If God be, the lords temporal may lawfully and meretoriously take away their temporalities from the churchmen offending *habitualiter*.—If any temporal lord do know the church so offending, he is bound, under pain of damnation, to take the temporalities from the same.—That all the Gospel is a rule sufficient of itself to rule the life of every christian man here, without any other rule.—That all other rules, under whose observances divers religious persons be governed, do add no more perfection to the Gospel, than doth the white color to the wall.—That neither the pope, nor any other prelate

¹ *Tracts*, &c., p. 82, 83.

² *Dialogus*, bk. iv., 18, in *Tracts*, &c., p. 153.

³ *Tracts*, &c., p. 73, note.

⁴ *Tracts and Treatises*, p. 163.

of the church, ought to have prisons wherein to punish transgressors."¹

The following "conclusions" were exhibited, among others, in the convocation of the clergy at Lambeth, 1378-9, as among Wickliffe's errors:

"A man cannot be excommunicated to his hurt or undoing, except he be first and principally excommunicate of himself.

"No man ought, but in God's cause alone, to excommunicate, suspend, or forbid, or otherwise to proceed to revenge by any ecclesiastical censure.

"An ecclesiastical minister, and also the bishop of Rome, may lawfully be rebuked of his subjects, and for the profit of the church be accused, either of the clergy or of the laity."²

The veriest Independent could scarcely exceed this.

Harnpsfield, a bitter Romanist of the sixteenth century, (*Hist. of Wickliffe*, p. 674) thus describes the Reformer's views of a liturgy: "He affirms the tying of people to set forms of prayer, is abridging the liberty which God has given us."³

His views of ordination, and of the right of good men to preach the Gospel without prelatial license, are thus described by Collier: "He disallows imposition of hands in ordination, and all other signs and ceremonies of an outward call; and maintains that, when the antichristian and insignificant prelates fail to do their duty, our Saviour will give a mission himself, and determine the circumstances of person, time, and manner, as He shall think fit; for but let a man imitate the example of our Saviour, and he need not question his being ordained by Him, though he never received his character from State prelate."⁴

Wickliffe was even accused of giving women the privilege of the priesthood and

the pulpit. And to every priest he granted the liberty of marriage, of preaching where he pleased, and of ordaining others to their own order.⁵

Though I have not been able to discover in Wickliffe's own writings anything to justify the assertion, that he gave to women "the privilege of the priesthood and the pulpit;" yet, in the writings of Walter Brute, a learned layman who embraced Wickliffe's views, and wrote very ably against Romish errors, it is argued that, "*in defect of the clergy*," women may exercise the action of prayer and administration of sacraments belonging to priests; and referring to the custom received in the popish church for women to baptize, which, saith he, cannot be without the remission of sins, he asks: "Wherefore, seeing that women have power by the pope to remit sin, and to baptize, why may not they as well be admitted to minister the Lord's Supper, *in like case of necessity*?"⁶

It is apparent hence, that the Wickliffites gave to women the privileges of the priesthood and the pulpit, only "in defect of the clergy;" only "in case of necessity;" and so it is presumed would any intelligent Congregationalist.

The exposition which has now been given of the ecclesiastical tenets of the Great Reformer of the fourteenth century, must satisfy every reader that, whether right or wrong in his views, John Wickliffe much less resembled a Romanist, or Prelatist, ancient or modern, than a Congregationalist of the apostolic model.

Wickliffe exerted a mighty and extensive influence in preparing the way for the Great Reformation, which took place in England some ages after he had been gathered to his fathers. His writings, many of which were small tracts, were exceedingly voluminous, and were scat-

¹ *Fox's Acts and Monuments*, vol. 1., p. 491: Lond. 1684. By a canon of the synod of Lambeth, A. D. 1216, the English bishops were required to have prisons.—*Henry's England*, vol. viii., p. 4.

² *Fox*, vol. 1., p. 593.

³ *Collier's Ecc. Hist. Great Britain*, vol. iii., p. 183. Lond., 8vo. 1852.

⁴ *Ecc. Hist.* vol. iii., p. 196.

⁵ *Collier's Ecc. Hist.* iii., 180-89.

⁶ See "Walter Brute's Declaration Concerning the Priesthood," etc., in *Fox*, bk. v., A. D. 1391, vol. 1., p. 568. Also, the letter to Nicholas Hereford, "by a Lollard" (probably Walter Brute), in *Fox*, vol. 1., p. 571.

tered by hundreds all over the kingdom. These breathed into the nation a spirit as adverse to popery as it was favorable to genuine protestantism.¹

It cannot be questioned, that had Wickliffe been permitted to reform the English church as he wished, he would have laid the axe at the root of the tree. Milner's estimate of the Reformer's notions of "external reformation," seem clearly to intimate his belief of this. He tells us, that Wickliffe would have "erred in the extreme of excess," had he been permitted to carry out his notions of church reform. Le Bas evidently rejoices with trembling, to think what the church of England escaped by not having been reformed by Wickliffe. He says: "Had he succeeded in shaking the established system to pieces, one can scarcely think, without some awful misgivings, of the fabric which, under his hand, might have risen out of the ruins." And the ground of these *awful misgivings* of the good churchman are very clearly exhibited, when he says: "If the reformation of our church had been conducted by Wickliffe, his work, in all probability, *would nearly have anticipated the labors of Calvin*; and the Protestantism of England might have pretty closely resembled the Protestantism of Geneva." And when he adds, that as one fruit of this reformation—"Episcopal government might have been discarded," one who has contemplated the manifold evils of that "Episcopal government" which the Reformation entailed upon England, can hardly refrain from exclaiming—O that Wickliffe had succeeded in his scriptural labors! And when the professor speaks of another of the *evils* which might have resulted from the execution of Wickliffe's plan of

reformation—"the clergy might have been consigned to a degrading [!] dependence on their flocks"—no good Congregationalist can sympathize at all, with his "awful misgivings." Least of all, could any of the thousands, who for centuries groaned under the oppressive burden of the English national church establishment.

Le Bas further says: "Had Wickliffe flourished in the sixteenth century, it can hardly be imagined that he would have been found under the banners of Cranmer and of Ridley. Their caution, their patience, their moderation, would scarcely have been intelligible to him; and rather than conform to it, he might, perhaps, have been ready, if needful, to perish, in the gainsaying [!] of such men as Knox or Cartwright. At all events, it must plainly be confessed, that there is a marvellous resemblance between the Reformer and his poor itinerant priests, and at least the better part of the Puritans, who troubled our Israel in the days of Elizabeth and her successor. The likeness is sufficiently striking, almost to mark him out as their prototype and progenitor; and therefore it is, that every faithful son of the church of England must rejoice with trembling, that the work of her final deliverance was not consigned to him."²

The men who are thus sneered at as *gainsayers*, by an English churchman of the nineteenth century, are the very men whom an infidel historian is constrained to honor, as the preservers of the precious spark of English liberty! Yes, and of English protestantism too.

Such was John Wickliffe—in character and in principle—a great man and a good man; a reformer of the purest intentions and of the soundest general principles. The Bible was the lamp by which he sought truth. The Bible was the rod by which he measured everything pertaining to the church. This was the standard to which he would have reduced the outward form and order, and indeed

¹ Fox tells us that no less than *two hundred* volumes of Wickliffe's writings were burned at one time, in 1410, by order of the Church of Rome. And yet, notwithstanding the diligence of the Roman inquisitors, there have come down to our day in manuscript, no less than three hundred of Wickliffe's sermons; and the whole number of volumes of manuscripts of his composition, preserved in the libraries of England and elsewhere, is very large.

² *Le Bas' Life of Wickliffe*, p. 326.

the entire polity of the church. Had he succeeded in his reformatory labors, the church of England would have been saved from the taunt of one of her most eloquent statesmen—of having “an Arminian clergy and a Popish liturgy.”

But the time had not then come for the English nation to receive so great a deliverance. Neither indeed has it yet fully come. But the day of her redemption is gradually advancing, and the time of deliverance will yet come.

AMERICAN ECCLESIASTICAL DENOMINATIONS.

COMPILED BY REV. ALONZO H. QUINT.

The General Conferences of the METHODIST PROTESTANT CHURCH meeting but once in four years, no Minutes have been issued since those of the session of 1854. The first General Conference was held in 1834; those subsequent, in the years noted:

Year.	Annual Conf.	Members.
1834	14	26,587
1838	16	27,948
1842	21	53,875
1846	26	63,567
1850	32	64,219
1854	34*	70,018

* Including one Mission Conference.

In the Minutes of 1854, we find the following table:

Annual Conference Districts.	Stations.	Circ.	Missions.	Itinerant Min. and Preach.	Unsta'd Min. and Preach.	Members.	Houses of Worship.	Parsonages.	Est'd value of Church property.
Maine,	—	6	—	10	4	500	1	1	1,800
Boston,	13	—	—	11	3	426	13	—	22,100
New York & Vermont,	8	17	5	28	33	1,609	37	6	70,000
Onondaga,	1	19	3	44	27	1,308	8 $\frac{3}{4}$	6	11,100
Genesee,	1	14	1	18	13	925	9	3	12,100
New Jersey,	1	7	2	11	16	702	10	—	8,000
Pennsylvania,	—	7	1	8	14	555	5	—	4,100
Pittsburg,	8	30	8	59	68	6,066	66	6	121,725
Muskingum,	6	29	7	56	66	6,100	126	9	70,855
Ohio,	5	26	9	60	70	5,689	91	12	101,250
Michigan,	1	19	7	47	28	1,469	6	—	4,800
Indiana,	1	11	5	22	24	2,031	25	—	13,000
Wabash,	—	8	3	20	17	1,014	10	2	4,925
Illinois,	—	14	3	17	26	1,264	17	4	14,500
North Illinois,	2	23	—	43	33	1,549	12	15	12,550
South Illinois,	—	12	—	15	20	1,264	10	4	3,670
Iowa,	—	8	3	19	10	800	1	—	2,000
Maryland,	14	28	4	66	74	6,746	165	46	348,000
Virginia,	3	12	8	37	25	4,729	51	1	44,750
North Carolina,	1	12	3	41	21	5,397	66	—	22,080
South Carolina,	—	6	—	9	6	733	10	—	30,000
Tennessee,	1	5	3	17	11	1,800	12	—	10,000
West Tennessee,	—	4	4	20	10	908	24	—	3,500
Georgia,	3	18	2	55	12	3,162	25	1	5,000
Florida,	3	—	3	12	1	800	11	—	5,400
Alabama,	5	17	2	39	50	4,375	91	2	44,500
Huntsville,	—	6	1	9	13	1,000	—	—	—
Mississippi,	1	10	3	33	21	2,421	38	—	5,570
Missouri,	—	7	2	18	6	1,800	—	—	—
Platt,	—	7	6	15	12	650	1	—	1,000
Arkansas,	—	10	—	15	11	880	10	—	3,000
Louisiana,	—	6	1	13	7	676	20	—	10,000
Texas,	—	8	4	22	5	550	—	—	—
Oregon Miss. Conf.	—	—	—	7	—	120	1	—	1,000
Total,	78	405	103	916	767	70,018	982 $\frac{3}{4}$	118	1,009,276

The statistics of the UNIVERSALISTS we obtain from the *Universalist Companion, with an Almanac and Register*. The organization of the denomination is by "State Conventions" in the several States, and a "United States Convention," in which each State or Territorial Convention is represented by one clerical and two lay delegates, and if consisting of fifty societies and clergymen, two clerical and four lay delegates,—with one clerical and two lay delegates for every additional fifty. Local Associations, equivalent to our Conferences, meet in the several States.

	Asso- ciations.	Socie- ties.	Meeting Houses.	Preachers.
Maine.	7	136	116	49
N. H.	5	73	60	24
Vt.	5	82	91	40
Mass.	6	164	152	122
R. I.	..	10	5	3
Conn.	3	26	20	15
N. Y.	16	220	194	107
Penn.	4	46	33	24
Ohio.	12	139	82	47
Mich.	3	15	8	19
Ind.	7	53	23	12
Ill.	7	64	23	64
Wisc.	2	15	5	21
Minn.*	..	1	1	3
Iowa.	3	20	4	28
Mo.*	..	4	2	9
Ky.	2	16	12	17
Tenn.*	..	2	2	2
Md.*	..	4	5	1
Va.*	..	6	5	1
N. C.	..	2	33("free")	4
S. C.	..	1	1	1
Geo.	..	6	12	9
Ala.	..	4	5	5
La.*	..	..	..	2
Miss.*	..	..	2	5
Flor.*	..	1	1	..
Texas.*	..	..	2	5
Calif.*	1	3	..	4
Nebr.*	..	..	..	1
Oreg.*	..	..	..	1
Brit. Prov.	1	15	8	7
TOTAL,	84	1128	912	652

* These have no State Conventions.

The statistics of the UNITARIANS, as a denomination, have been found, for the past seven or eight years, in the *Unitarian Year Book*; but that publication be-

ing suspended, those of the current year are inserted in the January number of the *Quarterly Journal of the American Unitarian Association*. They comprise a list of clergymen, with post-office address, and (in part) occupation; and a list of societies, with their clergymen; and they are admirably calculated to afford arithmetical practice to anybody who desires a summary. Arranging the societies by States, we arrive at the following results:

	SOCIETIES.		
	With pastors.	Vacant.	TOTAL.
Maine,	12	3	15
N. H.	14	2	16
Vt.	2	1	3
Mass.	121	38	159
R. I.	3	0	3
Conn.	1	2	3
N. Y.	10	3	13
N. J.	1	1	2
Penn.	1	2	3
Maryland.	2	0	2
D. C.	1	0	1
Ohio,	2	2	4
Ill.	5	4	9
Mich.	2	0	2
Iowa,	1	0	1
Wisc.	1	1	2
Kansas,	1	0	1
Miss.	1	0	1
Ky.	1	0	1
S. C.	1	0	1
Geo.	1	0	1
La.	1	0	1
Calif.	1	0	1
Canada,	1	0	1
TOTAL,	187	59	246

Of the members of churches, (where such organizations are recognized,) as of the attendance of public worship, no statistics are in existence.

The list of clergymen includes 297 names. Of these, 195 are pastors, (eight churches having a double pastorate), 88 are "without charge"; and 14 others are connected with colleges and seminaries, or are ministers "at large," and the like. Of the 88 "without charge," the residences are as follows: Massachusetts, 70; N. H. 3; N. Y., 3; R. I., 2; and Vt., Ohio, Ill., Wisc., Pa., Md., Ky., Ga., Kansas, and unknown, 1 each.

We take the following Summary of the ROMAN CATHOLIC CHURCHES in the United States, from the *Metropolitan Catholic Almanac*, for 1859 :

DIOCESSES.	Churches and Chapels.	Priests.	Ecclesiastical Institutions.	Male Religious Institutions.	Female Relig. Institutions.	Lit. Inst's for Young Men.	Female Academies.	Asylums, Hospitals, &c.	Population reported.
BALTIMORE	98	127	3	2	10	7	9	11	
Charleston	20	16	3	..	..	2	2	2	10,000
Erie	33	19	..	2	2	..	..	..	19,000
Philadelphia	153	142	2	2	3	3	5	5	
Pittsburg	74	79	1	4	2	3	2	6	50,000
Richmond	17	13	..	..	..	..	2	3	12,000
Savannah	10	13	..	..	2	..	..	3	8,000
Wheeling	17	9	..	..	2	..	..	2	10,000
Vicariate of Florida	6	3	..	..	..	..	1	..	
9	427	420	6	10	21	15	21	34	
CINCINNATI	123	112	1	7	8	3	11	7	150,000
Cleveland	79	57	..	9	4	1	3	3	
Covington	23	20	..	..	..	2	3	..	20,000
Detroit	56	43	..	..	..	1	5	1	
Fort Wayne	29	28	..	2	3	1	3	4	25,000
Louisville	68	70	2	4	3	2	10	4	60,000
Saut Ste. Marie	23	16	..	4	2	..	1	..	7,000
Vincennes	78	42	1	2	2	..	15	2	
8	479	388	4	25	22	10	51	21	
NEW ORLEANS	73	92	1	4	4	1	1	11	
Galveston	42	43	..	2	2	1	3	..	
Little Rock	16	10	..	..	3	1	3	..	
Mobile	12	27	..	2	1	1	3	3	
Natchez	14	14	..	1	3	5	3	4	10,000
Natchitoches	16	15	..	..	4	1	3	..	
6	173	201	1	9	17	10	16	18	
NEW YORK	78	124	1	3	3	4	12	5	
Albany	118	84	..	2	3	2	1	10	
Boston	85	78	..	1	2	1	4	2	
Brooklyn	34	31	..	2	5	..	3	2	
Buffalo	102	106	2	9	17	2	9	14	100,000
Burlington	25	13	..	..	1	..	1	1	
Hartford	52	42	..	..	..	..	3	2	90,000
Newark	46	41	..	1	2	1	2	3	
Portland	36	25	..	1	1	..	1	..	40,000
9	576	544	3	19	34	10	36	18	
OREGON CITY	7	7	..	..	..	..	..	..
Nesqually	6	15	..	1	1	1	1	1	
2	13	22	..	1	1	1	1	1	
ST. LOUIS	68	120	3	3	14	17	12	25	120,000
Alton	64	40	..	1	1	..	1	..	55,000
Chicago	73	65	..	2	3	1	2	3	
Dubuque	62	24	..	3	6	3	6	1	
Milwaukee	189	103	1	3	6	4	13	5	160,000
Nashville	14	12	..	1	1	..	1	..	10,000
Santa Fe	83	26	1	..	1	..	1	..	85,000
St. Paul	31	27	..	2	5	..	4	1	50,000
Vicariate of Kansas, &c.	15	16	..	2	3	..	..	4	
9	599	463	5	17	40	25	40	39	
SAN FRANCISCO	43	51	1	3	5	2	3	3	
Monterey	24	19	1	1	1	2	2	3	28,000
2	67	70	2	4	6	4	5	6	
TOTAL	2334	2086	21	85	141	75	170	158	

The GENERAL CONVENTION OF THE NEW CHURCH in the United States does not appear to comprise all the receivers of the "doctrines of the New Jerusalem." It is composed of six Associations, (bounded mainly by State lines,) one "General Society," and five societies not belonging to any Association; these embrace 39 societies, of which, all except Ohio (12 societies) and the 5 isolated societies, report 1,812 members, a number bearing but a very slight proportion to the whole. Other tables in the "Journal of the Fortieth Annual Session," furnish a list of the places where societies exist, and also of towns where are "receivers" of the doctrines, without societies: These we reckon up as follows:

States.	Societies.	Other Places where are "receivers."
Maine,	4	76
New Hampshire,	1	11
Vermont,	0	3
Massachusetts,	15	68
Rhode Island,	1	5
Connecticut,	0	9
New York,	4	20
New Jersey,	0	8
Pennsylvania,	8	10
Delaware,	0	1
Maryland,	0	11
District of Columbia,	1	0
Virginia,	1	10
South Carolina,	1	1
Georgia,	0	8
Alabama,	0	3
Florida,	0	1
Mississippi,	0	2
Louisiana,	0	7
Tennessee,	0	2
Kentucky,	0	7
Ohio,	9	43
Indiana,	1	24
Illinois,	4	65
Michigan,	0 (error)	44
Wisconsin,	0	23
Iowa,	0	12
Minnesota,	0	3
Missouri,	0	5
Kansas,	0	1
Nebraska,	0	1
Arkansas,	0	1
Texas,	0	1
California,	0	3
Total in U. S.,	60	478

In addition to the above, we find the following:

Countries.	Societies.	Other Places, &c.
Canada West,	0	19
New Brunswick,	0	1
West Indies,	0	5

Making a total, in America, of 50 Societies and 503 other places where there are "receivers." Of course any estimate from such data is worthless.

As to ministers, there are in connection with the Convention,—

Ordaining Ministers,	6
Pastors and Missionaries,	25
Licentiate ¹ and Ministers,	12
TOTAL,	43

¹ Licensed for one year at a time.

The same document gives a list of Societies in other countries, as follows:

England, Scotland, and Ireland,—	
Connected with Conference,	48
Not " " " "	15
	63
Africa,	2
Australia,	1
German States,	9
Prussia,	10
Switzerland,	5
France,	3
Italy,	3
Total in other countries,	95
America,	50
TOTAL,	146

In our last number, being unable to give the statistics of the METHODIST EPISCOPAL CHURCH SOUTH for 1858, we copied those for 1857. We now insert the table for the first mentioned year,—and with it the summary for the preceding year, as it appears in the recent issue, although differing in some figures from the table previously printed.

"In the following table, the six Bishops are not counted. Their addition would make the number of travelling preachers, including those on the superannuated list, 2,577. The preachers who are located (77) are not counted; on the other hand, the preachers who were admitted on trial, (224,) and those who were re-admitted,

(58,) are counted among the travelling preachers, though many of them are also reckoned with the local preachers. The members in several charges in the Kentucky Conference, as well as those in China, are not counted, not being officially

reported—these would make the total number of ministers and members about 700,000, and the increase about 44,000." The Pacific figures are not official, though the gross number of ministers and members may be correctly reported.

CONFERENCES.	Trav. Pr's.	Sup'd Pr's.	Local Pr's.	White Members.	White Prob's.	Colored Mem's.	Colored Prob's.	Ind's Mem's.	Ind's Prob's.	Total M's and Pr's.	In-crease.	De-crease.
1. Kentucky.....	81	8	206	15,889	1948	4592	604	.....	.....	23,228	294	.....
2. Louisville.....	86	11	215	20,001	2067	3745	415	.....	.....	26,540	1354	.....
3. Missouri.....	84	5	152	15,235	2274	1568	347	.....	.....	19,725	1551	.....
4. St. Louis.....	103	10	209	19,696	2378	1629	140	.....	.....	24,065	3256	.....
5. Kansas Mission.....	24	1	11	510	80	18	.....	138	.....	782	17	.....
6. Tennessee.....	190	10	371	31,111	6228	6968	926	.....	.....	45,704	3177	.....
7. Holston.....	110	13	402	38,202	6775	3810	632	200	.....	50,144	2331	.....
8. Memphis.....	152	5	392	28,069	4084	7102	853	.....	.....	40,082	244	.....
9. Mississippi.....	124	7	207	14,276	3881	12,013	3642	.....	.....	34,150	2109	.....
10. Louisiana.....	68	3	112	6632	1736	4091	970	.....	.....	18,612	.....	1104
11. Virginia.....	174	4	198	34,185	3901	6422	589	.....	.....	45,473	4743	.....
12. Western Virginia.....	57	3	75	8096	2241	225	70	.....	.....	10,767	1822	.....
13. North Carolina.....	117	7	192	27,505	3630	11,766	1429	.....	.....	44,946	.....	317
14. South Carolina.....	150	9	207	32,108	4987	39,720	700	.....	.....	84,201	2891	.....
15. Georgia.....	197	26	579	44,513	9350	20,174	4992	.....	.....	79,831	6424	.....
16. Alabama.....	202	17	536	36,418	9222	18,672	6414	.....	.....	70,481	5958	.....
17. Florida.....	77	5	124	7891	1694	6489	1289	.....	.....	17,669	1198	.....
18. Texas.....	130	7	193	10,043	3947	2547	1116	.....	.....	17,993	3171	.....
19. East Texas.....	80	7	192	10,596	3570	1659	739	.....	.....	16,843	2049	.....
20. Arkansas.....	53	2	159	9656	2522	865	309	.....	.....	13,586	1025	.....
21. Wichita.....	66	3	159	7055	2477	1797	608	.....	.....	12,160	241	.....
22. Indian Mission.....	34	.....	55	88	.....	251	.....	2969	577	3964	.....	81
23. Pacific.....	49	.....	70	2660	.....	.....	.....	.....	.....	2779	1050	.....
Total in 1858.....	2408	163	5016	420,795	78,892	155,923	31,104	3297	577	690,175	44,900	1502
Total in 1857.....	2267	167	4907	404,430	62,231	148,525	29,394	3389	467	655,777	.....	.....
Increase.....	141	.....	109	16,365	.....	7398	2710	.....	110	43,398	Net Increase	.....
Decrease.....	.....	4	.....	.....	.....	.....	.....	92	.....	.....	.....	.....

SKETCH OF THE BROADWAY CHURCH, NORWICH, CT.,

WITH PARTICULAR REFERENCE TO VENTILATION.

BY REV. JOHN P. GULLIVER, THE PASTOR.

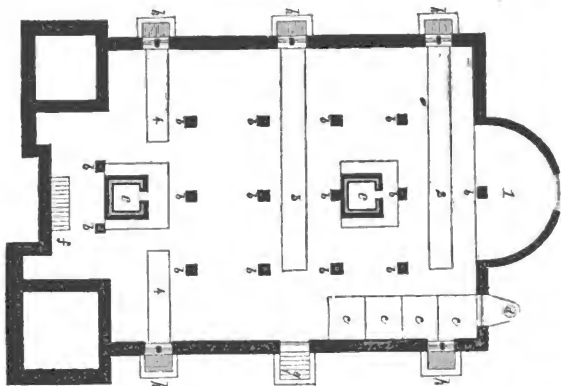
The edifice erected for the use of the Broadway (formerly Main St.) Congregational Society in Norwich, Ct., a front view of which is on the opposite page, is built of freestone and bricks, of 94 feet in length by 64 feet in breadth. The spire is 201 feet high from the main floor, entirely of brick. It is upon the slope of a steep hill, the audience-room being nearly on a level with the street in front, while the basement, which is 15 feet high in the clear, is two feet above the surface of the ground in the rear, there being beneath all, a dry and airy cellar, seven feet high in the clear. The audience-room is designed to seat 1,000 persons; the larger lecture-room, 450; the smaller, 125. The

peculiar situation of the church determined the style of the front, it being necessary to give elevation by the use of both a tower and a steeple.

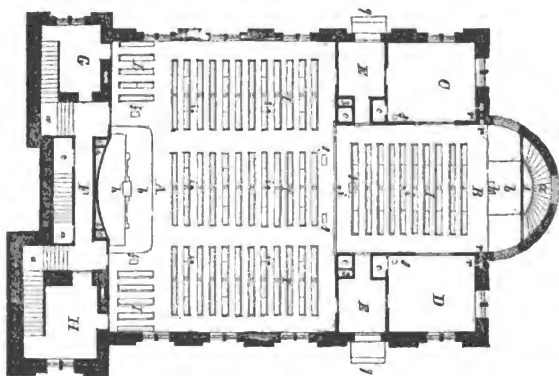
It is hoped that, from the following description, some useful hints may be obtained in regard to the interior arrangement of our churches for purposes of comfort and convenience, and especially upon the subject of the VENTILATION OF CHURCHES.¹

¹ The description of the ventilating apparatus used in this edifice is somewhat extended for publication in the Congregational Quarterly in order to meet numerous inquiries. The author will request his correspondents to accept this article as a reply to the many letters on the subject which he has found himself unable to answer with satisfactory minuteness.

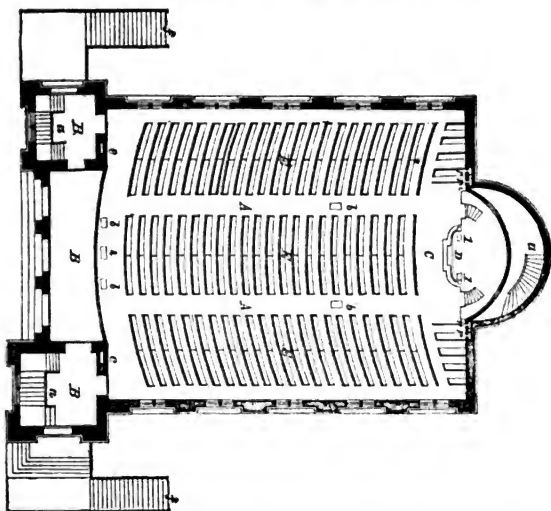




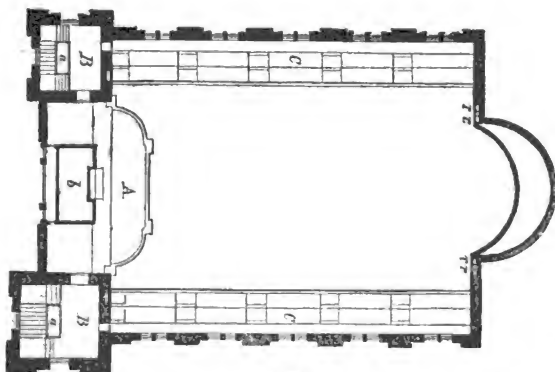
CELLAR.—1, An inclosed space for the supply of cold air for the Lecture Room B, and for the pulpit in the Audience Room; the air is received from a window in the rear.—2, 3 and 4, cold air tubes to supply fresh air to the Sabbath School Room A, and to the Audience Room A.—e, furnaces.—b b b, brick piers.—c c c, coal bins.—a, coal slide.—h h h, windows with areas.—f, cellar stairs.



BASMENT.—*A*, Sabbath School Room. — *B*, Lecture Room partitioned from the Sabbath School Room by all-glass balustrades, so that the two rooms can be thrown into one. — *C*, Pastor's Study. — *D*, Ladies' Room. — *E*, Pastor's Office. — *F*, Passage-way. — *G*, Infant School Room. — *H*, Sabbath School Library Room. — *I*, Moral settlements, described below. — *a a a*, Stairways. — *b b*, Pulpit. — *c c c*, Closets. — *e e e*, Hot-air flues to audience room. — *f f f f f f*, Hot-air registers. — *g g*, Outside steps. — *A A*, Pulpits. — *i i i i*, Iron columns. — *r r r r*, Ventilating registers for winter use opening into a ventilating chimney, through which the furnace smoke-pipe passes. — *1*, Cold-air flue leading from 1 on cellar plan, and emptying below the floor of pulpit in Audience Room. — *2 2*, Cold-air flues leading from 2 on cellar plan, and emptying into the platform upon which the pews stand, from which it is drawn into the room through small perforations in the risers. — *4 4*, Cold-air flues passing and emptying in a manner similar to 2 2.



AUDIENCE ROOM.—*B B B*, Vestibule.—*C*, Raised platform in front of Pulpit.—*D*, Pulpit.—*a a a*, Stairs.—*b b b b*, Hot-air registers.—*l l*, Cold-air registers for Pulpit opening from *l* on vestry and cellar plans.—*A*, A register for taking the cold air from the room down to the furnace, for the purpose of heating more quickly, to be closed when the audience assemble.—*r r r r*, Four registers for winter ventilation.



GALLERY.

THE ARRANGEMENT OF THE BASEMENT.—The object here kept in view, was to secure a ready expansion and contraction of the accommodations to meet the demands of various occasions. Accordingly, two lecture-rooms were provided, separated by sliding baize doors. Should the larger room become crowded, the smaller can readily be added to it by sliding the doors. The settees in the smaller room are made with swivel backs, so that they can be turned towards either end of the room. The study and ladies room can, in like manner, be united with the small lecture-room. As these three rooms are handsomely carpeted and furnished, a suite of parlors is thus obtained for social purposes. A stair-case communicates from the small lecture-room to a room in the rear of the pulpit above. The pulpits in the lecture-rooms are lighted from the ceiling by means of a circular gas-pipe, punctured on the inside for small jets. This light is under the control of a stop-cock, which is within reach of the speaker. A library-room and infant school-room are provided for in connection with the larger lecture-room. As this room is also used as a Sabbath School room, the settees have been arranged with special reference to the accommodation of classes. They are, for this purpose, divided into sets of three each. The first has a swivel back, so that it can be turned to face the third, which has a stationary back. The second, which has also a stationary back, is divided in the center, as seen in the engraving. These parts are placed across the space between the first and third, thus forming a hollow square. This arrangement allows of numerous variations, according to the size of the class and the taste of the teacher. The seats on each side of the pulpit can be arranged in squares sufficient to accommodate Bible classes of thirty to forty members. The legs of the settees are set in shallow iron rings fastened to the floor. Uniformity of position is thus secured.

ARRANGEMENT OF THE AUDIENCE-

ROOM.—This can be seen at a glance by reference to the engraving. The floor has a rise of fifteen inches from the pulpit to the front. The pulpit consists of a rich balustrade of rose-wood, twenty-one inches high, which encircles the platform between the stairs. In the center is a light desk, the size of the Bible, which rises and falls by weights. Doors from the pulpit open into a space in the rear, from which a speaking tube communicates with the orchestra. A telegraphic apparatus is arranged below the reading desk, within easy reach of the speaker, which communicates with the sexton's pew. It consists of a series of slides, which communicate with similar slides in the sexton's seat, by means of wires which pass under the floor. Beneath these slides are placed printers' cards, which are uncovered by drawing corresponding slides in the pulpit. As this can easily be done without attracting the notice of the audience, much confusion is avoided. A magnificent organ is placed in the orchestra, built by the Messrs. Hook, of Boston, the gift of Gov. W. A. Buckingham, an officer of the Church.

VENTILATION.—The apparatus consists of two entirely distinct parts, one for winter ventilation, the other for summer ventilation.

Winter Ventilation.—The Winter ventilation is secured by means of four ventiducts, marked *r, r*, upon the plans, surrounding the smoke flue, by the heat of which a steady upward current is established. Registers near the floors of the rooms open into these ventiducts. The smoke flue in this case is of brick and is circular. A much better plan is to use a cast iron smoke flue, which will heat the column of air in the chimney much more quickly and surely. It should terminate six or eight feet from the top of the chimney, when it will pour out its column of smoke and heated air into the column ascending the chimney, thus adding to the upward force. The chimney is thus made a ventiduct, but a small space being used

for a smoke flue. Such chimneys may be seen in the public school houses of Boston and vicinity, in the school houses of Norwich, Ct., the Retreat for the Insane at Hartford, the Reform School at Meriden, and in many public buildings throughout the country. This arrangement secures an upward current whenever the smoke flue is heated by the fire. In the summer season these ventiducts sometimes give a downward current or remain inactive, according to the state of the atmosphere. The registers for winter ventilation are placed near the floors of the rooms, because the hottest and lightest air is the unbreathed air which comes direct from the furnaces, while the coolest and heaviest air is the foul air ejected from the lungs. The registers for the ventiducts should be placed as far as possible from the hot air registers, by which arrangement a constant circulation is kept up with the least possible loss of heat. It will be found that a room can be heated with a hot air furnace much more quickly and economically when the cold air has an opportunity to escape into the ventiduct, than when it is confined. This plan of winter ventilation is very important in close or crowded rooms or such as are to be occupied for many hours in succession, as sleeping apartments, school rooms, &c. Our church edifices are usually so spacious, are occupied for so short a time, and unfortunately are so seldom crowded, that the occasions for using the winter ventilating registers will be comparatively few. As, however, chimneys can be built in this manner at a very slight additional cost, it will generally be considered worth the outlay to furnish these facilities. A remarkable example of what may be accomplished by one of these ventilating chimneys may be seen in the arrangements for warming and ventilating the Retreat for the Insane at Hartford, planned with great skill by Dr. Butler. In this case it was important to place the hot air registers out of the reach of the patients. The hot air is accordingly brought

in at the top of the room, and forced downward through an opening in the floor. So complete is the circulation thus established that the temperature of a room can be raised from 40 to 70 degrees in five minutes. More than this, the exceedingly foul effluvia which ordinarily fills the apartments of the worst patients, and which formerly penetrated to every part of the building, are carried down into the cellar and there emptied into the ventilating chimney. So completely is this accomplished that no stench can be perceived in or about the apartment. A full description of this apparatus may be found in the Twenty-First Annual Report of that institution, made in April, 1855.

Summer Ventilation.—The Summer ventilation is secured by a supply of fresh air brought through tubes passing from the cellar windows into the space between the ceiling of the basement and the floor of the audience-room, whence it issues through numerous holes bored in the risers of the slips along the aisles. The foul air is carried off through two ventilators in the ceiling, eight feet in diameter. From these, two tubes, four feet square, communicate with the tower and steeple respectively. The one entering the tower rises perpendicularly twenty feet to the deck. The one entering the steeple rises forty-five feet to a point fourteen feet above the bell-deck. To control the action of these tubes, so as to secure an upward current in all circumstances, heat is applied near the bottom of the perpendicular tubes. Large sheets of tin are suspended so as to guard the sides, and four gas-heaters are placed in the center.

The summer ventilation is much more important than that of winter. In the hot still days of mid-summer, and in the close muggy weather which we often experience in the Spring and Fall, both preachers and hearers suffer severely in most of our churches. The speaker who is forced by the unusual action of the lungs to breathe from six to ten times the ordinary amount of air, is compelled to

inhale immense quantities of carbonic acid gas and other deleterious compounds. The blood cannot find oxygen enough to relieve it of its load of carbon, and in this poisoned state is driven to the excited brain, and to the laboring vocal organs of the speaker. The results are serious and often disastrous. Disease of the head or throat is sure to follow the frequent repetition of such unnatural, we might almost say wicked, use of the bodily organs. The effect upon the audience is not less marked, if it be less injurious. Drowsiness, or at least dullness, a state of mind and body totally incompatible with a profitable attention, is soon produced. An experiment was recently tried in the Corinthian Hall in Rochester, which is most successfully ventilated, by the use of artificial heat, during the delivery of a lecture by Rev. Henry Ward Beecher. The valves of the ventiducts were closed, and in less than five minutes, fans were produced, and in five minutes more the whole audience became either sleepy or weary, the attention flagged, and all the indications of the presence of *poison* in the air were given. The opening of the ventiducts soon relieved the audience of their stupidity and the experimenters of their doubts. Severe colds are much more frequently contracted in such circumstances, than from exposure to a low temperature or even to draughts of air. The throat and lungs become debilitated and the whole system torpid. On leaving the house, the cold or damp air strikes the body in its enfeebled state, and inflammation is the necessary result.

The great principle which should regulate all our arrangements both for winter and summer ventilation, is this; *make the house breathe as fast as the people breathe who are in it.* No person should be compelled to inhale the air which is loaded with the impurities of his neighbor's lungs. The air should be carried off as fast as it is used. To carry out this principle in the warm weather, when there is no fire in the furnaces, we must attend to various points.

1. To supply a sufficient quantity of fresh air at the floor of the room, so diffused that no draft shall be perceived.

In regard to the quantity, it is difficult to give a general rule. The amount of tube room necessary to supply the waste of air will vary with the rapidity of the current. If powerful means are employed for drawing the air from the ceiling, less tube room will be required than under other circumstances. In the case of the church we are describing, four tubes are employed, each 2 1-2 feet square, beside the large opening below the pulpit. The better plan is to provide air enough to supply a full house in a summer's day without opening the windows, taking care to supply facilities for cutting it off when not wanted. In case the basement is not used for lecture-rooms, a space might be cut off from the top of the cellar, by a tight ceiling, into which the air could be received from windows at both ends of the building, and from which it could be freely drawn into the audience-room. This space being tightly closed in winter, could be filled with warm air from the furnaces, and by this means the floor of the audience-room would be kept at a comfortable temperature for the feet. In some localities, where smoke and dust abound, it may be found expedient to take the air from below the eaves of the building, furring out a broad space for that purpose from the walls. In damp locations there would be an additional reason for this arrangement. The steeple might be used for this purpose, it being remembered that the higher we go, the cooler and purer the air becomes. The air for the British House of Parliament is taken from great height, and is cooled by passing through a subterranean ventiduct. The means thus adopted for the equal *diffusion* of the air as it enters the room, are an iron floor, minutely perforated, covered with a hair carpet, through the interstices of which the air finds its way. The effect is a delicious sense of coolness, without any perceptible

draught. Such experiments are of course too expensive for ordinary church edifices. The plan adopted in the Broadway Church is to introduce the air into the platform upon which the pews stand, which platform is raised about four inches above the level of the aisles. The air is thus admitted through half-inch holes, bored in the rises along the aisles. The hot-air registers are also used for cold air in the summer, the current passing freely through the air-chamber of the furnace. In the pulpit two large registers are placed in the floor on each side of the desk, which the speaker may open or close, as he pleases. This arrangement answers a very good purpose. Any additional facilities for *diffusing* the air more thoroughly at its entrance into the room, would be an improvement. In some cases the base-board along the sides of the room might be perforated in the same manner as the rises in this case.

The two lecture-rooms in this church are supplied with air through perforations in the front of the two pulpit platforms, into which cold-air tubes empty, and by registers opening directly from those tubes as they pass under the floor. The supply is very inadequate, though it gives great relief.

2. The next point to be attended to is the drawing off of the foul air at the top of the room.

It must now be borne in mind that the warmest air in the room is that which passes from the lungs. In the winter, the warmest air is the unbreathed air from the furnaces. In winter, therefore, the foul air must be drawn from the *bottom* of the room; in the summer, from the *top*.

In emptying the room of foul air at the top, several points are important. The capacity of the tubes should be at least equal to that of the supply tubes below; a uniform upward current should be secured, and the force of the current should be under control. In respect to the first point—the capacity of the tubes—it is difficult to give any general rule. A

straight tube will convey more air than one that is bent; a perpendicular tube more than one that is in any part horizontal; a heated tube more than one which is cold. In this church the audience-room is so well cleared that with ordinary audiences, in the hottest weather, there is nothing oppressive in the atmosphere. The contrast between the coolness and airiness of the house and the condition of other houses of worship, is a subject of general remark. It will be perceived that the tubes in this case are very much bent, and run for a long distance in a horizontal direction. These circumstances materially diminish their efficiency, although the great height to which they are carried, in part remedies the evil. Could they have been carried directly from the opening in the ceiling, which is eight feet in diameter, to the roof, and been thus emptied by ejectors of sufficient size, their power would have been quadrupled. The impossibility of ejectors of sufficient size, except at an extravagant cost, prompted the adoption of this plan. An apparatus has since been invented and patented which promises to supply this want. It is simply an arrangement of blinds, so contrived that the force of the wind will close the blinds on the windward side, while by a connecting rod the blinds on the leeward side are at the same moment set open. It is claimed that a downward current is thus made impossible. It is called "Douglass's Patent," Backus & Barston being the agents for Eastern Connecticut. Such an apparatus may be so constructed as to give a pleasing architectural effect. It may thus be safely said, that a room calculated to seat 1,000 persons, may be successfully emptied of air in summer by two tubes, heated as below described, each eight feet in diameter, passing perpendicularly to the roof, and then supplied with air ejectors of equal capacity. Great care will be necessary on the last point, since the capacity of the ejector must be measured not by its size, but by the space furnished by the open blinds.

The next important point is to secure a uniform upward current. This can only be done by the application of some motive power. In certain states of the atmosphere there will be little or no action in the ventiducts; at other times there will be a downward current, which will fall like a cold shower bath upon the heads of the audience. In the French Chamber of Deputies the upward current is established by means of blowers carried by steam. In the British House of Parliament, heat is employed. This latter method will be usually most convenient and economical. In the Corinthian Hall in Rochester, in the Philadelphia High School, and in some other buildings, coal stoves are employed. Shaw, of Boston, has patented a gas stove which seems admirably adapted to the purpose, which, at an expense of a cent and a half an hour, gives a heat equal to a ten-inch cylinder stove. Such a stove, placed in the tube between the ceiling of the audience-room and the roof, would create a very powerful and perfectly uniform upward current. Of course it must be accessible from the attic floor, and the danger of fire must be carefully guarded against.

A defect will be observed in the tubes in this church, the tube in the tower having a much less perpendicular height than the tube in the steeple. The tendency is, of course, to produce a downward current in the shorter tube to feed the upward current in the longer tube. It was hoped that this tendency might be overcome by an increase of heat in the shorter tube—a hope which has not as yet been fully realized. This difficulty will not occur if the tubes are carried out directly through the roof.

The third point mentioned, viz., the control of the force of the upward current, is fully secured by the use of gas, the flow of which can be regulated at pleasure.

The basement rooms in this church are emptied of foul air through the space between the brick wall and the plastering. From this space the air is taken into a

horizontal tube two feet square which passes through the attic under the eaves and communicates with the perpendicular tubes in the tower and steeple. If a wide space is furred out, a tolerable ventilation can be secured for a lower story in this way. Tubes communicating directly with the roof would be much more efficacious. All these tubes above and below are closed in winter by slides.

These arrangements for ventilation are not by any means a *model*. They were made under peculiar embarrassments and were imperfect, simply because the means of making them better could not be secured. Imperfect as they are, however, their value can hardly be over estimated. A few hundred dollars devoted to this purpose will do more to give success to the preaching of the word than many thousands or even tens of thousands expended in finical decorations, or in operatic music, or even in pulpit learning and eloquence. The plainest principles of economy justify the outlay. The entire expense of the ventilating apparatus in this church was less than three hundred dollars.¹

Should any one undertake a similar experiment he should be prepared to encounter several difficulties. First, he will meet with indifference and opposition, and even ridicule, from the mass of those who are to be most benefited. Secondly, not one architect in a hundred will render him the least assistance,—a remark, it should be said, which does *not* apply to the architect of this church.² Thirdly, builders will be sure to regard the whole thing as a humbug, and if not closely watched, will brick up his flues or floor over his tubes, or do some other careless or malicious thing which will frustrate all his plans. The price of ventilation is *eternal vigilance!*

¹ The reader is referred to Dr. L. V. Bell's lecture before the Massachusetts Medical Society in 1843, and to the highly satisfactory experiments of Dr. Butler, at the Retreat for the Insane at Hartford, for a further understanding of these principles.

² The architect of the building is Mr. Evan Burdick, of Norwich.

Books of Interest to Congregationalists.

THE ATONEMENT. *Discourses and Treatises by Edwards, Smalley, May, Emmons, Griffin, Burge, and Weeks. With an Introductory Essay, by Edwards A. Park, Abbot Professor of Christian Theology, Andover, Mass.* Boston: Congregational Board of Publication, 1859, 8vo., pp. 596.

This compilation embraces three sermons from the younger Jonathan Edwards; two from Dr. Smalley; a discourse from President May, and two sermons from Dr. Emmons,—all designed to illustrate the doctrine of the Atonement. Then follows Dr. Griffin's more stately treatise, "An humble attempt to reconcile the differences of Christians respecting the extent of the Atonement"; Caleb Burge's "Essay on the Scripture doctrine of the Atonement"; and Dr. Weeks' "Dialogue" on the Atonement. It will be seen that, among these names are some of the best theologians and deepest thinkers which our country has produced. The specimens of their works here brought together have been too long before the public to require a critical notice of their contents now. Their republication by a Society whose object is to supply existing demands, is evidence that they have already stood the test of an ordeal more searching and severe than any mere book-notice or review,—they have been read and accepted by the Christian public. There may be slight diversities of judgment among good people in respect to some things here written, as we mark a difference also on minor points among the writers; but that there is a general agreement in these views by Evangelical Christians—certainly here in New England—we have never seen cause to doubt. The question, therefore, as to who should give the book an introduction to the reader, or whether any one should, has not the importance, in our view, which was attached to it, as we learn, by the Board. Each writer must, of course, stand on his own independent merits, and his production pass for just what it is worth in the estimation of a discriminating pub-

lic—the writer of the Introduction and his performance along with the rest. Any other supposition reflects on the reading community, by placing too low an estimate on their capacity for independent thinking. Let us not be understood to express a feeling of indifference, with regard to Prof. Park's Introductory Essay of some seventy pages, on "The Rise of the Edwardean Theory of the Atonement," which the Executive Committee of the Board of Publication adopted. Such a theme, discussed with such ability, can hardly fail to interest intelligent minds, whether published in the *Bibliotheca Sacra*, or as the first chapter in a volume like this. At the same time many, and perhaps a majority of those for whom the publications of this Society are especially designed, will read this volume with such an absorbing interest in its subject matter, as to care but very little what the so called "Edwardean Theory" is, or whether in fact there be any such theory at all. In their hearts they will thank the Board of Publication, as we do, for putting forth such a precious volume, and we hope will be disposed to give it their generous patronage.

THE LIMITS OF RELIGIOUS THOUGHT Examined in Eight Lectures Delivered before the University of Oxford, in the year MDCCCLVIII., on the Bampton Foundation. By Henry Longueville Mansel, B. D., Reader in Moral and Metaphysical Philosophy at Magdalen College; tutor and late fellow of St. John's College. Boston: Gould & Lincoln. 1859. 12mo., pp. 364.

The object of this work—a production of much ability,—is to show that human reason is entirely unable to construct a scientific Theology independent of, and superior to, Revelation. The method of argument is, not to employ revelation in the discussion; but to prove, upon philosophical principles, themselves, that the fundamental conceptions, by "Rational Theology," of the First Cause, the Absolute and the Infinite, are self-destructive through the self-contradictions which every such con-

ception involves ; that thus we cannot start with any abstract conception of infinite Divinity, and reason down to the human ; but must examine our own religious consciousness, which manifests itself within certain specified limits ; that the conceptions of this consciousness are such as revelation in general and its several doctrines in particular, agree with ; and that in revelation there are no difficulties not previously met with in philosophy. The result is to show the utter worthlessness of " Rational " Theology by its own principles of argument, and to prepare the way for the positive evidence of the truth of the Christian faith. The ridiculous cant of the " Absolute Religion " is, in this work, demolished in a masterly manner.

ELOQUENCE A VIRTUE ; or outlines of a systematic Rhetoric, from the German of Theremin, by Prof. Shedd. Andover : W. F. Draper, 1859. 2d edition, revised and enlarged.

That such a mind as that of Prof. Shedd should feel sufficient interest in this treatise to take the trouble of its translation, is, of itself, a guarantee of its substantial excellence, which the study of the work will confirm. It is not a work of surface suggestions, but of thorough and philosophic analysis, and as such, is of great value to the student, and especially to him who habitually addresses men on the most important themes.

ALFORD'S GREEK TESTAMENT, Vol. I. The Four Gospels. New York : Harper & Brothers. For sale by Messrs. Crosby, Nichols & Co.

This will take rank at once here, as it has in England, as the critical edition of the sacred original. In the most condensed and convenient form, it furnishes a complete critical apparatus ; showing the discrepancies of the MSS. and furnishing the data for estimating the exact position of every disputed reading and doubtful passage. Brief, yet most useful comment is added on every page, while a very thorough collection of parallel passages is noted in the margin. In the admirable style of this reprint, and the varied excellencies of the work, little seems to be left for further effort in this department. Of course every clergyman should own and master the

book. Three volumes more will complete the design.

THE PURITAN HYMN AND TUNE BOOK ; Designed for Congregational Singing, Social Meetings and the Family. Third Edition. Boston : Congregational Board of Publication, Chauncy Street, 1859. 8vo. pp. 112.

The compilers of this book have aimed to adapt a limited number (366) of choice hymns, to a few (67) " simple, standard, and familiar tunes," such as have received the stamp of general use and popular favor. For vestry and family use, we doubt whether a better compilation has appeared. For the " great congregation," an objection may be raised against the poverty of subjects—or perhaps we should say the narrow range of hymns to which each subject is confined. Tunes that have given utterance to the praises of former generations, are blended with modern favorites, of which we notice a goodly number of Dr. Mason's, without which no compilation at the present day can be regarded as complete. A great improvement in this third edition, is a supplement containing eight pages of Chants,—that early, and for many ages, only method of singing God's praise. The typographical execution of the work leaves little to be desired.

The First Records of ANGLO-AMERICAN COLONIZATION : Their History, by John Win-gate Thornton. Boston : Gould & Lincoln. 1859. 8vo., pp. 12.

In a prefatory note the author says, " This tract discloses in our own National possession the twice lost manuscript Records of our origin, of perhaps more pregnant interest to us, as a people, than any document which England holds of her own primitive history." It appears that original documents, which " have not been used by our historians, and lying virtually unknown," have come to light, partly among the transmitted papers of " Nicholas Farrar, a London merchant," who was one of the most active adventurers in colonizing Virginia, and partly in other by-places, which have providentially come into the keeping of our National Congress ; and Mr. T. most pertinently asks, " Is it not our National duty to have them appropriately edited and published, with all that

the Archives of England contain respecting both the London and Plymouth Companies." It certainly is; and we hope the subject will not be permitted to subside till this duty is discharged.

A MEMORIAL OF THE SEMI-CENTENNIAL CELEBRATION OF THE FOUNDING OF THE THEOLOGICAL SEMINARY AT ANDOVER. Andover: Published by Warren F. Draper. 1859. 8vo. pp. 242.

A full account of the celebration at Andover, August 4th and 5th, 1858, prepared by Rev. J. L. Taylor, the Treasurer of the Institution, and sanctioned by the Trustees. This document is not only an excellent history of that occasion, and, of course, an invaluable historical sketch of the half century then commemorated, but it is full of interest to the general reader. The previous state of theological education, the plans consummated in the union of distinct schools in theology, the lives of the founders, the results of the establishment of the Seminary, are here described in a style which has led us to read every word of the history of services at which it was our privilege to be present. The Commemorative Discourse by Dr. Bacon, and the addresses of Drs. Asa D. Smith, J. S. Clark, Haines, Withington, Dimmick, Rowland, Wm. Adams, Anderson, Badger, Budington, Stearns, Wayland, Blagden, Braman, N. Adams, Howe, Jackson, Stone, and Sears, Professors Brown and Park, Rev. Messrs. Waldo, Couch, Newton, Taylor, and Wolcott, and Messrs. Hubbard and Quincy, here make inestimable additions to our theological history.

ESCHATOLOGY; or the Scripture Doctrine of the Coming of the Lord, the Judgment, and the Resurrection. By Samuel Lee. Boston: J. E. Tilton & Company. 1859. 12mo., pp. 267.

"The coming of the Son of Man" is here explained as the work of the Messiah "in introducing his kingdom into the world, rather than presiding in it." "The Coming of the Lord" is distinguished as the ending of our present mode of existence, and the consequent power "of recognizing Christ." "The Judgment" is regarded, not as a particular time when the whole

"race will be assembled, and judgment passed upon them," but as the constant rewarding of every man according to his works. "The Resurrection" is held to be the succession of the "spiritual body" to the "animal," immediately after death. These views the writer fortifies with an examination of Scripture passages, exhibiting great industry and remarkable clearness of expression, and by the theory that these ideas are in accordance with the established laws of nature. The work is able and valuable, and deserves consideration; if it shakes anybody's faith, it is because their faith needs shaking.

THE BIBLIOTHECA SACRA for April (the July number has not yet made its appearance on our table,) contains I., Dr. Hickok's Philosophy;—II., Three Eras of Revival in the United States;—III., Philological Studies;—IV., On the Descent of Christ into Hell;—V., The Theology of Æschylus;—VI., On the Vedic Doctrine of a Future Life;—VII., Editorial Correspondence;—VIII., Notices of New Publications;—IX., Literary and Theological Intelligence.

Large as the promise is, which this table of contents makes to the reader, it is fully realized. We have often wondered that the conductors of this Quarterly should find themselves able to maintain the high rank which they took in the outset, and even to rise above it, as we think they have, in each succeeding volume. Such articles as the first and fifth, of the present number—not to disparage others—are sufficient to secure, for any periodical that can afford them, a high place in the esteem of the public—and a generous patronage.

CLEVELAND'S COMPENDIUM OF AMERICAN LITERATURE, for sale by Messrs. Shepard, Clark & Brown, is a very fair and faithful resume of the treasures of the young literature which it unfolds. It is done in good taste, and not only without that servility to slavery which disfigures so much of our general writing, but is specially faithful to freedom. For this, and many other reasons, it deserves a large circulation, and will prove the standard in its department.

Congregational Necrology.

Rev. HENRY WHITE, who died at Garland, Vt., Dec. 7, 1858, was "born Aug. 3, 1790, at Wilbraham, Ms.," as he stated in a letter dated at "St. Albans, [Me.] April 1, 1858." He was son of Dr. Lewis White, a physician in Wilbraham and Longmeadow, Ms., and Susannah (King) White, a native of Wilbraham. "I have not had," he wrote, "the advantages of a collegiate course. I was connected with the Theological Seminary at Bangor, Me., some three years, which I left August 6, 1823. I was ordained over the Congregational Church at Brooks and Jackson, Me., Oct. 19, 1825. I have prepared no work for the press, excepting *The Early History of New England*, which has passed through nine editions, and is now published by Sanborn, Carter & Bazin, Boston." Mr. White was installed at Loudon Village, N. H., Feb. 11, 1835, and dismissed Dec. 26, 1838. In 1839 he supplied the Church at Hillsborough Center; and in 1840 received a call at Gilsum, which, however, did not result in a settlement.

Mr. White was "married, Jan 25, 1827, to Esther Sewall, born in Bath, Me., March 29, 1802." They had no children.

Rev. JOHN EDWARD FARWELL, died in Fitchburg, Ms., Dec. 24, 1858.

He was born in Ashby, Ms., Dec. 9, 1809; was the child of religious parents, and bore in after life the marks of his Christian nurture. In early life he was employed in mechanical pursuits, but in 1831, while a member of the Academy at New Ipswich, N. H., became interested in the subject of personal religion; and after a long period of fear and doubt, light broke in, clearly, upon his heart. This was followed by a determination to enter the ministry. In 1836 he graduated at Amherst College, and in 1839 at Andover Theological Seminary, having spent his second theological year at Union Seminary, New York. He devoted himself to the work of Missions, was accepted by the A. B. C. F. M.,

and was ordained at Ashby. But his health failing, after spending a year or more in a vain effort to secure it, he finally received and accepted a call to settle in the ministry at Rochester, N. H. Here he labored with great success and usefulness for nearly ten years. After leaving Rochester he never was settled, though repeatedly urged, but labored in several places, for longer or shorter periods,—the last one being Pelham, N. H., where the disease of which he died, fastened upon him.

"The first impression one would receive of Mr. Farwell," says Rev. J. T. McCollum, in a funeral discourse,—and the writer of this can testify to its truth,—"was that he was a very gentle, meek, and affectionate man. . . . It was not put on for the occasion, but was the natural expression of a genial nature and an affectionate heart." "Another prominent characteristic was decision. . . . He was always a reliable man." "Another was a child-like simplicity and frankness." He "was a man of great industry and perseverance." As a preacher, he was "Scriptural, instructive, interesting and useful." As a Christian, "he was simple, earnest, child-like in his piety. . . . It was with a peaceful and happy spirit that he threw himself on the mercy of God as manifest in Jesus Christ." "His faith stimulated him to action. He did what he could. He used the good judgment and rare foresight with which Providence had endowed him, to the best of his ability, and then threw himself on the invisible arm of the Almighty with as much confidence and apparent satisfaction as if he had seen that arm stretched out to guide, support, and deliver him. He did see it, for the eye of faith has a clearer and more reliable vision than the eye of sense. That arm did support and comfort him. Leaning upon it, calmly, gently, he passed through the dark valley. He seemed to fear no evil, for God was with him, and calmly, 'as to a night's repose,' he laid himself down to die."

Mr. Farwell married, June, 1842, Miss Elizabeth S. Gates, of Ashby; she survives him, together with two sons, the oldest and the youngest of five children.

Rev. THOMAS HALL, who died Feb. 16, 1859, at the residence of his son-in-law, (Mr. Geo. H. Hubbard,) in Guildhall, Vt., was a son of Moody Hall, one of the early settlers of Cornish, N. H., at which place he was born, Jan. 28, 1798. During an extensive revival which occurred there in 1814, he obtained hope in Christ, and made a public profession of religion. He prepared for college at Kimball Union Academy, Meriden, N. H., and was graduated at Dartmouth, in 1823.

He read theology with the Rev. Asa Burton, D. D., the distinguished divine and metaphysician, of Thetford, Vt. He preached for some months in Franconia, N. H., and, in June, 1825, was called to the pastorate of the Congregational Church in Waterford, Vt., where he was ordained, Sept. 28, 1825. Rev. Silas M'Keen, of Bradford, Vt., preached the sermon. In 1828, a powerful revival occurred under his labors, as the fruits of which fifty-seven united with the Church, all but five of them on one Sabbath. During his pastorate at Waterford, the Church was greatly disturbed by Anti-Masonry, which was then raging furiously in Vermont; and he, being a member of the Masonic order, thought it advisable, in 1830, to ask a dismissal. Two councils were called, the second of which granted his request, Nov. 3, 1830.

His next field of labor was Norwich, Vt., where he was installed, Dec. 22d, 1831. Rev. Phineas Cook, of Lebanon, N. H., preached the sermon. Much religious interest existed at Norwich when he was settled there, and a revival was the result. Nineteen were added to the Church during his pastorate, and he was dismissed Oct. 28, 1834. He then returned to Waterford, and resumed labor in his former parish, over which he was re-installed about Dec. 1st, 1835. Here he remained till Jan. 31st, 1844, when he was dismissed. After this he preached, as stated supply, for longer or shorter terms, at Vershire and Guildhall, Vt., and at Bethlehem and Franconia, N. H.

In January, 1858, he commenced preaching alternately at Upper Waterford, Vt. and Dalton, N. H., where he continued till his labors were arrested by sickness and death.

His death was occasioned by bilious-typoid fever, by which he was attacked while visiting his son-in-law at Guildhall. When danger was first apprehended, he expressed entire resignation to the Lord's will. "I desire," he said, "to have no will of my own, and do not know as I have any, as regards my recovery." He remarked several times that the fear of death had always weighed heavily upon him when in health. On one occasion he said, "I have been all my life-time subject to bondage, through fear of death, but it is not so now." During his whole sickness he was quite free from the delirium which usually accompanies his disease. He desired to see as many of his friends as possible, sent messages to many of the absent ones, and spoke often of the love of Jesus, and of his power to support and save, to those who were present. He seemed at one time to have a glorious view of the blessedness of the heavenly world, which he said afterwards he should never forget, however long he might stay upon the earth. He was able to speak till six or seven hours before his death, and down to the very last hour he gave most gratifying proof, by gestures, &c., that he was supported by Him who has conquered death. To his weeping family he said, "Weep not for me, but for yourselves." He quietly passed to his reward.

He married, May 11th, 1824, Marina Loomis, of Thetford, Vt. (b. July 2, 1804.) They had eight children: 1. Thomas L., born March 17, 1826. 2. Emeline M., b. July 12, 1828, died July 31, 1831. 3. Lois L., born Sept. 25, 1830, married Geo. H. Hubbard, Aug. 24, 1847. 4. 5. Eliza E., born Sept. 5, 1833, married Daniel Clark, March 8, 1855. 6. 7. Cynthia M., born July 1, 1837, died Feb. 1, 1850. 8. Samuel W., born April 6, 1839. The fourth and sixth children died in very early infancy. Mrs. Hall died Feb. 22, 1858, and Mr. Hall married, Dec. 29, 1858, Sarah Helen Richards, of Hanover, N. H., who survives him.

P. H. W.

The earliest known ancestor of Rev. Mr. Hall was WIDOW MARY HALL, of Cambridge, Ms., who received land from that town in 1662; when she united with the Church there, in the same year, her children were all adults,—and two of them, John and Susanna, were then members of the Church in Concord, Ms. She had children, John; Susanna; Stephen, who was of Concord, and afterwards of Stow, of which he was representative in 1689; William, who married, 18, 8 mo., 1658, Sarah Merriam, of Concord, where he lived, and died March 10, 1667; Mary, m. Feb. 26, 1669, Israel Meade; Hannah, m. Dec. 27, 1660, Stephen Francis; and Lydia, who m. 6, 1 mo., 1677-8, Gershom Cutter. WIDOW MARY'S son,

II. JOHN, of Concord, 1658; mar., 2, 4 mo., 1656, Elizabeth Green, daughter of Percival and Ellen Green, of Cambridge; and had ten children, the sixth of which was

III. PERCIVAL, born Feb. 11, 1672, mar. Oct. 18, 1697, Jane Willis, of Woburn; was received to the Church in Cambridge, in full communion, with his wife, Dec. 31, 1699; removed to Sutton; was Deacon, Representative, &c.; and died Dec. 25, 1757. The seventh of their eleven children, viz.,

IV. THOMAS, born in Medford, Aug. 15, 1712; was received to the Church in Sutton in 1735; removed, late in life, to Cornish, N. H., where he died, July 1797. He was twice married; by his second wife, the eighth of his nine children was born, viz.,

V. MOODY, born Feb. 25, 1760, the father of Rev. Thomas, the subject of the above notice. The Hall family with which he was connected is very large. A. H. Q.

Rev. JOY H. FAIRCHILD, who died at South Boston, Ms., Feb. 21, 1859, was born in Guilford, Ct., April 24, 1790, the youngest of eight children; commenced fitting for college when about eighteen, under the care of Rev. Aaron Dutton of Guilford, and about the same time united with the First Church there on profession of faith,—graduated at Yale College in 1813. Immediately upon leaving college, he entered

upon the office of preceptor of the academy at Monson, Ms., and resided in the family of Rev. Dr. Ely, with whom he studied theology; was licensed to preach by the Hampden Association; and was ordained pastor of the church at East Hartford, Ct., June 24, 1816. Asking a dismissal in 1827, his connection ended by the action of a mutual Council, August 28; on the 22d of November of the same year he was installed over the Phillips Church, South Boston; received and declined a call to the pastorate of the Federal Street Presbyterian Church at Newburyport in 1833; was dismissed, at his request, June 2, 1842; was installed over the First Church in Exeter, N. H., Sept. 20, 1843; and dismissed by the action of Council, meeting July 24, 1844.

The events which accompanied the latter separation are well known. It is needless to repeat them. It is enough to say that Mr. Fairchild had strong opposers and strong defenders, during the remainder of his life. A new church, the "Payson Church," was organized at South Boston, Aug. 16, 1845, by his friends there, of which, against opposition, he was installed pastor Nov. 19, 1845. In this position he remained until shortly before his death,—when, his health having entirely failed, he resigned his pastoral charge. Mr. Fairchild published "Remarkable Incidents in the Life of Rev. J. H. Fairchild," in 1855, several editions of which were disposed of.

Rev. GAD NEWELL died in Nelson, N. H., Feb. 26, 1859.

He was born in Southington, Ct., Sept. 10, 1763; was the son of Isaac and Rachel (Pomeroy) Newell, and of the fifth generation from Thomas Newell, one of the first settlers of Farmington, Ct., and was the eighth of nine children, and the feeblest of the whole, but outlived them all by many years. Until his sixteenth year he attempted to labor upon the farm, but his health and strength seemed insufficient, and he commenced learning the trade of a saddler; here, however, Providence hedged up his way by the temporary disability of his right hand; and while laid aside from manual labor, he pursued the study of

Latin and Greek under the care of his pastor, Rev. Mr. Robinson. He was thus prepared, unexpectedly, to enter Yale College in his nineteenth year; and in the spring of that year he joined the Freshman Class. There was then progressing there a powerful revival of religion; he became deeply interested; a child of pious parents, of the old Puritan stock and character, it was not without a long and deep experience of "law work" that he at length indulged a Christian hope; and he did not venture to unite with the Church there until he had entered his Junior year. After graduating, in 1785, and teaching for a year in Milford, Ct., he began the study of Theology under the care of Dr. Smalley; he preached his first sermon in the pulpit of Rev. Dr. Upson of Kensington parish, and after officiating in several places, was ordained the second pastor of the church in Nelson (then Packersfield,) June 11, 1794. Of this church he remained the pastor, (assisted from July 12, 1836, to May 5, 1840, by Rev. Josiah Ballard as colleague,) until, on account of the infirmities of age, he was dismissed, at his own request, Sept. 3, 1841. He remained, however at Nelson, the remainder of his days.

"His doctrines," says Rev. Dr. Barstow in a deeply interesting funeral sermon, "were those laid down in the Westminster Assembly's Compend of Christian faith. He was plain and direct in preaching these truths, endeavoring to commend them to every man's conscience, in the sight of God. And God owned his ministry in a signal manner, by keeping you [the people] more united than almost any other parish in the country, and in granting pleasing revivals of religion under his ministry. In 1778 there was a great work of grace here; in 1814 and 1815, 22 were added to the church; in 1827, there was an ingathering of 66; and during his ministry, 321 were added to the church." . . . "He preached occasionally, with animation, till he was ninety years of age." . . . "The very last time he visited me, just as he was entering on his ninety-sixth year, I inquired, 'Do you see any ground to change your views of religious truth?' He answered, most emphatically, 'No! I am more and more

confirmed in them, as the faith once delivered to the saints.'"

Mr. Newell married, June 11, 1795, Miss Sophia Clapp, "a most estimable and godly woman." She died Sept. 12, 1840. They had four children; the first two, sons, lived each but a few weeks; their daughter married Rev. John S. Emerson, and was, with him, a Missionary to the Sandwich Islands; their remaining son, Dr. O. P. Newell, is an esteemed Deacon of the Church in Nelson.

A sermon upon the death of Mr. GILBERT RICHMOND, of Providence, R. I., preached by Rev. Dr. Leavitt, of that city, is published in the *Providence Evening Press* of April 16, 1859. It is a worthy tribute to a faithful and useful Christian. Mr. Richmond, we gather from it, was born in Newport, R. I., in the year 1800; when a lad of thirteen, removed to Bristol to learn the bakers' trade; was hopefully converted at the age of twenty, and united with the Church there; and from that time began to do the Divine will in a life of practical piety. Removing to Providence in 1822, he assisted in building up what, by union, is now the Richmond Street Church (Dr. Leavitt's); with others, held neighborhood prayer-meetings in outskirts of the city; engaged in Mission Sabbath Schools; was active and prominent in the Temperance cause; was busy in Tract operations; and was foremost in matters of Christian benevolence generally. While residing from 1839 to 1840 in New Bedford, he was Deacon of the South Church, and Superintendent of its Sabbath School. In or about 1850, he declined an invitation to become a City Missionary in Lowell, Ms. In 1846 he resumed the duties of Sabbath School Agent for R. I., in which, year by year, he travelled from 600 to 2000 miles annually, near or quite half on foot; gave from 50 to 186 lectures, and gathered schools in waste places, where now are flourishing churches. He died in Providence, March 18, 1859. The union of such consistent piety with such practical benevolence, as described in Dr. Leavitt's sermon, deserves to be commemorated in a more permanent form.

Rev. JOHN RICHARDS, D. D.,¹ was "born of worthy parents, at Farmington, Ct., May 14, 1797. His father was an officer of the Revolution, a good Christian, and an honest man. He was a deacon of the church, held responsible offices in the General and State governments, and was a pattern of the civic and Christian virtues of the old school which has now nearly passed away. An intelligent friend characterized him as the best specimen of the old Puritan stock of New-England that he had known. He commanded his children and his household after him to fear God.

At the age of seventeen, being then a clerk in the neighboring city of Hartford, and intended for mercantile pursuits, our Pastor came under the ministry of the venerable Dr. Strong. He was greatly instructed and moved by the preaching of that distinguished man. His mind became profoundly engaged upon the great doctrines of the gospel, and after many spiritual conflicts his heart was bowed to Christ.

Then he returned to Farmington, resolved upon a different pursuit of life, and said, with his characteristic abrupt and unstudied air: "Father, I want to study, and to preach the gospel." "Twas said and done. He became, in due time, a student at Yale. During his Junior year, being then more quickened in his religious feelings, he made profession of his faith. He graduated with honor, in 1821; at the Theological Seminary, Andover, Mass., in 1824; was then for one year, an Agent of the American Board of Commissioners for Foreign Missions; from 1827 to 1831, an honored pastor at Woodstock, Vt.; then, till 1837, an associate editor of the Vermont Chronicle; and in 1841 was installed as pastor of the church at Dartmouth College. To speak more particularly of his early history would be to repeat what we learned from his friend and classmate,² at his funeral.

In all these relations Dr. Richards was true to his heavenly calling; always an active student, a comprehensive scholar, ranging widely in the fields of knowledge;

thoroughly versed in the subjects of his profession, faithful to Christ, and heartily devoted to the best interests of mankind. No man ever questioned his learning, integrity, or piety. He was never known to sacrifice a righteous principle, to balk an honorable purpose, to shrink from a necessary sacrifice, to betray a trust, to speak evil of his neighbor, to renounce a friend, or hate an enemy, to his dying day."

Characterized by "simplicity, guilelessness and sincerity," "a faithful student of the Bible;" "a lover of "the old truths which had grown experimentally into his conscious soul, and had become a part of his inmost life;" "he believed, not because it stood so in reason, but because it was so written, and that to say otherwise would be to set forth himself and not Jesus Christ;" "a loving, genial man in his household and in his social relations;" "a man of God."

"He had largely the confidence of his brethren as a sound theologian, and a liberal scholar. They honored his character, and respected his opinions. He comprehended, in his measure, as few are privileged to do, God's revealed plan of government by Jesus Christ, for he never asked what man imagines, but what God says about it, and that led him meekly and soberly into a wide compass of inquiry. When the mind of God, on any subject was made plain to him, as it usually was, for he searched in the day-light, then he rested, laid up his gains, and went on to larger studies."

He died at Hanover, N. H., (where he was still a pastor,) of congestion of the brain, March 29, 1859.

Rev. WILLIAM D. FLAGG died in Boylston, Ms., May 12th, 1859, aged 30.

At the age of fourteen years, the subject of this notice made a public profession of religion, uniting with the Congregational Church in Boylston, his native town. He early consecrated himself to the service of Christ in the ministry.

He prepared for college under Prof. Nash at the Mt. Pleasant boarding school in Amherst, Ms., at the same time laboring and teaching for support. He graduated at

¹ We take this notice from the excellent sermon by Rev. Dr. Lord, President of Dartmouth College, preached April 3, 1859. To quote all which we should wish to quote would embrace the whole discourse.

² Rev. David Greene, of Windsor, Vt.

Amherst College in the class of 1853. After spending about a year in teaching a High School in Holyoke, he entered Bangor Theological Seminary. Remaining there one year he completed his Theological course at Andover in 1857. He was ordained as an Evangelist at Glover, Vt., January 12, 1858, and having been permitted to labor in the ministry nearly one year at Barton in the same State, he returned to the home of his childhood, to waste away in consumption and die.

The deceased was the subject of very early as well as permanent and controlling religious impressions. The precise date of his hopeful conversion, is unknown to the writer; but as early as his 12th or 14th year, when his companions gathered on their spring holiday, he did not join in their sports, but took his Bible and spent the day in his closet with God. So exemplary was his early piety that it was a common remark concerning him, "If there is a true Christian, I believe he is one." The piety of his maturer years was to an unusual degree, uniform, consistent, genial, and self-denying.

His character presented many strong points. He was possessed of marked cheerfulness, vivacity, and perseverance. Nothing short of a high degree of these, would ever have carried him through the obstacles he met in obtaining an education. He was one of the few who were always at the prayer-meeting and always interested and interesting. His prayers manifested a peculiarly deep Christian experience, and freedom of intercourse with Heaven, and all his life confirms this impression of him.

The debts incurred for his education were a constant source of anxiety and discouragement to him. But the vigor of his manliness and piety bore him nobly through. What a burden was lifted from his heart, how he thanked God and took courage, when now and then some servant of Christ, blessed with this world's goods, relieved his need. His life was a beautiful example of filial fidelity. His own unusual burdens he made no excuse for neglecting the cares and interests of his widowed mother. Her he cherished with unwearied, tender and self-denying affection. In studies he was

distinguished more for faithful, persevering industry than for quickness of acquisition; more for solidity than brilliancy of scholarship.

He toiled on with marked diligence and with perseverance that won a noble success. Ten years he studied and was permitted to preach but one. Yet his labor was not in vain. The record of his brief ministry is one upon which friends will long delight to dwell.

An officer of the church in Barton writes: "He seemed ready for every good word and work. He went from house to house entreating men to be reconciled to God. He labored with success in our Sabbath School: he was loved by young and old. We should have been glad to settle him as our pastor had it been the will of God."

Through most of his sickness he mourned the absence of that ardor of love toward Christ and that sense of his presence which he desired, yet expressed great confidence that if removed, assurance would be granted him before death. He cherished the delusive hope of life almost to the last, and hence did not accustom himself to commune with death as a near reality. When it was announced to him that his end was very near and the last ray of earthly hope went out, he was in great darkness and fear. He did not doubt the sufficiency of Christ, but questioned his own saving interest in him. When asked if some earthly interests troubled him, he replied, "No, that is not it at all. All these things are nothing. I want a realization of a vital union to Christ and his cross."

After this short struggle he was calm and trustful, though rarely joyful. The love and filial trust of a child were his, rather than the rapture sometimes experienced. He left as his dying charge to the young people of the place, "*Seek at once an interest in Christ. Secure the pearl of great price. Let nothing prevent.*"

On Wednesday, May 11th, in great suffering, which none expected him to survive, he was entirely conscious, and said with great expressiveness, as if the light of heaven already began to appear, "*I can now see through.*" On Thursday morning, he peacefully "fell asleep."

Congregational Quarterly Record.

[Readers are requested to send information of any errors they may discover in the following lists, and also to supply any omissions; such corrections and additions will be gladly received, and will be inserted in succeeding numbers. We wish to make a complete and accurate historical record.]

Churches Formed.

- Mar. 13. " LINCOLN, Logan Co., Ill.
 " 23. " HAMPDEN, Kansas.
 April 10. " RICHVIEW, Washington Co., Ill.
 " 11. " PORT NORFOLK, (in Dorchester) Ms.
 " 26. " WAYNE, Cass Co., Mich.
 " 27. " YARMOUTH, Me., the " Central Cong.
 Church."
 May 22. " COLLINS STATION, Clinton Co., Ill.

19. Rev. MELANCTHON G. WHEELER, from the Ch. in South Dartmouth, Ms.
 — Rev. ASA B. SMITH, from the Ch. in Buckland, Mass.,—connection to end August 1.
 — Rev. S. B. GOODENOW, from the Ch. in Saugerties, N. Y.
 — Rev. C. N. SEYMOUR, from the Ch. in Whately, Mass.
 31. Rev. DAVID B. SEWALL, from the Ch. in Robbinston, Me.

- JUNE 9. Rev. MARCUS AMES, from the Ch. at Westminster, Ms.
 — Rev. A. G. HIBBARD, connected with the Elgin Association, Ill., has been formally deposed from the ministry by that Association, for errors in doctrine.

Pastors Dismissed.

- MARCH 2. Rev. F. B. WHEELER, from the Ch. in Saco, Me., to accept a call from Presb. Ch. in Poughkeepsie, N. Y.

8. Rev. S. C. BARTLETT, from the New England Ch., Chicago, Ill.

10. Rev. T. S. NORTON, from the Ch. in Sullivan, N. H.

10. Rev. CHARLES W. TORREY, from the Cong. Ch. at East Cleveland, Ohio.

- Rev. WM. CLAGGETT, from the Cong. Ch. at West Hartford, Vt.

- Rev. ASA F. CLARK, from the Ch. in Peru, Vt.

17. Rev. WILLIAM E. BASSETT, from the Ch. in Central Village, Ct.

29. Rev. CHARLES JONES, from the Ch. at Battle Creek, Mich.,—connection to end with the last Sabbath in May.

- APRIL 4. Rev. J. B. WHEELWRIGHT, from the Ch. in Westbrook, Me.

5. Rev. JOHN LAWRENCE, from the Ch. in Carlisle, Ms.

- Rev. CHARLES A. AIKEN, from the Ch. in Yarmouth, Me.

18. Rev. JOSEPH BLAKE, from the Ch. in Cumberland, Me.

- Rev. EDGAR J. DOOLITTLE, from the Ch. at Chester, Ct.

19. Rev. HARVEY ADAMS, from the Ch. in Farmington, Iowa.

19. Rev. S. J. AUSTIN, from the Ch. in Mason Village, N. H.

20. Rev. DAVID EASTMAN, from the Ch. in Levett, Ms.

20. Rev. GEORGE RICHARDS, from the Central Ch. Boston.

- MAY 4. Rev. WM. DAVENPORT, from the Ch. in Strong, Me.

10. Rev. THEODORE WELLS, from the Cong. Ch. in Barrington, N. H.,—connection to end May 29.

16. Rev. JAMES M. HOPPIN, from the Crombie Street Ch., Salem, Ms.

17. Rev. JAMES H. DILL, from the Ch. at Spencerport, N. Y.,—to go to Chicago, Ill.

18. Rev. WM. B. CLARKE, from the Ch. in North Cornwall, Ct.

- Rev. HENRY M. BRIDGE, from the Ch. in Warwick, Ms.

Ministers Ordained, or Installed.

- FEB. 11. Mr. ROBERT G. BAIRD, at Toronto, C. W., over the Cong. Ch. at Port Sarnia. Introductory services, Rev. James Boyd; "Usual questions to the Pastor elect," Rev. William Hay; Ordaining prayer, Rev. Daniel McCallum; Charge to the Pastor, Rev. Edward Ebbs; Address to the People, Rev. John Wood, on the words "Encourage him."

16. Mr. QUINCY BLAKELY, at Rodman, N. Y.; Sermon by Rev. James Douglass, of Rutland; Ordaining prayer by "Father Spear," of Rodman. [Married, Dec. 9, 1858, in Dorset, Vt., to Miss Gertrude Sykes, of Dorset.]

- MARCH 8. Rev. E. E. WILLIAMS, over the Cong. Ch. at Warsaw, Wyoming Co., N. Y. Right Hand of Fellowship by Rev. J. Edwards of Rochester, N. Y.

9. Rev. HENRY BATES, over the Ch. in Almont, Mich. Sermon by Rev. H. D. Kitchel, D.D., of Detroit. Installing prayer by Rev. E. T. Branch, of Canandaigua.

10. Rev. NATHANIEL L. UPHAM, over the Ch. in Manchester, Vt. Sermon by Rev. Henry E. Parker, Concord, N. H. Ordaining Prayer by Rev. A. Walker.

22. Mr. GEORGE T. WASHBURN, at Lenox, Ms.; an accepted missionary of the A. B. C. F. M. to the Madura Mission.

30. Rev. EDWIN A. BUCK, late of Bethel, Me., over the Cong. Ch. at Slatersville, R. I. Sermon by Rev. H. D. Walker, of Abington, Ms. Installing Prayer by Rev. O. F. Osis, of Chepachet, R. I.

- APRIL 13. Rev. HENRY G. LUDLOW, late of the 1st Presb. Ch. in Poughkeepsie, N. Y., over the Cong. Ch. in Oswego, N. Y. Sermon and Installing Prayer by Rev. Dr. Ray Palmer, of Albany, N. Y.

13. Rev. C. E. FISHER, over the Lawrence St. Ch., Lawrence, Ms. Sermon by Rev. E. B. Foster, of Lowell. Installing Prayer by Rev. C. W. Wallace, of Manchester, N. H.

13. Rev. ELBRIDGE G. LITTLE, over the Cong. Ch. at North Middleboro', Ms. Sermon by Rev. E.

- Maltby, of Taunton. Installing Prayer by Rev. M. Blake, of Taunton.
14. Mr. JAS. F. CLARKE, at Holden, Ms. to the Missionary work in Turkey. Sermon by Rev. A. G. Thompson, of Roxbury. Ordaining Prayer by Rev. W. P. Paine, D.D. of Holden. The Charge was given by Mr. Clarke's father, Rev. Mr. Clarke, of Winchendon. [See also, Marriages.]
 20. Mr. CHARLES C. SALTER, over the Cong. Ch. at Kewanee, Ill.
 20. Rev. G. BUCKINGHAM WILLCOX, late of the Lawrence St. Ch., Lawrence, Ms., over the 2d Cong. Ch. in New London, Ct. Sermon by Prof. Park, of Andover, Ms. Installing Prayer by Rev. Dr. Bond, of Norwich.
 20. Mr. JOHN S. SEWALL, over the Ch. in Wrentham, Ms. Sermon by Rev. J. B. Sewall, of Lynn, (brother to the first named.) Ordaining Prayer by Rev. Jotham Sewall, his father.
 - Rev. HENRY D. KING, over the Ch. in Magnolia, Harrison Co., Iowa. Sermon by Rev. John Todd. Installing Prayer by Rev. G. Rice.
 28. Prof. F. W. FISK, recently of Beloit College, but then Professor elect in Chicago Theological Seminary, was ordained at Chicago, Ill., without pastoral charge. Sermon by Rev. Z. M. Humphrey, of Milwaukee, Wis.
- MAY 3. Mr. A. D. CHAPMAN, over the Ch. in Seward, Gleason's Ridge, Ill. Sermon by Rev. E. B. Turner.
3. Rev. WM. S. SMITH, late of New York, over the 1st Ch. in Guilford, Ct. Sermon by Rev. R. S. Storrs, Jr., D.D., of Brooklyn, N. Y. Installing Prayer by Rev. O. H. White, of Meriden.
 5. Mr. HILLYER, by the Presbytery of Cleveland, over the Cong. Ch. in Heccksville, Ohio. Sermon by Rev. Thomas H. Goodrich. Ordaining Prayer by Rev. Wm. Day.
 11. Rev. A. F. CLARKE, recently of Peru, over the Cong. Ch. in Ludlow, Vt. Sermon by Rev. J. D. Wickham, of Manchester.
 11. Rev. LEWIS BRIDGMAN, late of West Hawley, Ms., over the Ch. in Middlefield, Ms. Sermon by Rev. R. Foster. Installing Prayer by Rev. W. C. Foster.
 12. Mr. STEPHEN S. MERRILL, over the Cong. Ch. in Malden, Ill. Sermon by Rev. J. Blanchard, of Galesburg. Ordaining Prayer by Rev. D. Todd, of Providence.
 12. Mr. HENRY LANGPAAP, of Muscatine, Iowa, at Wilton, over the German Ch. Sermon by Rev. George F. Magoun, of Davenport. Ordaining Prayer by Rev. J. A. Reed, of Davenport.
 17. Rev. S. B. GOODENOW, late of Saugerties, N. Y., over the 1st Cong. Ch. at Rockville, Ct.
 18. Rev. W. B. DADA, over the Cong. Ch. in Jackson, Mich. Sermon by Rev. Dr. H. D. Kitchel, of Detroit.
 18. Mr. AUSTIN WILLEY, over the Ch. at Anoka, Minn. Sermon by Rev. D. Burt, of Winona. Ordaining Prayer by Rev. Royal Twitchell.
 18. Rev. STEPHEN FENN, over the Ch. at South Cornwall, Ct. Sermon by Rev. L. Perrin, of New Britain. Installing Prayer by Rev. Dr. Joseph Eldridge, of Norfolk.
 - Mr. J. E. CARTER, as an Evangelist, at Greenport, L. I. Ordaining Prayer by Rev. J. H. Francis.
 19. Rev. MARTIN S. HOWARD, late of West Yarmouth, Ms., over the Ch. in South Dartmouth, Ms. Sermon by Rev. J. H. Means, of Dorchester. Installing Prayer by Rev. W. Cralg, of New Bedford.
 19. Rev. C. M. TYLER, late of Galesburg, Ill., over the Ch. in Natick, Ms. Sermon by Rev. J. M. Manning, of Boston.
 25. Rev. STEPHEN ROGERS, late of Northfield,
- over the Ch. in Wolcott, Ct. Sermon by Rev. James Averill, of Plymouth Hollow. Installing Prayer by Rev. Austin Putnam, of Whitneyville.
- JUNE 1. Mr. EVARTS SCUDDER, over the Cong. Ch. at Kent, Ct. Sermon by Rev. Dr. N. Adams, of Boston. Ordaining Prayer by Rev. Dr. J. Eldridge, of Norfolk.
1. Mr. HENRY LOOMIS, Jr., over the "Union" Ch. at Globe Village, Southbridge, Ms. Sermon by Rev. Dr. E. N. Kirk, of Boston. Ordaining Prayer by Rev. Eber Carpenter, of Southbridge.
 2. Mr. WILLIAM A. MCGINLEY, over the Ch. in Shrewsbury, Ms. Sermon by Rev. Dr. Seth Sweetser, of Worcester. Ordaining Prayer by Rev. Dr. W. P. Palmer, of Holden.
 2. Mr. JOHN G. BAIRD, over the Cong. Ch. at Centre Brook, Saybrook, Ct.
 8. Mr. D. N. BORDWELL, over the Ch. at Le Claire, Iowa. Sermon by Rev. G. F. Magoun, of Davenport. Ordaining Prayer by Rev. William Porter, of Port Byron, Ill.
 8. Mr. LORING B. MARSH, at South Scituate, R. I., as an Evangelist. Sermon by Rev. A. H. Clapp, of Providence. Ordaining Prayer by Rev. Dr. Leonard Swain, of Providence.
 8. Rev. CHRISTOPHER M. CORDLEY, late of West Randolph, Ms., over the Ch. in West Brookfield, Ms. Sermon by Rev. Dr. R. S. Storrs, of Braintree. Installing Prayer by Rev. M. Tupper, of Hardwick.
 8. Rev. E. D. MURPHY, over the Cong. Ch. at Avon, Ct. Sermon by Rev. Prof. Hitchcock, of New York. Installing Prayer by Rev. Dr. Porter, of Farmington.
 9. Mr. CHARLES REDFIELD, of Elizabethtown, N. Y., as an Evangelist. Sermon by Rev. Dr. Kay Palmer, of Albany, N. Y.
 9. Rev. BROWN EMERSON, late of Montague, Ms., over the Ch. at Westminister, Ms. Sermon by Rev. E. B. Foster, of Lowell. Installing Prayer by Rev. J. C. Paine, of Gardner.
 9. Mr. H. D. BLAKE, over the Ch. at Mendota, Ill.
 16. Rev. JAMES AIKEN, over the Ch. in Hanover (Four Corners) Mass. Sermon by Rev. H. D. Walker, of East Abington. Installing Prayer by Rev. Joseph Peckham.
 21. Rev. T. C. PRATT, over the Ch. in Hampstead, N. H. Sermon by Rev. J. P. Terry, of South Weymouth, Ms. Ordaining Prayer by Rev. J. Perkins, of Braintree, Ms.

Ministers Married.

- MARCH 24. At West Medway, Ms., Rev. JACOB IDE, Jr., to Miss ELLEN M., daughter of Hon. John Rogers, both of Mansfield.
- Rev. WM. A. BARTLETT, of Brooklyn, N. Y., to Miss CHARLOTTE A. FLANDERS, of Milwaukee, Wis.
- APRIL 6. At Topsfield, Ms., Rev. MARTIN MOORE, one of the proprietors of the *Boston Recorder*, to Miss SUSAN CUMMINGS, both of Boston.
14. At Holden, Ms., Rev. JAMES F. CLARKE to Miss ISABELLA G., daughter of the late Thomas Jones Davis, Esq. [See "Ordained."]
 19. At Cheshire, Ct., Rev. DANIEL MARCH, of Woburn, Ms., to Mrs. ANNIE L. CONTE.
 28. At Bangor, Me., Rev. FRANCIS PELOUBET, of Lanesville, (Gloucester) Ms., to MARY ABBY, eldest daughter of Sidney Thaxter, Esq., of Bangor.
- MAY 5. At St. Johnsbury, Vt., Rev. C. L. GOOD-ELL, of New Britain, Ct., to Miss EMILY, daughter of Hon. Erastus Fairbanks, of St. Johnsbury.

11. At Albany, N. Y., Rev. STEPHEN HUBBELL, of North Stonington, Ct., to Miss HARRIET T., daughter of the late Ezra Hawley, of Catskill, N. Y.
12. At Springfield, Ms., Rev. THOMAS JORDAN, of Springfield, to Miss ELLEN WOODS.
16. At Burlington, Vt., Rev. SPENCER MARSH to Miss SARAH ANN WHEELER, both of Burlington.

— At Brookline, Ms., Rev. HENRY LOOMIS, Jr., of Southbridge, to Miss FANNIE E. CRAFT, of Brookline.

Ministers Deceased.

MAY 12. In Boylston, Ms., Rev. WM. D. FLAGG, aged 30.

OUR STATE STATISTICS.

The Statistics of the Orthodox Congregationalist Churches in Massachusetts have been collected for the past year, although not to be published in full until after the session of the General Association. This year, for the first time, reports are had from every Congregationalist Church in the State. We gather from the tables the following items:

There are, in Massachusetts, 485 Orthodox Congregationalist Churches,—a gain of two. There are 27 Associations of clergymen, and 18 Conferences of churches; the Associations embrace the bulk of the clergymen in active service; the Conferences include 343 churches, (perhaps a few more.) The entire membership is 76,876, (of which almost precisely one third are males;) that of the preceding year, 69,432,—showing a net gain in 1858, of 7,444. The admissions in the year 1858, were, by profession, 8,811; by letter, 2,497; total, 11,308. The removals were, by death, 1,172; by dismission, 2,416; by excommunication, 78; total, 3,666; and there were three or four hundred losses of names by revision of Church lists,—a work going on for some years past. The number of baptisms were, of adults, 3,094; of infants, 1,721. The number of persons in Sabbath Schools were 79,760,—a net gain of more than 6,000. There appear to be no Orthodox Congregational Churches in 27 small towns; but there is evangelical preaching in all of these, and in most of them are Orthodox persons, members of our churches in adjoining and easily accessible places.

The admissions to the churches for a few years past have been as follows:

Year.	Profession.	Letter.
1849	1,185	1,510
1850	8,449	1,975
1851	1,674	1,599
1852	2,114	1,775
1853	1,981	2,063
1854	1,713	1,618
1855	2,444	1,790
1856	1,848	1,710
1857	2,993	2,027
1858	8,811	2,497

A LITTLE ADVICE.

Brother.—you who have been appointed to publish the statistics in your Ecclesiastical Association or Conference,—

Unless you want your issues to promote sin on the part of your readers, please

1. Insert Associations, and towns in Associations, in strictly *alphabetical order*.

2. Give an index of *clergymen*, arranged alphabetically.

3. Give an index of *towns* or other localities where your churches exist, arranged alphabetically.

4. Insert in some *conspicuous place* the names of the officers of the General Association, and the time and place of next meeting.

5. Remember that the sole value of these publications is in the *information* they afford. Please don't be afraid to *inform* people, nor to give them facilities for *easily* ascertaining what they want to know. The things which you know, are the things they don't know.

6. When your issues are printed, be *liberal*. Send four copies to this Congregational Quarterly; three more to the Congregational Library Association; one to every permanent Library in your State; two to your State Historical Society; two to each Secretary and Statistical Secretary of each General Association; one to each of the Congregational newspapers in the United States; one to Harvard College; one to the Massachusetts Historical Society; two to each of our Theological Seminaries; and then make arrangements for exchanges with every other Secretary sufficient to give one to each local Association,—which means that Massachusetts needs and wants twenty-seven, and will give in return to every State body, enough to supply its local Associations with one apiece. Do all this, and generations yet unborn shall call you blessed.

Through inadvertence, the valuable article upon "Churches and Ministers in Windham County, Ct.," was printed without the author's name. It was prepared by Rev. Robert C. Learned, of Berlin, Ct., and will be continued.

AMERICAN CONGREGATIONAL UNION.

THE Sixth Anniversary was held in the New Broadway Tabernacle, New York, on Tuesday evening, May 10, 1859.

The President, Rev. LEONARD BACON, D. D., was in the Chair, and opened the meeting with prayer.

The following Annual Report of the Trustees was read:—

The Trustees of the American Congregational Union, herewith present their **SIXTH ANNUAL REPORT.**

The closing, like the past, has been essentially a year of preparatory work; consequently our necessary expenses bear still too large a proportion to our receipts. In this respect, however, our experience is not different from that of other benevolent organizations which have been compelled to work their way into public favor. That ours will ere long receive the confidence and support its intrinsic importance demands, there is every reason to believe. But too many yet stand aloof, merely looking on, affording us good wishes instead of generous gifts; waiting to see the result of an experiment, which indeed would be no experiment, were there that co-operation on all hands, for the withholding of which, there does not seem to be a sufficient excuse. Hence the field, which denominational affiliations assign to us, is not ripe unto the harvest. There are prejudices yet to be overcome,—some ignorance of the wants of our own brotherhood to be enlightened,—and many do not comprehend the fact that ours is a most needy, as well as promising missionary work. And it has been somewhat difficult to secure a place and a response among so many claimants of the charities of our churches, for a new object, especially during such financial embarrassments as the last eighteen months have witnessed. Still the past has been a year of decided, and on the whole, gratifying progress. Our Secretary has found many more pulpits open

to his appeals, and more contributions have been pledged and received, independent of his labors, than hitherto. And there have been more kindly sympathies expressed, and assurances of remembrance before our common Father's throne, from those who could only do thus much, than ever before; and these have cheered us not a little in our just-begun work.

Moreover, this year, for the first time in our brief history, have individuals assumed the responsibility of securing the erection, and paying the last bills upon a house of worship, each one ranging in amount from one hundred to three hundred dollars. More than twelve men have already assumed, and some have discharged this pleasing responsibility; and in no way is it apparent how, with so little money, so much good can be done, so quickly, to so many, for so long a time. Has not the Saviour yet many more stewards who will imitate an example so worthy of imitation? Let a hundred be found to say, each, as one recently said—“Hold me responsible for one house of worship for some feeble, but promising Congregational Church,”—and the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.”

Our treasury has been overdrawn nearly the entire year. As our appropriations are usually much in advance of the completion of the houses to which they are devoted, our liabilities may be much greater than our actual and present receipts with comparative safety. But there is a point in this direction beyond which it is unsafe to go. Up to that point we have been compelled to linger. Needy churches by scores have been dissuaded from applying for aid, and many asking have been deferred until their hope has

died out; and at times the question has been asked with a solicitude not easily described, "will this church-building enterprise be sustained?"

On the 27th of March last that question was, at least in part, answered. An appeal was made by our Secretary, to the Church of the Puritans, in this city, under the disadvantage of having been immediately preceded by other and significant calls for pecuniary aid, which had been readily afforded; but to our appeal there was a response, so spontaneous, so unexpectedly bountiful and free, that it has marked an era in our history. It was a God-send indeed. Our star of hope arose at once above the horizon. A contribution more than six times as large as we had ever received from any church in one year, was pledged before night. It brought up our receipts at one bound to a living and moving figure. And it has opened the way to other treasures never before accessible to us, and is provoking, and will provoke both to love and good works in various directions. All thanks to the pastor and men who came so cheerfully and nobly to our help in this extremity. There are now some pleasing assurances that other churches, of greater and less resources, will place this object upon their calendar, and help this cause in its turn. May God in infinite mercy incline them to do so!

There were fourteen hundred and ninety-six dollars and eighty-five cents in our treasury at the commencement of the closing year, all of which, and much more, had been appropriated. During the year there has been ten thousand six hundred and nineteen dollars and ninety-two cents collected, which, added to the amount on hand, has made our available resources twelve thousand one hundred and sixteen dollars and seventy-seven cents. Of this amount, two thousand four hundred and eighty dollars, have been paid to nine churches, to complete and pay the last bills on their houses of worship. And appropriations have been made to twenty other churches, which are now in a process of erection.

There is an appropriated balance on hand of four thousand nine hundred and thirteen dollars and twenty-eight cents—falling five hundred and eighty-six dollars and seventy-two cents below the sum already pledged. But on the other hand there is about two thousand dollars guaranteed by responsible men for the erection of houses of worship, which will be paid as soon as the buildings are completed to which the appropriations have been made. There are, moreover, fourteen hundred and two Year Books on sale at more than thirty places, from which returns have not yet been made; and we have on hand five hundred copies of the present volume, and ninety unbroken sets of the six volumes published. The latter can not fail to be valuable in every Theological and Ecclesiastical Library for all time, as they embrace the only reliable history of our denominational statistics and ministerial necrology during that period. And their speedy sale would be a material help to our funds. We have also about two hundred dollars still due for advertisements, or invested in maps and books in payment for the same.

A proposition was received in February last, from the editors and proprietors of the "Congregational Quarterly" to make some arrangement by which our Church building, and their denominational publishing and Library plans might be mutually promoted. After full and repeated interchange of views, a connection was formed, upon a firm and gratifying basis, by which, henceforth, the Congregational Quarterly becomes virtually and sufficiently the organ of the Library Association, and the American Congregational Union; and is published under the sanction of both, and both sustain the same relations to it. The Secretary of each is an editor, associated with the Reverends Henry M. Dexter of Boston, and A. H. Quint of Jamaica Plain, neither organization being responsible for either its editorial matter, or its pecuniary liabilities, though reserving the right to pur-

chase a part, or the whole, upon conditions mutually satisfactory. It is confidently believed that this arrangement will meet the general approbation of our denomination, and by it a better periodical and a much wider circulation will be secured, and a great denominational want will be met. It is time our past history, so far as it can be, should be recalled and written out,—our current history jotted down,—our principles and polity set forth in permanent form,—and our statistics so arranged and recorded that our progress may be noted and known. This Quarterly is adapted to, and intended for these important purposes. And as it enters a field unoccupied, it becomes the rival of no contemporary. As it is not the champion of any theological party, it will carry with it nothing to provoke the ire, or excite the prejudices of any of our scattered brotherhood, east, west, north or south. The Year Book, in name and form, will be suspended. The first number of the Quarterly will, each year, contain the catalogue of our ministry, with the post office address, and the time and place of the graduation of each;—and the statistics of our churches will be more carefully collated and arranged for publication than ever before. The four numbers, each year, will furnish a volume of more than 400 pages, with four fine steel engravings of some of our distinguished dead,—with wood cuts of churches, &c., altogether well worth the single dollar at which it is offered. We can not too cordially commend this periodical to the patronage of all who value the church polity and principles of our Puritan Fathers.

Our Year Book has been hitherto sent to our Life and Annual Members gratuitously. It was pledged to such as long as it should be published. We shall send the next number of the present volume of the Quarterly to all such, who may not be known as subscribers to that work; *thereafter*, we are sure they will not expect us to be at this expense.

In regard to this church-building work—now so successfully and systematically prosecuted by all other leading evangelical denominations, with us it is but just fairly inaugurated; yet it promises a usefulness second to no other labor of Christian benevolence. Every church aided has had its congregation increased, some fifty, some seventy-five, and some more than one hundred fold; and every other means of grace in like proportion increased. A number of churches have become immediately self-sustaining, thus saving to the Missionary Society annually as much as we have appropriated to secure the erection of their sanctuary. So that if ours is not strictly and truly home missionary work, it is not easy to find such work. One pastor writes, “your Society is the right arm of the Home Missionary Society;” another, “yours is supplemental to that;” another, “neither is complete without the other.” Our work lingers only because we have not the means at command to carry it forward on a scale at all commensurate with its demands. Hitherto we have not dared to intimate to the destitute that we were ready to consider their claims; we have been compelled to *discourage* rather than *encourage* applications. One pastor has written lately, saying that there were five churches in his association alone, which were waiting for an intimation that an application would be successful. An agent of the Home Missionary Society wants us to build fifty houses of worship at once on his field, and these will not supply the present destitution of Congregational churches there. Others ask, “can we encourage our struggling churches to look to you for help,—or must they go over to another denomination to secure houses of worship?” Three times the amount at our command for this year, could be most usefully disbursed every year, at scarcely any increased expenditure; and this for how long a time to come no one can foretell;—thus bringing the means of life and progress, and self-

support every year, to more than half a hundred now feeble churches,—thus securing centres of religious power and permanency where now all is uncertainty as well as imbecility, at the best;—and besides all this we should do much other collateral, and much needed religious work, which waits, and will wait our action. Can we have the funds? You who hear and read these our statements will answer this inquiry—and if affirmatively, we shall be able to give an account of our labors at our next Anniversary, as much more satisfactory to ourselves, and gratifying to you, as it will be more pleasing to the Great Head of the Church, who commands,—“ Let the house of the Lord be builded in his place.”

In behalf of the Trustees,

I. P. LANGWORTHY.

After the reading of the Report and singing, the Annual Address was delivered by Rev. Theodore D. Woolsey, D. D., President of Yale College.

The public services were closed with prayer and the benediction by the Rev. John Waddington, of London.

BUSINESS MEETING

The Annual Meeting for business of the American Congregational Union, was held at the City Assembly Rooms, 448 Broadway, at three o'clock, P. M., on Thursday, May 12, 1859. The President, Rev. Leonard Bacon, D. D., occupied the Chair, and opened the meeting with prayer. The first business was the acceptance and adoption of the Annual Report of the Trustees.

On motion of Rev. J. P. Thompson, D. D., the Report was referred to the Board of Trustees, to be published under their direction.

The following Report of the Treasurer, was then read, accepted, and referred to the Trustees for publication.

Am. Cong. Union in Acc't with N. A. Calkins, Treas.
1859—May 2. To balance on hand as per last
year's report, \$1,496 85

MAINE.

Rev. E. Whittlesy, Bath, Life Mem.,	25 00
Cong. Church, Norridgewock,	12 00
" Bethel,	5 00
Rev. Geo. E. Adams, D. D., Brunswick,	16 00
2d Cong. Church, Wells,	8 42
" Brewer Village,	7 00
2d " Warren,	5 00
Annual Member,	1 00—79 42

NEW HAMPSHIRE.

1st Cong. Church, Chester,	12 94
" " Acworth,	15 00
" " Greenfield,	10 86
" " East Jaffrey,	2 60
" " Meredith Village,	8 00

1st Cong. Church, Manchester,	25 54
" " Amherst,	26 84
" " Littleton,	8 54
" " Mason Village,	11 50
Rev. John H. Merrill, Tamworth,	5 00
Rev. James Holmes, Auburn,	5 00
Annual Members,	10 90 - 120 91

VERMONT.

Cong. Church, Pittsford,	17 00
" " West Brattleboro',	10 35
Mrs. Mary Partridge, Waterbury,	5 00
Annual Members,	3 00—25 35

MASSACHUSETTS.

1st Cong. Church, No. Danvers, bal.,	1 00
Cong. Societies in Hampden County,	
Collections made for Kansas,	296 59
Theological Seminary, Andover,	31 00
A New society, Marblehead,	15 00
Union Evangelical Church, Southury,	11 00
1st Cong. Church, South Deerfield,	25 00
" " Souerville,	26 67
Free " Andover,	10 00
Old South " Reading,	12 25
Cong. Church, Lancaster,	4 00
" West Newton,	80 13
Old South Church, Andover,	50 00
Monument " South Deerfield,	32 00
Bethesda " Reading,	34 00
Crombie Street Church, Salem,	25 00
Cong. Church, Braintree,	35 00
" West Cambridge,	51 00
" Weymouth & Braintree,	29 48
" Woburn,	115 94
1st Cong. " Conway,	33 24
Cong. " Mattapoisett,	25 00
A lady in West Cambridge, for a	
Church at New London, Wis.,	50 00
Rev. A. P. Marvin, W. chendun, L. M.,	25 00
" E. P. Marvin, Medford,	do, 25 00
" Edmund K. Alden, Lenox,	do, 25 00
Chas. B. Richardson, Esq., Boston, do	25 00
Rev. S. W. Barnum, Phillipston,	5 00
A friend in Natick,	25 00
Mrs. B. C. Bart, East Hampton,	5 00
T. E. Whittemore, Malden, Life M.,	25 00
Rev. H. A. Woodman, Newburyport,	2 00
Cong. Church, Winchester,	94 34
Whitfield Church, Newburyport,	25 00
North " " " " "	101 32
John Street Church, Lowell,	31 13
Appleton Street, " " "	25 00
First " " " "	75 00
Hill " " " "	50 00
Kirk " " " "	140 40
Winslow Church, Taunton,	15 18
Broadway " Chelsea,	83 74
Winch-Innet, Church, Chelsea,	104 82
Evangelist " Harvard,	25 00
Salem Street " Boston,	100 00
Rev. Ois Lombard, Southfield,	6 00
George Beale, Jr., Cohasset,	5 00
Dr. Sabir, Templeton,	65
Cong. Church, Hatfield,	50 60
" Moulson,	20 40
" Tewksbury,	40 00
Ellot " Newton Corner,	250 00
1st Cong. " Wrentham,	12 00
Cong. " North Brookfield,	65 60
" Dorchester,	246 68
" West Amesbury,	82 07
1st Cong. " Northampton,	88 75
Edward " " " "	49 00
A widow's mite—a laundress, aged 68,	25 00
Rev. Isaac P. Langworthy, Chelsea,	
Appropriation, full to the Cong.	200 00
Church at Des Moines, Iowa,	
A friend in Chelsea,	1 00
Annual Members,	18 00-3151 63

CONNECTICUT.	
Cong. Church, East Windsor,	40 00
1st Cong. Church, Lebanon,	35 35
" " Brooklyn,	17 00
Cong. Church, Litchfield,	27 21
" " North Stonington,	26 00

Broadway Cong. Society, Norwich,	127 00
Cong. Church, Granby,	10 00
Cong. Church, Central Village,	6 30
1st Cong. Church, Meriden, \$122 73, and Mrs. Rosetta M. Cowies, \$20,	142 73
Cong. Churches in New Haven,	77 00
Dea. Chas. Benedict, Waterbury, L. M.	25 00
Wm. Woodruff, Plymouth Hollow, do.	25 00
Rev. T. Tallman, Scotland, An. mems.	5 00
Cong. Church, Ellington,	1 50
4th Cong. Church, Middletown,	10 00
" " Darien Depot,	8 00
" " East Woodstock,	9 00
4th " " Hartford,	21 94
Edward Scoville, Waterbury, L. M.	25 00
Cong. Church, Middlebury,	7 00
2d Cong. Church, Stoullington,	80 00
N. Kingsbury, Hartford,	100 00
Amos Townsend, New Haven,	10 00
Cong. Church, Wallingford,	49 00
R. J. Allen, Waterbury,	5 00
A Friend in Connecticut,	20 00
J. A. W., Hartford,	5 00
Individual of 1st Cong. Church, New Haven,	1 00
Cong. Church, Glastenbury,	42 17
Cong. Church, Cheshire,	13 00
Cong. Church, Watertown,	50 00
1st Cong. Church, Griswold,	38 35
2d " " " "	12 55
A Friend in Fairfield,	20 00
Students of Theo. Sem., East Windsor Hill,	14 00
Ladies' Sewing Society of the 1st Cong. Church, Fairhaven,	25 00
Students of Yale Theo. Sem., New Haven,	4 00
Individuals of 2d Cong. Church, Rock- ville,	12 00
1st Cong. Church, Farmington,	29 48
College Street Church, New Haven,	100 00
Cong. Church, Madison,	12 13
2d Cong. Church, Greenwich,	106 31
Albee, " "	1 00
A Friend in Stonington,	1 00
R. E. Rice, Esq., Stamford,	5 00
Amos Townsend, New Haven, Remain- der of Kansas Fund,	50 00
Annual Members,	35 00-1488 02
RHODE ISLAND.	
Individuals in Providence,	100 00
Wm. C. Stanton, Westerly,	2 00
Annual Members,	2 00-104 00
NEW JERSEY.	
Thanksgiving Offering by a Jersey City Congregationalist,	5 00
New Year's Offering by a Jersey City Congregationalist,	2 00
1st Congregational Church, Newark,	150 00
Annual Members,	2 00-150 00
NEW YORK.	
Broadway Tabernacle Church, New York,	63 64
South Cong. Church, Brooklyn,	64 60
Clinton Avenue Church, Brooklyn, for 1858 and '59,	237 35
Cong. Church, Niagara City, Church of the Pilgrims, Brooklyn, '58 and '59,	9 50
1st Cong. Church, Albany,	806 27
Plymouth Church, Brooklyn,	125 15
New England Church, Brooklyn,	247 51
Wm. Allen, New York,	65 49
A. P. Belcher, Berkshire, L. M.	100 00
Mrs. Emeline Cravath, Gainesville,	25 00
A Congregationalist, Perry Center,	5 00
Amos Douglas, Franklin,	2 00
P. B. Stevens, Fredonia,	2 00
Friends in Bergen,	8 00
Plymouth Church, Rochester,	70 00
Cong. Church, Baiting Hollow,	3 00
Cong. Church, Upper Aguebogue, Church of the Puritans, New York,	11 00
Annual Members,	2275 00
	81 00-4154 51

PENNSYLVANIA.

A member of the Reformed Dutch Church,	50 00
Annual member,	2 00-52 00

OHIO.

Cong. Churches, Southington and Farmington,	7 00
Cong. Church, Dayton,	6 15
Theo. Sem., Oberlin,	3 75
Rev. J. A. Thome, Cleveland, L. M.	25 00
F. E. Churchhill, " "	10 00
Cong. Church, Mallet Creek,	13 21
" " Marietta,	10 00
" " Nelson,	9 00
" " Oberlin,	13 50
" " Lowell,	3 00
A Friend in Ohio,	2 00
Annual Members,	8 00-110 61

CANADA WEST.

Annual Member,	3 00
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MICHIGAN.

Plymouth Church, Adrian,	21 43
Cong. Church, Kalamazoo,	50 00
" " Chelsea,	6 50
" " Memphis,	2 00
" " New Baltimore,	2 00
Annual members,	2 00-83 93

WISCONSIN.

Plymouth Church, Milwaukee,	65 55
Cong. Church, Beloit,	25 00
1st Cong. Church, Oshkosh,	7 50
Annual Member,	3 00-101 05

ILLINOIS.

1st Cong. Church, Farmington,	55 00
Annual Members,	17 00-72 00

IOWA.

Cong. Church, Burlington,	27 69
" " Dubuque,	82 00
" " Clay,	4 00
" " Muscatine,	5 00
Annual Members,	2 00-70 69

INDIANA,	1 00
MINNESOTA,	1 00
KANSAS,	3 00
MISSOURI,	1 00
TENNESSEE,	2 00
OREGON,	10 00

Rev. T. S. Burnell, Madras, India,	5 00
Unknown,	1 00

Sales of Year Books,	158 35
Advertisements in Year Books,	311 38
Balance of Collation,	237 27
Sale of Dr. Kitchell's Address,	8 70
Am. Education Society,	28 33
Boxes sold,	1 84
Interest balances on hand,	29 39-769 80

\$12,116 77

Am. Cong. Union in acct' with N. A. Calkins, Treas.

Ca.

By Cash paid for Postage—	
On Year Books,	33 58
" Circulars for Cor. Sec.,	19 58
" Letters and Paper and for sta- tionery,	61 25-114 41
By am't paid for wrapping paper, twine and packing boxes,	7 08
" paid for freight on Year Books and Express charges,	22 23
" paid for discount on uncurrent money and collecting drafts,	1 00
" paid Dr. Kitchell's expenses,	40 00
" Cor. Sec. trav. " "	239 10
" salary Cor. Sec.,	1800 00
" rent of rooms and heating,	550 00
" paper for Year Book '58, 696 40	
" " " " " " 1859, 479 41-1165 81	

By am't paid drawing and engraving church views and plans for Year Book.	94 00
" " " Printing Year Book, 1859,	440 37
" " " " Dr. Kitchell's Address.	20 00
" " " printing letter heads.	3 50—23 50
" " " Binding Year Book, 1859,	65 04

By appropriations paid—	
To Cong. Church at Ogden, Kansas,	300 00
" " " " River Falls, Wis.,	300 00
" " " " Doanville, Cal.,	500 00
" " " " Des Moines, Iowa,	200 00
" " " " Manhattan, Kan.,	500 00
" " " " Menasha, Wis.,	250 00
" " " " Lehighville, Pa.,	250 00
" " " " W. Charlestown, Vermont,	100 00
" " " " Sterling and Vol-town, Ct.,	80 00—2480 00

By am't paid for rollers for sending Life Member's Certificates,	1 00
	\$75.03 49
By balance on hand,	4913 28
	\$12,116 77

We hereby certify that we have this day examined the general balance of the American Congregational Union for the year ending on second day of May eighteen hundred and fifty-nine, submitted by N. A. Calkins, Esq., Treasurer, and have also examined and compared the vouchers, relative to its items, and have found his account and the balance correct, showing the balance of cash on hand to be four thousand nine hundred and thirteen dollars and twenty-eight cents.

CHAUNCEY W. MOORE, } Auditors.
WILLIAM ALLEN, }

On motion of Rev. Dr. Thompson it was

Resolved, That the thanks of the American Congregational Union be expressed to Rev. Theodore D. Woolsey, D.D., President of Yale College, for his valuable discourse, delivered at the anniversary on Tuesday last, and that a copy of the same be requested for publication, under the direction of the Trustees.

The following persons were nominated and elected

OFFICERS FOR 1859-60.

President.

Rev. LEONARD BACON, D.D., of New Haven, Ct.

Vice Presidents.

Hon. BRADFORD R. WOOD, Albany, N. Y.
Rev. GEORGE SHEPARD, D.D., Bangor, Me.
Rev. MARK HOPKINS, D.D., Williamstown, Ms.
Hon. EMORY WASHBURN, Cambridge, Ms.
Rev. CHARLES WALKER, D.D., Pittsford, Vt.
Hon. ARISTARCHUS CHAMPION, Rochester, N. Y.
Rev. H. D. KITCHELL, D.D., Detroit, Mich.
Rev. T. M. POST, D.D., St. Louis, Mo.
Rev. EDWARDS A. PARK, D.D., Andover, Ms.
Rev. O. E. DAGGETT, D.D., Canandaigua, N. Y.
D. F. ROBINSON, Esq., Hartford, Ct.
Rev. WILLIAM PATTON, D.D., New York.
Rev. JONATHAN LEAVITT, D.D., Providence, R. I.
Rev. J. M. STURTEVANT, D.D., Jacksonville, Ill.
Rev. J. H. LINSLEY, D.D., Greenwich, Ct.
Rev. H. M. STORRS, Cincinnati, O.
Rev. B. P. STORRS, D.D., Concord, N. H.
S. B. COOKINS, Esq., Terre Haute, Ind.
Rev. T. WICKES, Marietta, O.
Rev. JULIUS A. REED, Davenport, Io.
Hon. WILLIAM T. EUSTIS, Boston, Ms.
Hon. W. A. BUCKINGHAM, Norwich, Ct.

Trustees.

Rev. Joseph P. Thompson, D.D., Rev. William L. Budington, Rev. Rufus W. Clark, Rev. Isaac P. Langworthy, Rev. William R. Tompkins, William C. Gilman, Chauncey W. Moore, William Allen, Henry C. Bowen, George Walker, Adon Smith, Robert D. Benedict, Esq., Seth B. Hunt, Alfred S. Barnes, S. Nelson Davis, William G. West, Walter T. Hatch, Norman A. Calkins, Andrew Fitzgerald, James W. Elwell, Charles Powers.

Corresponding Secretary.

Rev. ISAAC P. LANGWORTHY.

Recording Secretary and Treasurer.

N. A. CALKINS.

Rooms, Nos. 7 and 9 Appleton's Building, 343 Broadway, New York.

After the election of officers the meeting was adjourned.

The Anniversary Collation of the Union was held at the City Assembly Rooms, 448 Broadway, at 7 o'clock, P. M., Thursday, May 13. The Rev. Henry Ward Beecher presided. Brief addresses were made by Rev. Henry Ward Beecher, Rev. I. P. Langworthy, Rev. Samuel Wolcott, Rev. H. B. Anderson, Rev. Henry M. Scudder, and Prof. Thacher, of Yale College.

CONGREGATIONAL LIBRARY ASSOCIATION.

BUSINESS MEETING.

Agreeably to published notice, the Annual Meeting of the Congregational Library Association was held at the Library Hall, Chauncy Street, Boston, on Tuesday, the 24th day of May, 1859, at 12 o'clock, M., the President, Rev. Wm. T. Dwight, D.D., in the Chair.

Prayer was offered by Rev. Joseph P. Thompson, D.D., of New York.

The Records of the last Annual Meeting were read by the Recording Secretary.

The Sixth Annual Report of the Directors was read by the Recording Secretary, who was also instructed, by vote, to procure its publication in the "Congregational Quarterly," if agreeable to the editors; and on such terms as might be satisfactory to him and them.

A full Report of the Treasurer was presented, and placed on file,—an abstract of which, with the auditor's certificate, were read and ordered to be printed with that of the Directors. [See p. 330].

A special Report was also made of a slight informality discovered in the process of organizing under the Charter of April 12, 1854, and of a "Resolve confirming the Records and Doings" of the Association since that date, which the Directors had obtained from the Legislature at its last session. The Resolve was read, and approved, and ordered to be embodied in the Minutes.

The officers for the ensuing year were then chosen, [see p. 332.] and the Association adjourned to meet in Central Church at 3½ o'clock, P. M., to attend the public exercises in connection with the

ANNIVERSARY ADDRESS.

At the appointed hour, the President called on Rev. JOHN WADDINGTON, from England, to offer prayer; which was followed by a brief statement of the Association's doings the past year, from the

Corresponding Secretary, and a hymn of praise from the whole congregation. Rev. JOHN TODD, D.D., of Pittsfield, was then introduced, who delivered an able Address, which held the attention of a full house till a late hour.

At an adjourned meeting, held on Friday morning, Hon. EMORY WASHBURN, of Cambridge, was chosen to deliver the next annual Address, and Hon. W. W. ELLSWORTH, of Hartford, his substitute.

SIXTH ANNUAL REPORT.

In several respects the Congregational Library Association has made very gratifying progress the past year.

It has received an accession of 680 new members. The whole number now connected with the Association is about 2,300. These, though widely scattered, are joined together, not only by religious affinities, but also, to a great extent, by kindred ties,—a two-fold bond of brotherhood, suited alike to promote their denominational efficiency and their mutual affection. This fraternizing, coöperative influence, which the founders foresaw would be likely to result from an Association formed on the basis of a common faith and a common ancestry, was one of the first objects of their desire. And imagination, gathering omens from the past year, looks forward to a time, not distant, when those early aspirations will be realized; when the entire Congregational family on this continent—at least such as have a New England origin—will feel the power of this influence, by being brought into membership with this body.

The additions to the Library and Reading Room have also been larger than usual;—amounting to 876 bound volumes; 1,980 pamphlets; 125 manuscript documents; and 19 current periodicals. These are all donations or deposits. Among them is a complete set of the publications

of the Congregational Union of England and Wales, elegantly bound, and the cover of each volume on the outside bearing the inscription, "*Presented by the Congregational Union of England and Wales to the Congregational Library, Boston, United States*,"—a pleasing and valuable testimony of the appreciation attached to this enterprise by our brethren over the water. The Library Hall at present contains 5,627 bound volumes; 16,880 pamphlets; 925 manuscripts; and 43 periodicals, of which 4 are quarterlies, 18 monthlies, and 21 weeklies or semi-weeklies. None of these collections have cost the Association a penny, except for freights and postage. They have come chiefly from the 2,300 members scattered over the land; and they possess a value far above the \$2,300 which those members paid as an entrance fee. In this view it will be seen that the dollar which makes one a member for life, and invests him with a permanent ownership, is not so slight a consideration as would seem at first thought; but is to be regarded rather as the most effectual, if not the only feasible way of drawing forth those "spoils of time" which it is a leading object of the Association to rescue from lonely attics and dark closets where they are mouldering to dust, or awaiting the flames.

Another indication of progress is found in the additional rents received for accommodations furnished in the Congregational Building. Besides the rooms taken up for our own use—estimated at \$700 per annum—five other rooms are let to seven different societies, paying, in the aggregate, \$1,040. Had it comported with the design of the Association, in purchasing the estate, to admit respectable tenants of any class, every room could have been let, and the aggregate of rents would have been more than double what it now is. The tide of business flowing in a broader and deeper current daily towards this locality, the demand for rooms can never be less, and will probably be greater.

But the most considerable step towards the attainment of the objects of this Association the past year, is the establishment of the CONGREGATIONAL QUARTERLY. The idea of a publication of some kind, in connection with the Institution, is coeval with its existence, and is recognized in several annual Reports as essential to the full development of its aims. A year ago last January the "Prospectus" of such a periodical was presented to the Directors, and discussed, and unanimously approved. But owing to the financial crisis then approaching, it was deemed unwise to start the enterprise at that time. A committee, however, was chosen, with instructions to watch the indications of Providence, and report the first favoring tokens. It was full nine months before the business of the country had sufficiently revived to warrant the undertaking; and even then the state of our treasury rendered it extremely imprudent for the Association to assume any additional liabilities.

At this juncture, and before the Directors had come to any result, they learned that certain parties had projected a plan for publishing a periodical of the nature contemplated, and were willing to connect it with the Library Association on conditions mutually acceptable; and the first number was issued in January. These conditions, stated in the briefest terms, are;—that the Quarterly be published in the Congregational Building without charge for rent, and under the sanction, but not under the control, of the Congregational Library Association;—that the publishers receive the entire profit, should any accrue, for the first three years;—that if the Association at the end of that time, or at any time after, choose to assume the ownership and control of the Quarterly, they may do so by paying its value as appraised by disinterested referees, mutually chosen, with the understanding that the share held by their Secretary, one of the publishers and editors, shall revert to the Association without purchase, when the three years expire. Under

these auspices, and with not a subscriber pledged, an edition of 3,000 was printed, which from present indications, will be all taken up, and more will be wanted. It was not expected, of course, that a periodical like this, of four or five hundred pages, offered at one dollar per annum, would immediately remunerate the publishers. But they hope, through the favor of the public, to avoid any absolute loss of money; and that, with a persistent effort on their part, the Congregational Quarterly will at length become a productive property.

Before the second number was issued, the American Congregational Union at New York, by the consent of all parties, was admitted into co-partnership on equal terms with this Association,—and their Secretary was added to the publishing and editorial corps. This was done with the express understanding that the Year-Book, hitherto published by that body, be henceforth discontinued, and the Quarterly hereafter be the repository of our ecclesiastical statistics; and that no change be made in the place or the terms of its publication. This movement is evidently destined to exert an important influence, not only in extending the circulation of the periodical, but also in combining the moral forces of the denomination. In no other way was it possible for this Association and the publishers of the Quarterly to have done what, in all coming time, will so effectually serve “to keep the unity of the spirit in the bond of peace,” among the entire Congregational family in our land. Through the pages of this periodical—the organ of no school in theology or morals, and the antagonist of none—the historical memorials of our Puritan fathers, their principles and practices, their “doctrine, manner of life, purpose, faith,” will be made known to multitudes of their descendants, who, though dwelling on opposite sides of the continent, will, by this means, be held in sympathy with each other, and prepared to act in concert. An object so identical with the design of

the Congregational Library Association will be hailed with joy by every member, who will also, it is hoped, enroll his name as an annual subscriber.

The Directors regret their inability to report equal progress in the financial department. A debt of \$16,000 still remains on the Building, contrary to our expectations at the last Anniversary. It was presumed that the pastors, who had not already done it, would bring the subject before their people; and that the people would make that “one collection,” which, without a formal pledge, yet by a general understanding, each congregation is expected to furnish, in aid of this building fund. But only thirty-four such collections have been received during the year, amounting in all to \$1,146 11. This, added to what has been obtained from individual donors and other sources, makes the total receipts a fraction short of \$5,000. Had only half the Congregational churches in New England responded as these thirty-four have, the debt would have been extinguished; or had those benevolent friends who are intending to enroll their names on the list of individual donors, been pleased to do so the past year, the same result would have ensued, and the Institution would now rest on a self-sustaining basis.

The Directors cannot ascribe this delay to indifference. Even from quarters where earnest appeals have failed to bring funds, they have brought expressions of deep interest in the undertaking and the promise of help at some future day *when other more pressing necessities have been relieved*. And here, we apprehend, the main difficulty lies. The embarrassments into which so many long-cherished objects of benevolence have been thrown by the late financial disasters, are unquestionably the cause of neglecting this newer and less known enterprise, which, it is hastily judged, can be postponed without much peril. Thus the Congregational Library Association is restrained from its purpose, like a strong man fettered just as he is

entering upon a race; and thus, if the restraint continue, the spirit of discouragement and distrust thereby engendered, will grow at length into a more fatal hindrance to success than even the want of funds.

But it is not to be supposed that these delays are to last. There are many signs of a change. The embarrassments of other benevolent societies are getting relieved. The claims of this are becoming better understood. The circulation of the *Congregational Quarterly* is awakening a new interest in its behalf, by illustrating its objects and realizing its aims. The partnership into which the Congregational Union at New York has been drawn with us in support of this periodical involves a mutual co-operation in respect to other interests,—especially this of paying for our Building. In view of these and similar facts which to the eye of faith appear like signals of divine Providence held out

to cheer us on, we cannot doubt that the coming year will show a more prompt and liberal effort than the past. But the surer ground of hopeful and vigorous action is found in the results already achieved, especially when viewed in connection with the difficulties that have beset our path. The breadth of our membership and the moral power wrapped up therein; the number and character and value of our collections, together with the practical uses they already answer; the possession of such a building as we now own, and the realization which it begins to give us of a CONGREGATIONAL HOME—these great results, greater than the most sanguine could have looked for in so short a time—while they challenge our gratitude for the past, inspire us with confidence in the future.

In behalf of the Directors,

J. S. CLARK, *Cor. Sec.*

ABSTRACT OF THE TREASURER'S REPORT.

Dr.	The Congregational Library Association, in account with JAMES P. MELLEDEGE, Treasurer.	Cr.
To cash paid mortgage note for Trustees of		By balance, previous account, 74 73
Sears Estate,	13,000 00	" am't of donations from individuals, 2,250 00
Interest on same,	463 67	" Congregational collections, 1,146 11
" due Rev. J. B. Felt,	18 00	" cash rec'd for rents, 927 00
note in favor of A. Hardy,	2,877 35	" " " fixtures sold, 6 16
Interest on same,	210 90	" loaned by Geo. S. Dexter, for which
on account, note in favor of A.		the Treasurer's note was given,
Kingman,	1,750 00	payable on demand with int'et, 16,000 00
fire insurance,	98 09	" rec'd for Life memberships, 57 00
services of Secretary, Librarian,		" " of City of Boston, for land tax-
and Financial Agent,	1,800 00	ken to widen Chauncy Street, 500 00
J. C. Sharp, for services,	24 00	
hire of boy, care of building, &c.,	106 00	
Rev. J. S. Clark, for sundry bills		
paid by him,	87 83	
travelling expenses,	86 80	
for furniture and repairs,	23 11	
F. A. Benson, bill of coal,	43 00	
city tax on Estate in Chauncy		
Street,	172 00	
N. I. Bowditch, examining title,	75 00	
Healey & Burbank, drafting deed		
to city,	2 00	
printing last Annual Report,	72 20	
use of Central Church for Anniv-		
ersary meeting,	15 00	
bal. to Cr. new acc't.,	37 05	
	<u>\$20,961 50</u>	
		By balance above account, \$20,961 50
		\$37 05

Boston, May 21, 1859.

E. and O. E.

JAMES P. MELLEDEGE, *Treasurer.*

Boston, May 21, 1859. This abstract of the Treasurer's Report is correct. ALPHEUS HARDY, *Auditor.*

CONGREGATIONAL BUILDING FUND.

The following subscriptions, donations and collections have been received (excepting a few hundred dollars subscribed, but not yet paid) for the purchase of the Association's building on Chauncy Street, Boston. Each contributor of \$25 has been enrolled an honorary Life Director, unless he has designated some one else. If it appears that Massachusetts and Rhode Island are the chief contributors thus far, it is not because the sons and daughters of the Pilgrims in these two little States have a more direct personal or local interest in the matter, than their brothers and sisters elsewhere. As a means of commemorating the fathers of New England, and of keeping alive their principles, and of drawing the bonds of brotherhood more closely around their descendants, this enterprise appeals with equal force to all the members of the great family, wherever dispersed.

MAINE.

Portland, W. T. Dwight, 50 00

MASSACHUSETTS.

Amherst, E. S. Snell, 5; L. Sweetser, 5, 10 00
Andover, Theol. Sem., to cons. Prof. A. Phelps, D.D. Life Director, 25 00
" So. Parish, John Allen, Esq., 10 00
" Ballard Vale, Mrs. Mary P. Greene, 5; 40 00
Boston, Old South Ch., C. Stoddard, 250 00
" Park St., E. Lamon, T. Bacheiler, and J. Fitch, each 100; Wm. T. Rustis, 50; S. K. Whipple and E. C. Custer, each 25; other Individuals 53.04, 453 04
" Essex St. Ch., A. Kingman, 1,000; J. Tappan, 500; J. B. Feit, 200; C. Scuddet, A. Wilkinson, and G. W. Thayer, each 100; N. Adams, 50, 2,050 00
" Bowdoin St. Ch., T. R. Marvin, 100, to cons. Rev. L. F. Dimmock, D.D., of Newburyport, and W. T. R. Marvin, of Boston, Life Directors; G. Panchard, 50; L. Norcross and T. R. Marvin, 25, to cons. Rev. E. Johnson L. D., 175 00
" Salem St. Ch., F. Snow, 100; G. S. Low, 50; D. Pulsifer, 25; B. Whittemore, 25, 200 00
" Pine St. Ch., H. M. Dexter, 200; J. D. Kent, 25, 225 00
" Central Ch., W. Ropes and A. Hardy, each 500; others 14.58, 1,014 58
" Mt. Vernon Ch., J. A. Palmer and E. S. Tobey, each 500; E. N. Kirk, 200; G. W. Crockett and S. D. Warren, each 100; D. T. Coit, 50; S. Bliss, A. Hobart, J. W. Kimball and G. P. Denney, each 25; others 12.50, 1,562 50
" Shawmut Ch., F. Jones, 300; C. Smith, 25, 325 00
Not included in the above, H. Lee, Jr., 100; H. B. Hooker, 75; S. H. Rhidel and P. Fisk, 50 each; A. Friend, 25, 300 00
Braintree, First Ch., 47; South Ch., 14.84; Union Ch., 11.58, 73 42
Brighton, T. O. Rice, 25; others, 49, 74 00
Brookline, J. W. Thornton to cons. Rev. J. B. Thornton, of St. John, L. D., and C. B. Lewis, each 25, 50 00
Cambridge, Sheppard Soc., G. G. Hubbard, 500; E. Whitman, 100; Z. Hosmer, 50; A. Bullard, 25, 675 00
Cambridgeport, J. W. Gates, 40; E. M. Dunbar and C. H. Warren, each 25, 90 00
Carlsle, col. in Evangelical Ch., 6 00

Charlestown, Winthrop Ch., W. Carlton, 200; E. P. Mackintire, 100; G. Hyde, 25, 325 00
Chelsea, Winulimmet Ch., I. P. Langworthy, J. Campbell and J. Taylor, each 25; others, 25, 100 00
Dorchester, 2d Ch., N. Carruth, 250; J. H. Means and Mrs. M. Brown, each 100; Mrs. N. Oliver and Mrs. B. Oliver, each 50; J. Martins, T. D. Quincy and J. Tucker, each 25; others 50, 675 00
Easthampton, S. Williston, 100 00
Essex, col. in Cong. Ch. to cons. Rev. J. M. Bacon, a L. D., 27 50
Fairhaven, of which 29 is from Ladies, to cons. Rev. J. Willard a L. D., 50 00
Fall River, Central Ch., N. Durfee, 200; others 21, 221 00
Framingham, O. Barrett, 25; others 16.25, 41 25
Greenfield, First Ch., 10; Second Ch., 25, to cons. Rev. P. C. H-adly, a L. D., 85 00
Groton, W. B. Hamaoud 25; co' from others, 26.08, to cons. Rev. E. A. Bulkiey, Life Director, 51 09
Hamilton, A. W. Bodge, 5 00
Holliston, of which 25 is from Ladies, to cons. Rev. J. T. Tucker, L. D., 67 45
Hopkinton, J. C. Webster, 5.00
Ipswich, G. W. H-ard, 25 00
Leominster, J. W. Fletcher, 5 00
Lynn, First Ch., 150; Central Ch., 41.32, 191 82
Marshfield, First Ch., 12 40
Medford, 2d Ch., S. Train, 100; others, 29, to cons. Rev. E. P. Marvin L. D., 129 00
" Mystic Ch., G. James, 100 00
Medway, East Par. 6.25; West Par. 9; Village, 14, 29 25
Milton Railway Village, 12 00
Needham, Grantville Ch., to cons. Rev. Mr. Atwood L. D., 25 00
Northbridge, Whitesville Ch., 85 00
North Bridgewater, Campello Ch., 14 00
New Bedford, North Ch., of which 25 from Ladies, to constitute Rev. H. W. Parker L. D., 47; Trinitarian Ch. 25 to cons. Rev. W. Craig L. D.; Pacific Ch. 25 to cons. Rev. T. Stowe L. D., 98 00
Newton, 1st Ch. W. Claffin, 100, others, 51.50, 151 50
" West Par., J. S. Clark, 200; Miss S. Baxter, 25 to cons. Rev. G. B. Little L. D.; C. Rich, J. White, G. N. Nichols, and S. Jones, each 25; others 86, 411 00
" Eliot Ch., J. W. Edwards, J. C. Potter, and J. N. Bacon, each 100; D. K. Hitchcock, 50; K. L. Day, D. Harwood, and F. A. Benson, each 25; others, 14, 439 00
" Auburndale Ch., C. C. Burr, 100; S. Harding, 50; F. P. Shumway, G. F. Walker, and C. W. Robinson, each 25; others, 51, 276 00
Northboro, W. Fay, 25 00
Orleans, Cong. Ch., 6 00
Palmer, 2d Ch., to cons. Rev. J. Valli, D.D., L. D., of which 41 from the State Farm School, to cons. Rev. E. B. Wright L.D., 68 00
Phillipston, S. W. Barnum, 25 00
Pittsfield, H. Humphrey, 5 00
Plymouth Center Ch., T. Gordon, 25; ladies 25, to cons. Rev. N. Blanchard L. D.; others, 22, 72 00
Plympton, col. in Cong. Ch., 5 00
Quincy, Mrs. Lucy Marsh, 50; others, 23, 73 00
Randolph, 1st Ch., E. Aiden, 100; others, 17, 117 00
" 2d Ch., of which 25 from ladies, to cons. Dr. E. Russell L. D., 50 00
Roxbury, Eliot Ch., R. Bond, 200; W. W. Davenport, 100; R. Anderson, 25; others, 100, 428 00
" Vine St. Ch., H. Hill, 200; J. P. Ropes, 100, 300 00
Salem, Tabernacle Ch., of which 25 from ladies, to cons. Rev. Dr. S. M. Worcester L.D., 87; South Ch. to cons. Rev. J. E. Dwinell L. D., 81; Crombie St. Ch., R. P. Waters, 250; J. M. Hopkin, 100, 468 00
Sandwich, Monument Ch., E. Dow, 25 00
Saxtonville, G. B. Northrop, 10; others, 16, 26 00
Stoneham, Cong. collection, 12 00

Sturbridge, of which 25 from ladies, to const.	
Rev. S. G. Clapp L. D.	68 75
Templeton Cong. Ch.,	8 00
Uxbridge, W. C. Capron, 25; others, 19.50.	44 50
Ware Village Ch., W. Hyde, 25; others, of which 2 to const. Rev. A. E. P. Perkins L. D., 46,	71 00
Warren, to const. Rev. S. S. Smith L. D.,	27 00
Westboro', of which 25 from ladies, to const.	
Rev. L. H. Sheldon L. D.,	50 00
West Brookfield,	11 00
West Cambridge, J. Field, 500; A. O. Peck, 100; J. Hurrage, 25; ladies, to const. Rev. D. Cady L. D., 25,	650 00
West Roxbury, F. D. Ellis, and T. T. Richmond, each 25; others, 5,	55 00
" Jamaica Plain, A. H. Quint,	25 00
Weymouth, South Par. 2d Ch., to const. Rev. J. P. Terry L. D.,	25 00
" Union Ch.,	16 00
Winchester, North Ch., to const. Rev. A. P. Marvin L. D.,	25 00
Worcester, Central Ch., D. Whitecomb,	100 00
" Union Ch., J. Washburn,	50 00

RHODE ISLAND.

Barrington, of which 25 from ladies, to const.	
Rev. F. Horton L. D.,	49 00
Bristol, to const. Rev. T. Shepard, D.D., L. D.,	38 25
Providence, High St. Ch., A. C. Barstow, 100; S. Woicott, 5,	105 00
" Beneficent Ch., W. S. Greene, 25; A. H. Clapp, 5,	30 00
" Central Ch., J. Kingsbury, 25; L. Swain, 5,	30 00
" Richmond St. Ch., to const. Rev. J. Leavitt, D.D., L. D.,	25 00

NEW YORK.

Brooklyn, Ch. of Pilgrims, C. W. Moore,	25 00
New York, L. Mason, 50; S. B. Hunt, 50; W. Patton, 25; D. B. Coe, 5; W. C. Gilman, 5,	135 00
Walton, Rev. J. S. Pettingill's Cong.,	7 00

OHIO.

Portage, Dudley Humphrey,	3 00
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OFFICERS OF THE SOCIETY.

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THE CONGREGATIONAL LIBRARY is open daily, (Sundays excepted,) from 7 o'clock, A. M., in the summer, and 8 o'clock in the winter, till sun-set, at the Congregational Library Building, 23 Chauncy Street, Boston.

DONATIONS IN MONEY OR BOOKS, and all communications relative to the general interests of the Association, should be sent to Rev. JOSEPH S. CLARK, *Corresponding Secretary and Librarian*.

QUARTERLY MEETINGS of the Association, for reading essays, &c., are held at 3 P. M. on the last Wednesdays of August, November and February, besides the Annual Meeting on the last Tuesday of May. Meetings of Directors are held on each of the other months at the same day and hour.

FORM OF A BEQUEST.—I give unto the Treasurer, for the time being, of the "Congregational Library Association," the sum of _____ dollars, for the purposes of said Society, and for which the receipt of such Treasurer shall be a sufficient discharge.



Wm. Phillips.

THE
Congregational Quarterly.

VOL. I.—OCTOBER, 1859.—No. IV.

WILLIAM PHILLIPS.

BY REV. JOHN L. TAYLOR, ANDOVER, MS.

WILLIAM PHILLIPS, for many years Lieut. Governor of this Commonwealth, holds a central and prominent place in a family group of world-wide celebrity; he is also deservedly not less conspicuous in the larger brotherhood of eminent Christian civilians in our country, who have lived and labored in the closest sympathy with the clergy of their times.

This family group is so remarkable that one can never look at it without an impulse to portray the virtues of the many and various characters, all of which are eminent, lest to give one any special prominence should seem a kind of injustice to the others. We have often asked ourselves, how it is possible that such a subject as the *History of the Phillips Family*, should have failed to interest some historic mind long ago? Such a succession of models in character—such varied eminence in church and state—the far-seeing use of wealth in so many beneficent and affluent gifts to subserve the cause of patriotism, education, or religion, might well enlist a writer worthy of so good a theme. Attractive as one separate portrait might be, the true character of each would be best seen when fitly

surrounded by its peers in the long and favored line. It may now be too late for such a work to be properly done; yet, if it is so, we cannot cease to ask, why was it not sooner done?—and, if it cannot now be so well done as it might have been a quarter of a century since, could it not even now be so far done worthily by some congenial author, in command of sufficient time and means for the needed research, as to enrich our religious literature with a most invaluable volume? Our Congregational Quarterly has a special mission, we cannot doubt, for the present and future, in just this province,—the past neglect of which excites in us now such profound regrets. But we should regret to see such wide and rich fields of history as these, left to this form of culture only.

Let us, however, notwithstanding our embarrassments and regrets, briefly commemorate the subject of this sketch, in a few passing pages here.

For a period of one hundred and thirty years before his birth the family name had been specially honored in New England; its distinction thus far arising not from wealth, or the munificent charitable

use of it, but from zeal in behalf of education and religion, coupled with those solid and attractive traits of character which every where ensure a commanding influence. The pioneer patriarch of the family in this country, Rev. George Phillips¹ had been educated at Cambridge in England, where he gained an honorable distinction in the Church, before the spirit of non-conformity impelled him to emigrate to this country.

His son Samuel,² a child only five years

¹Rev. George Phillips at the age of 37, with his wife and a son and daughter, landed in Salem, June 12th, 1633, with Gov. Winthrop, Sir Richard Saltonstall, Rev. John Wilson, Simon Bradstreet and others. His wife soon died. Leaving Salem, with Rev. Mr. Wilson, he first preached temporarily at the settlement in Charlestown, but not long after removed with Sir Richard and his company to Watertown. Here during a ministry of 14 years he was eminently useful, and in all the affairs of the rising state, as well as of the rising church, he was a leader in the Colony. He is represented as having been "the earliest advocate of the Congregational order and discipline; in which," says Hubbard, "he was deeply versed and very skilful." He was also, with his ruling Elder, Richard Browne, among the first to resist taxation in the Colony, without the people's consent, and was in honorable collision with the Governor and Assistants, for a time, on this issue, but finally convinced them and triumphed in his bold stand for freedom. He is said to have been in the habit of reading the Bible through regularly six times every year, and to have been so familiar with it "that he was able on the sudden to turn to any text without the help of Concordances." "nevertheless he did use to say that every time he read the Bible he observed or collected something which he never did before." It was this remarkable familiarity with the Scriptures which made him so formidable as a Nonconformist, in the discussions of the mother country, and so skilful as a controversialist in the equally earnest debates which arose during his day in the Colony. He died very suddenly, in the height of his usefulness, in July, 1644, aged 51, "a golly man," says Winthrop, "especially gifted, and very peaceful in his place; much lamented of his own people and others."—*Bond's History of Watertown*, p. 872. *Mather's Magnolia*, Bk. III. p. 82-84.

²This son of the Patriarch at Watertown, Rev. Samuel Phillips, was settled in the ministry at Rowley in 1651, the year after his graduation from College. "He was," says Truie in his history of Rowley, "highly esteemed for his piety and talents, which were of no common order, and he was eminently useful, both at home and abroad. He officiated repeatedly at the great public anniversaries, which put in requisition the abilities of the first men in the New England Colonies." We have had the opportunity to peruse a large number of his manuscripts, which

old on their arrival here, was the first Alumnus of the name at Harvard College, which the father had done much to foster; and was subsequently, for forty-five years a faithful and honored pastor at Rowley. Nor was the succession of liberally educated sons, or of clergymen, in the family, at any time broken until many years after the birth of the subject of this notice. One of the younger sons of the pastor at Rowley, bearing the name of the pastor at Watertown, Rev. George Phillips, after graduating at Harvard in 1686, was settled in the ministry at Jamaica, L. I., in 1693, and in Brookhaven in 1697. An elder son had established himself in business as a goldsmith, at Salem; and his oldest son, Samuel, is enrolled also among the Alumni of Harvard, as a graduate of the class of 1708. This great grandson of the pastor at Watertown was for sixty years the distinguished divine of Andover,³ honored alike for his own sake, and

are well worthy of his reputation as a man and a minister. He died in 1806, "greatly beloved and lamented." At the time of his decease, one of his sons was a clergyman on Long Island, and one of his daughters was the wife of Rev. Edward Payson, who had been for fourteen years his colleague in the ministry. Twenty years since "a chaste and handsome marble monument was placed over the remains of Mr. Phillips and his wife in the burial ground of Rowley, by Hon. Jonathan Phillips, of Boston, their gr. gr. grandson."

³Rev. Samuel Phillips, of Andover, was first a teacher in the town of Essex, near Salem, after leaving College, but began in April, 1710, to preach in the South Precinct at Andover, to a congregation then first gathered, and on the 17th of October, 1711, was ordained over the Church which had been organized in due form on that day.

It was a case of "church-extension," in the growing town, not of strictly missionary enterprise, but he had been identified with it from its very germ. He drew up the Covenant under which the Church was formed, and subscribed his name to it, at the head of the list, as one of its members. Of this flock which he had gathered, he remained, in the truest and best sense, the bishop, till his decease, June 5, 1771, at the age of 81. A faithful and stirring preacher, a judicious pastor, the author of numerous published sermons and treatises, as "tracts for the times"—vigilant in every form against the inroads of error—fertile in plans of charity to which a liberal portion of his scanty stipend was religiously devoted,—and carefully educating his sons, in accordance with his ideal, his name will be held "in everlasting remembrance."

in the three eminent sons¹ who so wor-

In his Will, written when he was 74 years of age, there is a very characteristic paragraph, a portion of which we cannot forbear to quote here; "and now," he says, "my desire and prayer is yt my sd three sons . . . make it their care to be found in Christ, and to serve their Generation according to ye will of God, by doing good as they shall have opportunity unto all men, and especially to ye household of faith; as knowing yt it is more blessed to give than to receive." The beneficent spirit thus inculcated, he had exemplified throughout his life. Among his legacies, though his estate was not large, was a bequest of "£100 L. M'y, as an abiding fund for ye relief of indigent persons in the South Parish of Andover, aforesaid; and another of £100 L. M'y for ye pious and charitable use of propagating Christian knowledge among ye Indians of North America."

¹ The three sons of Rev. Samuel Phillips, at Andover, Samuel, John and William, were already, before their father's decease, men of distinguished eminence and usefulness.

Samuel Phillips, Esq., the eldest of the trio, born Feb'y 13, 1715, graduated at Harvard in 1734, and after teaching a grammar school in his native town for a time, established himself in business as a merchant in the North Parish of the town, where he married, and resided until his decease in 1790. He was very prominent in town offices and affairs, was a deacon in the Church, a justice of the peace and the quorum, often a representative of the town in the General Court, and also repeatedly a member of the Executive Council, both before and after the Revolution. In the Revolution itself he took the most active and zealous interest, and under his leading influence the town contributed often and largely of its money and men, in the great struggle. By his uncommon sagacity, industry, energy and frugality, Mr. Phillips accumulated a large fortune, a portion of which he devoted to the enterprise of founding Phillips Academy, which his son had projected, and his brother helped to endow. At his decease, none of his seven children were living, except this far seeing and eminent son.

John Phillips, L.L.D., the second of the three brothers, was born Dec. 27, 1719. He was also educated at Harvard, graduating in the class next after his brother Samuel's in 1735. After teaching for a short period, he was licensed to preach the gospel, but did not continue long in the profession, chiefly because of his modest sense of deficiencies in the work. He was soon a successful merchant at Exeter, N. H., rapidly accumulating property, which he early began to distribute with a munificent hand. Under the influence of his nephew at Andover, for whom he felt great respect as well as affection, he cordially co-operated with his brother Samuel in founding Phillips Academy, and soon after endowed Phillips Exeter Academy, as sole founder, by a gift of \$50,000. To both these schools he also made still further donations, at a later date, besides other large charities, among which was the endowment of a Professorship of Theology at Dartmouth College. He died in 1796, leaving no children, and bequeathing

thily illustrated his virtues. Two of these three sons were also educated at Harvard and have honorably enrolled their names among the most generous patrons of learning in our country.

But, His Honor, the late Lt. Governor, William Phillips, a grand-son of the Andover divine, though so many of the family had been liberally educated—most of whom had chosen the clerical profession—was thrown upon a totally different line of life, as his father had been before him. This father, the youngest of the trio above named, left the principal part of a very large estate, at his decease, to this his only surviving son. The father had been a distinguished patriot and patron of institutions of learning,—intimate with a large circle of the clergy—prominent in all the public councils of the city and of the Commonwealth—but, more than all, from his very youth, he had been a merchant—

one third of his estate to the Academy at Andover, and two thirds to his Academy at Exeter.

Hon. William Phillips, the youngest of these brothers, born June 25, 1722, left his father's house at the age of fifteen, to be a clerk in the service of Edward Bromfield, Esq., of Boston, whose daughter he afterwards married, and with whom he also became partner in a business which made him ultimately one of the richest men in New England. The large fortune, which he had acquired before the Revolution, and which steadily increased afterwards, during his protracted life, was freely used in every form of patriotic and public spirited liberality. In the heated contests of Boston with Royal Governors, and troops, Mr. Phillips bore a conspicuous part, with such leaders as the Adamses, Hancock, Warren, and Quincy. He was also called to a long and varied civil service in originating and administering the Government of the State. His eldest daughter was married to Josiah Quincy, Jr., the young orator of Revolutionary fame, whose early death was so greatly lamented in that great crisis. Mr. Phillips made repeated and liberal donations to Phillips Academy, which his two elder brothers had founded, and assisted many other institutions and charitable enterprises, with his wealth; but left a very large estate, at his death. He was for many years a deacon in the Old South Church. He died in 1804, "in a good old age, full of days, riches and honors."

These three brothers were successively Presidents of the Board of Trustees of Phillips Academy, until near the close of William's life, when Samuel Phillips, Jr., who had planned the Institution, was elected in his stead. Excellent portraits of the four who were so identified with the early history of the school, now adorn its halls.

the type and prophecy of a long line of "merchant princes," who have, since his day, done so much honor to our metropolis. This son was born March 30, 1750.

His feeble constitution, and especially the weakness of his eyes, forbade his pursuing an extended course of study. With such an education only as could be acquired under these disadvantages, in the schools of Boston, and amid many interruptions, he had little prospect in early manhood of extensive influence, or usefulness in any sphere. He had not the strength for those cares and labors in business, which still occupied his father; he was too modest and reserved, to desire political service, or to hope for success in it; nor was there much scope for such service at the time. It was an era of discussion, of conflict, of excited passion, of suspense and foreboding. The oppressed Colonies had resisted the Stamp Act, and procured its repeal; but a still more exciting struggle was now impending. Regiments of British troops were quartered in Boston. The Legislature would not sit in the presence of such menacing demonstrations, and had withdrawn from the State House, to the College Chapel at Cambridge. Insolent troops and high-spirited citizens could not long stand in such an attitude without some catastrophe. There must be—there was—a bloody collision—and thenceforth the *Boston Massacre*—March 5, 1770—was an event to be commemorated.

Mr. Phillips was now just completing his twentieth year. Tumults like these, in word and deed, were still exciting the Colony (and no one in it more than his resolute father) when, in 1773, he set sail from Boston for England. Doubtless one of his hopes in this voyage, was to escape from the excitements of a contest, which was so threatening, yet unwelcome and apparently disastrous; but he sought also, and especially, the mental improvement and physical vigor which the long tour might give him, and he was not disap-

pointed. The Mother Country, in its various sections, he thoroughly explored; his travels were also extended to Belgium, Holland, and several other regions on the Continent; but in 1774 he returned, and threw himself zealously into that great struggle which he had desired to avoid. He was a passenger in one of the *tea ships*, which met such a reception in Boston harbor; and what he had seen abroad, as well as what he now witnessed at home, gave a new tone to his character, and a new direction to his life. He became active, energetic, resolute, self-sacrificing. He engaged personally in enterprises and cares, of the most practical nature, designed to promote the Revolution—prominent among which, at first, was a vigorous movement, by means of armed schooners, and other small vessels, to capture British merchantmen on the coast; and especially the transports, which were bringing in supplies of provisions, clothing, etc., for the troops. One object of this movement, was to procure, if possible, supplies of *powder* for our army, the extreme want of which greatly embarrassed its operations.

Mr. Phillips was, however, yet too young, and besides was constitutionally too retiring, to be specially conspicuous in the Revolutionary drama. It better suited him to coöperate in a quiet way with his father, with his brother-in-law—the eloquent Quincy—with his Uncle at Andover, and with that "paragon of excellence," his young cousin, *Samuel Phillips, Jr.*, also of Andover, while they and their associate leaders in the strife, were boldly breaking away from the king, and inaugurating a Republic. But this deep interest in the patriotic contest, revealed his capacity for public affairs, and helped to prepare him for his long and honorable civil services in later years. It may be doubted whether anything less stimulating than this crisis, would have drawn him from the retirement which he never ceased to prefer.

Soon after his return from his foreign

tour, in 1774, he married Miss Miriam Mason, daughter of Hon. Jonathan Mason, of Boston; but for a considerable period, while Boston was in the hands of the British, he withdrew, as did also the family of his father, to Norwich, Ct.; and here his first child was born.¹ This was the family home, when tidings of Mr. Quincy's death, just as he came in sight of his native shores, on his return from a patriotic mission to England,—reached them and overwhelmed them with grief. They were, however, soon, reinstated in their city residence, and thenceforth their life moved on quietly and prosperously, while the clouds of the revolutionary storm were bursting over other portions of the land.

Mr. Phillips had united with the Old South Church, of which both his father and father-in-law were now deacons, in 1772, before his voyage to Europe; and for several years he was chiefly occupied in the congenial duties of his attractive home and church, with only such attention to business and to public affairs, as suited his tastes.

He lived then and always afterwards, more than most men do, in the society and for the welfare of his family; and few men are so favored as he was in the domestic circle. The children, whom it was his first care to train according to the hereditary family models, with the aid of his most estimable wife,² became distinguished in their several spheres.³ The Church,

¹ In Norwich they occupied the Arnold Mansion—the house in which, it is said, the traitor Benedict Arnold was born.

² Mrs. Phillips died May 7, 1823, “greatly lamented,” at the age of nearly 70. She was a lady “distinguished for intelligence and discretion, eminent for piety and benevolence.”

³ The children of Mr. Phillips were:—

1. *William Mason*; born Dec. 10, 1775; died Jan. 1, 1784.
2. *Jonathan*; born May 2, 1777; died Oct. 27, 1777.
3. *Jonathan*; born April 24, 1778; State Senator; resides still in Boston.
4. *Miriam*; born June 9, 1779; Married Dea. Samuel H. Walley; died March 26, 1827.
5. *Edward*; born June 24, 1782; Deacon in the Old South Church; died Nov. 4, 1826.

which he cherished with a similar interest, and to which so many family ties drew him, chose him one of its deacons in 1794, while his father was yet serving in the same office; and amid all the religious discussions and controversies of his times, he continued to honor it with his labors and gifts, as well as with his hearty affection. In 1817 his son Edward was elected a deacon, and served with him until his death, as he had done with his father,—a most suggestive fact in the history of household faith.

But it was not the design of Providence to enrich his favored family and Church alone by means of his character and his life. Content though he was in retirement, and much as he sought it, a broader field was opening before him, to which he felt himself gradually drawn as by an invisible hand. Both his sphere and his attraction to it, in this respect, were twofold, but, to a great extent, parallel.

The time had come for him to commence serving the public in a long succession and great variety of civil offices. In the full maturity of his powers, his counsels were especially valued. He had never been, and he never became, a public speaker; but in any familiar, informal discussion, and especially in careful, far-seeing common sense judgment, he had few equals. At first, therefore, he was persuaded for several years to sit as a representative of Boston in the General Court; then in twelve successive elections he was chosen Lt. Governor; and twice he was appointed Presidential Elector. In all of these offices it was his unflinching good judgment, which gave him his chief influence. As Lt. Governor he was associated with two eminent civilians—Governors Strong and Brooks—both of whom reposed great confidence in him. Governor Brooks once said of him “that in all

6. *Abigail Bromfield*; born Feb. 5, 1790; married Rev. Dr. Burgess, of Dedham, where she now resides.

7. *William*, born Oct. 18, 1791.

—See Bond's *Genealogical History of Watertown*, pp. 884, etc.

their consultations and deliberations he had never known him to give an erroneous opinion."

This fact sufficiently explains the circumstance of his entering upon political life at an age when most men retire from it.

It was his mission to serve the public, not in the ambition and fervor of early manhood, but in that calm discretion which grows ripe, even when the eye grows dim. And here we see him standing in a peculiar and noticeable relation to his eminent cousin, Samuel Phillips, Junior. This very remarkable young man was the younger of the two, and had now finished his memorable life; such a life as few ever have the opportunity or the force of character to spend. In him, solidity of judgment was a special birth-right. He was a man in childhood. He was the counsellor of other men in his youth. The echo of his footsteps in the halls of Harvard had scarcely died away, before his townsmen sent him, then but 23 years of age, as their representative to the Provincial Congress at Watertown, where the family patriarch had rested from his labors. From that day to the day of his death he was in public life without intermission. A member of the Convention for framing the Constitution of the Commonwealth, specially active and influential—a Senator as soon as the new State Government was organized—for fifteen years President of the Senate, usually by a unanimous vote, whatever might be the state of political parties—at the same time Judge of the Court of Common Pleas in Essex County—a Commissioner, to treat with the insurgents in the Shays' rebellion—and finally Lt. Governor, we cannot wonder at his early decease. This was too anxious and responsible a career for a young man; much as his wisdom may have surpassed his years. Yet to all this he had added an incredible success in other lines of life, totally dissimilar. He had been an extensive farmer—an enterprising merchant—a large

manufacturer of powder, and paper—and, above all, the originator and vigilant supervisor of a model Classical Academy in his native town, the first incorporated school in the State—and so, borne down by his multifarious labors—all performed with consummate ability—at fifty years of age he had been carried to his tomb;¹ just as his cousin in Boston was preparing to gird himself for his public career. And so the elder enters into the labors of the younger; bringing to his work the same integrity, patriotism, sagacity; not more thoroughly perfected by years in the one, than in the other by a rare temperament, physical, mental, and moral.

But while Mr. Phillips, thus succeeding his honored cousin in political life, was serving his fellow citizens, in this variety of civil offices, he became also specially prominent in the great educational, philanthropic, and evangelizing enterprises of that period.

His father had died in 1804. The princely estate which he now received, as principal heir, became in his hands a noble instrument, thenceforth, of Christian beneficence. He had watched the zealous efforts of his cousin to originate the Academy at Andover, with great interest; he had witnessed the early success of that enterprise, and of a similar one, which grew out of it, at Exeter—in both of which "the first and principal object" was declared to be "the promotion of true piety and virtue;" and now he was permitted, as his cousin had not been, to see that this auspicious wedlock of learning and religion, especially at Andover, was the germ, not only of other institutions such as the Academy at Exeter, but of new methods of professional training for the clergy, and new forms of religious

¹ Lt. Governor Samuel Phillips was born Feb. 5, 1752, at North Andover, and died at his mansion, in South Andover, Feb. 10, 1802. On the day of his interment, Feb. 15th, funeral services were held in the presence of Governor Strong and many members of the Council, the Senate and the House of Representatives, who were present at Andover; and also in Boston, where a large concourse was gathered.

activity in the churches, such as would constitute a great era in the world's history—nor was he to be in all this chiefly a spectator, but an actor. He had already been for many years a member of the Board of Trustees at Andover, having been elected in 1791, soon after the decease of one of the founders of the Academy, and while his father and his cousin were still bestowing upon the institution their parental care, and their frequent gifts. Now the spirit of the family that had devised and fostered the school, seemed to have a new and broader development in him—correspondent with the new links that appeared in the chain of that higher purpose which had led them on.

He not only watched, as his predecessors had done, over the still rising Academy, helping the struggling indigent youth in it largely every year by his gifts, and adding to its endowments; but he applied his rare wisdom and foresight to the great work, which was suddenly proposed, of adjusting a distinct Theological Institution to the existing classical school, so that neither should injure the other; but each be a help to its neighbor. In no political exigency was his proverbial soundness of judgment ever more needed, or more readily recognized; and once originated under his eye, the new Seminary had no friend more firm or ardent than he. The doctrines which it was established to defend and propagate, were such as he had been taught by the fathers, and wished to transmit to the children; they were the seeds of missions, reforms, revivals, such as he loved to contemplate. He saw them in his faith pregnant with a great and vital future, for which he was waiting in prayer and hope, as prophets and kings looked for the days of Messiah's coming. And sooner even than he could foresee, the goodly seed was waving in a rich harvest before him!

Within the pale of the young seminary, and under its direct influence, the American Board of Foreign Missions was soon

planned—the Education Society—the Tract Society—the Monthly Concert of Prayer—the first religious newspaper—followed in quick succession; while at other centers yet other enterprises and organizations of a similar character were originated, to enlarge, if not complete, the great sisterhood; to all of which he was attracted, like the steel to the magnet. We cannot attempt to tell in how many such new schemes of Christian zeal, his agency was prominent from their very origin; nor with what unostentatious benevolence of heart, he poured into all these new channels, year after year, the streams of his consecrated wealth. It is enough to say, that for many years preceding his death no man in the Commonwealth was in this respect his peer; no other man dispensed his large gifts, for religious and charitable purposes, so variously, so often, so zealously; as if this were now, above all things else, his chief and chosen work.

In his later years, he became much interested in yet another important project at Andover, to be engrafted upon the old stock—Phillips Academy. This was a Teacher's Seminary, or Normal School. He did not live to see this plan carried into effect, but it was subsequently matured, and after a few years the new offshoot was appended to the Academy as an English Department.

To show how intimately and prominently he had become connected with almost every point in the wide circle of beneficiary enterprises, at the time of his decease, Dr. Wisner states in a note to his funeral discourse, that "during the last three weeks of his life he contributed to different charitable objects above \$5,000—an amount which would doubtless have been nearly doubled, had he lived a few days longer";—so his deeds had come to be estimated—the gifts were "thousands"—the intervals—"a few days." "At the time of his death," continues Dr. Wisner, "he was President of the Massachusetts Bible Society, of the

Society for Propagating the Gospel, of the American Education Society, of the Foreign Mission Society of Boston and Vicinity, of the Congregational Charitable Society, of the General Hospital Corporation, of the Boston Dispensary, and of the Trustees of Phillips Academy, at Andover. Among the bequests in his Will, are legacies to *eleven* different Institutions and charitable societies—amounting to the sum of \$62,000 ;¹ and during several of the later years of his life his *annual* gifts, in the various channels of his beneficence, were more, it is said, than \$10,000.

Much therefore as he was elevated and honored in political circles, the religious world had been most congenial to him, and here his death was most deeply felt. He who had made all the influence of his high station tributary to the cause of Christ, and had honored every office conferred on him by his Christian probity, was in his ripe old age suddenly called to his rest. He died on Saturday evening, May 25th, 1827, aged 77. "His decease at this moment," says the *Courier* of the ensuing week, "will cast a gloom over the celebrations of numerous religious and charitable societies of which he was a member or a patron, and whose anniversaries are held the present week;" and so indeed it was; in every meeting his revered name was gratefully repeated; every Report paid him a tribute; and every Christian heart was eager to pay him some homage of its own, like the glowing eulogy of a writer in the *Recorder* the ensuing week, which closes with these words:—

"That his character is what we have represented will appear from the testimony of the widow and the fatherless, whom he has rescued from want and woe; of the friends whom his charity has aided and his counsel blessed; of the almost numberless societies which his gen-

erosity has strengthened, I had almost said *supported*; of the institutions which he has befriended:—but they recount his deeds of charity. They are generally known; they are appreciated by multitudes in this world; they are remembered on high; they will be disclosed to the assembled universe at the day of judgment. His charities have smoothed the furrowed cheek of some who were descending to the grave penniless and friendless. They have comforted and supported others who know not, and never will know, till the secrets of all hearts are disclosed, to what source they are indebted for these blessings. They have largely contributed to the spread of the gospel in heathen lands. They have aided in building churches, in circulating Bibles, in educating pious youth for the gospel ministry.

He is not, for God has taken him—translated, as we humbly trust and firmly believe, from a world of sin and sorrow and trial, to a heaven of joy and love. God of his infinite mercy grant, that his falling mantle may rest, not on one alone, but on many; that it may encompass numbers in its folds; and that a multitude may be induced, in imitation of his example, to come up to the help of the Lord against the mighty."

How fitting that he should be buried amid these anniversary reviews and praises, with such Christian Associations of every name, to bear his pall, and pronounce his eulogy!

¹ These legacies were:—

To Phillips Academy,	\$15,000
" Andover Theological Seminary,	10,000
" Society for propagating the Gospel,	5,000
" Massachusetts Bible Society,	5,000
" Foreign Missionary Society,	5,000
" Medical Dispensary,	5,000
" Massachusetts General Hospital,	5,000
" American Education Society,	5,000
" Mass. Cong. Char. Society,	3,000
" Female Asylum,	2,000
" Asylum for indigent boys,	2,000

THE ADAPTATION OF CONGREGATIONALISM FOR THE WORK OF HOME MISSIONS.¹

BY REV. ISRAEL E. DWINELL, JUNIOR PASTOR OF THE THIRD CHURCH, SALEM.

ESK. xii. : 22-4. "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and I will plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and I under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

We have here, under the symbolical form which prophecy often assumes, a statement of the way in which some new development of the kingdom of God begins and goes on. It refers perhaps pre-eminently to the coming of Christ and the rise and progress of Christianity. But the same process repeats itself in many subordinate sections of Christianity; reflects itself, with variations, in the case of each of the denominations, or constituent parts, of the one true Church of Christ. Of all these, designed by Providence for a specific mission, it may doubtless be said, that they were separated from the vital parts of a previously existing section of the Church, as young and tender twigs from the top of a cedar; were planted in a place where they might secure eminence; were made to bring forth boughs, bear fruit, and become goodly cedars; and were enlarged and blessed, until "in the shadow of the branches thereof" dwelt "all fowl of every wing," and "all the trees of the field" saw and knew that it was the work of the Lord.

I shall therefore do no violence to the

¹ A discourse delivered June 28th, 1859, in the South Church, Pittsfield, before the General Association of Massachusetts.

principle in the text, which was to run under history and come out in frequent fulfillments, if I appropriate the words of the prophet as describing the history and mission of Congregationalism in this country, as an instrumentality designed by God to participate largely in the work of its Evangelization. So interpreted, the progress of Congregationalism, from its small beginnings to its present comparative maturity, has already been a striking fulfillment of the prophecy: "*I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; and in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish.*"

But the past speaks for itself, and we expect nobler things in the future. It will therefore be my object to speak of the adaptation of Congregationalism for fulfilling more perfectly the predictions of the text; in other words, the *Adaptation of Congregationalism for carrying on the Home Missionary work.*

This is a theme which now possesses peculiar interest. There are indications, each year becoming, not merely prophetic, but even palpable and certain, that the time is not far distant when our churches will be left nearly alone to sustain the operations of the *American Home*

Missionary Society. Alas that this is so! says my heart, for I love those who have coöperated with us. They are good Christians and true. I am not slow to acknowledge their merits. They have showed great largeness of heart, fraternity of spirit, and have made great sacrifices for the common cause. But my reason will not suffer me to repine; for I know that coöperation was the necessity and sign of weakness; separation, of maturity. It is by an instinct, that brothers, when young and feeble, are prompted to work together and receive counsel and assistance from each other; but it is equally in obedience to another instinct and law of their nature, that they, grown to manhood, prefer to separate and set up each for himself.

At the commencement of the coöperation Congregationalism had not learned its expansibility, or rather, did not possess its present power of expansion. It did, indeed, travel in the hearts and preferences of its sons, as they went westward, and it was organized into churches; but as its forces are moral forces, and as these are weak when they must traverse great spaces by stage-coaches and canal boats, the secular press mainly, and infrequent correspondence, it was inadequate to the task of nurturing them and keeping them in lively sympathy with itself. Presbyterianism also was weak, but in other respects; weak in ability to do the work,—a weakness not so much from want of ecclesiastical breadth and capacity, as from immaturity and want of means.

During those periods of mutual but different weakness, it was the glory of both denominations that they could and did coöperate—honestly, heartily, successfully; each, to an extent, supplementing the deficiencies of the other; Presbyterians furnishing, in over-measure, the ecclesiastical channels for the work, and Congregationalists, in equal over-proportion, the men and money. Neither could have done the work alone; the one for want of force, the other, of the means of

intercourse with its distant children. But they had grace enough to labor together, and thus save the whole weak and tender Home Missionary field from being overlapped and cross-raked and torn by their separate denominational efforts, and to rear a noble monument, in the self-sustaining churches they have raised up, to the glory of God.

But now Congregationalism, in relation to the wants of the whole country, is not what it was; for now moral bands are as tough across the continent, as fifty years ago they were across the State. There are now as much oneness and sympathy between the Congregationalism of Massachusetts, and that of Minnesota or California, as there were at the time referred to, between that in Pittsfield and that in Salem. Presbyterianism also feels that it has reached its majority, and begins to be uneasy, anxious to shake off the restraints and concessions of weakness, and impatient to do its work in its own way. Its thews are large and springy; and it struggles against the silken cords that bind it to coöperation; and every year it looks more and more to its own projects, and precipitates the inevitable separation. Figures are sometimes prophetic. During the Society's last year, Presbyterians contributed about 25 per cent. of the sum received, and drew out about 32 per cent. of the sum distributed. Soon, according to present appearances, the general decisive voice of the majority in the General Assembly will be: *Church-Extension; no more coöperation.*

Both denominations are now, therefore, relatively strong, and competent to engage, each by itself, in the work of Home Evangelization. Presbyterianism must do it. It is with it a fundamental idea that the Church has within itself the capacity and responsibility of doing the work of Christ on earth, and that all evangelization and reforms must issue from her bosom and be directed by her moulding hand. Self-completeness and separation is with it an organic instinct,—

already terribly burning in the bones of Young Presbytery, and spreading rapidly through the whole denomination. And in the event of the withdrawal of Presbyterians, Congregationalists also must work alone; but they will be true to the *American Home Missionary Society*; they will not desert that.

Under these circumstances, it cannot be untimely, in order to meet the new responsibilities which may soon devolve upon our churches, to examine calmly, not as partisans, but Christians, the adaptation of Congregationalism to the work of Home Missions. It has advantages, and it has disadvantages; and we need to examine them fairly, in order that, under the new order of things which is opening before us, we may make as much of the one and as little of the other as possible, and be prepared for the emergency.

I shall speak first of the *disadvantages*, and then of the *advantages*.

1. (a) In the first place, then, *Congregationalism has no power in itself, as an ecclesiastical system, to perform the work of Home Evangelization.* It is a congeries of separate churches, without ecclesiastical head or union. Ecclesiastically, or authoritatively, it can act only a Church at a time, and each Church for itself. One Church may indeed do something in the missionary work, in its own neighborhood, or may send its agents abroad. But all such efforts would be petty, one-Church efforts; they would want the system and wisdom and vigor of having been put forth under a common, intelligent, superintending eye, and issue in general disorder or general neglect. It would be but the carrying out of this principle, if each Christian should resolve himself into an independent foreign missionary society. Congregationalism, therefore, has no ecclesiastical capacity to do this work; neither to devise nor direct how it shall be done. If, in relation to missions, it is a giant, it is a giant without either a hand or an eye. Whatever is done by its sons and daughters for the salvation of

the country, must be done by them outside of its ecclesiastical ranks or capacities, in connection with voluntary and independent boards. It cannot *do* the work; it can only *let* it be done. Congregationalism *ecclesiastically* is powerless, but this makes Congregationalism, as the aggregate of *Congregationalists*, mighty, as we shall see.

(b) Again, after a method of operations has been devised and instituted by its children as individuals, acting outside of its ecclesiastical jurisdiction, Congregationalism has no *outward bands* which it throws around its membership, drawing them into one loving family, and stimulating them to act together with one heart and will—no *general organization*, not ecclesiastical, but fraternal, in which the churches may meet by their representatives, become acquainted with one another, and be fused into unanimity and heartiness of coöperation. Our churches, fraternally and socially considered, do not shine as an illuminated city set on a hill, in one broad blaze of intermingling light, but as so many watch-fires, with intermediate dark spaces, of separate groups encamped as they please around the mountain of the Lord. They are scattered, as sheep sometimes are through a pasture, each by itself, following its inclinations, little heeding the rest, but unlike them having no common shade or fold in which, from time to time, they love to assemble, showing that after all they are but one flock. We are many flocks—afraid of one another, and afraid even to know one another in the face; and here is our greatest weakness, the want of harmony and concentration of action. Let our churches experience the uniting influence, which their wise union in District Conferences, State Conferences, and General Conventions, without the least particle of authority, would in time exert, and their efficiency in any such great Christian cause as that of Home Missions would be incalculably increased. This would silently cause that strength to be

gathered up, directed and saved, too much of which, when the object is good, is now applied to disadvantage, too much dissipated without object, and too much squandered in narrow and foolish enterprises.

(c) And another disadvantage from which we suffer is want of *esprit de corps*. By this I do not mean any such sectarian feeling as makes the interests of the denomination an end, but a hearty and grateful recognition of the denomination, and love of it, as the sphere in which Christ bids us serve him. It is Congregationalism which under God has given us our spiritual birth and nurture—a religious training which in most particulars certainly is not surpassed. But so imperceptibly and modestly has the mother's influence been exerted, like the silent forces of air and light, that we overlook her, and her other children, and do not remember that they are our brothers and sisters. You might almost as well speak of the *esprit de corps* of the white population of the city of New York, as of the Congregational churches of our country. There is little attraction or coherence between them—scarcely more than between them and churches of other kinds. With each the order is: Christ first, then itself, then the whole body of Christians indiscriminately. There is no room made for the denomination. We forget, save as a mere local question of church-membership, that we are a denomination. This fact greatly weakens the ardor and vigor with which otherwise we should undertake and prosecute the enterprises which peculiarly devolve on us. It deprives us of the benefit of an instinct which is in itself innocent and powerful, and which when sanctified is intended by God to act a prominent part in arousing, uniting, and stimulating his people to labor. Congregationalism has no presiding genius or soul, pervading all its parts and keeping them in lively and vital sympathy with one another, so that if you touch and secure it in one part, or inoculate it there

with some new form of religious life, it will, by its own self-circulation, take it up, carry it forward, and distribute it among them all; but you must tediously approach and inoculate them one at a time—churches and individuals. We have no one soul causing us to hang together, but many souls causing us to hang apart; and many minds, other things being equal, make many works, rather than much work.

II. Now that, in spite of these serious disadvantages, Congregationalism has been able to effect something in the work of Home Missions, nay, to show itself a mighty power, it is evident that it must have remarkable compensating, and overbalancing *advantages* for this service.

(a) I mention first, as the foundation, *the sense of responsibility to God*, which it awakens. All denominations of true Christians possess this characteristic to a large extent, but Congregationalists pre-eminently, I think,—for the simple reason that there is nothing else *they can* feel responsible to; not a single, petty Church—it is not of importance enough to furnish the temptation; nor the denomination, for that has to them, as we have seen, only an unreal and dreamy existence. From the time of their conversion to their death, there is nothing, claiming the sacredness of religion, to divide or weaken their allegiance; no specious and dazzling object, bearing a holy look, intervening and entangling their feelings of obligation; no High Churchism, crowding out Christ, and substituting the Church; no exaggerated rite or form, receiving undue importance, and claiming excessive service; no sacerdotal ministry, intercepting or absorbing the responsibilities of the membership. The conscience of each member is held bound directly to the bar of God. The whole training in the Sabbath school, in the house of God, and in the Church, is to allow nothing to come between the soul and God, the Father, Son and Spirit. It is a sublime, solemn, inspiring presence,

in which such nurture leaves the individual,—far above all churches, all denominations, all earthly interests however christened with golly names—the presence of the King of kings. This sense of supreme responsibility to God has always been a marked characteristic of our people. It has been their habit only to inquire whether a cause were from God, and if so, to give it a welcome. They have endowed academies, colleges, and theological seminaries; furnished professors and ministers; and sustained benevolent enterprises and charities by generous gifts of men and money,—outside of their ranks, and had no hesitation, and asked no questions, when they had seen God's signature on the appeal; and no film of prejudice gathered over their eyes, rendering it difficult for them to read his signature, in such cases. It is probable also that there is now no people on earth, to whom an appeal, coming from without, having no denominational bait, and resting purely on its Christian merits, would be more welcome, or from whom it would receive a readier or heartier response. And every Christian minister will bear me witness, that he never feels so strong, never feels that he has such hold on the consciences of our men, never feels that he can so move and fire them to deeds of Christian enterprise, as when he has carried them up into the presence of the Almighty, and laid *His* hand upon them. And every brother, so trained, will bear me witness, that he feels degraded, as if defilement had somehow been passed through his whole spiritual nature, when a minister thinks it necessary, in order to secure his coöperation, instead of coming down to him from God, to approach him from beneath, on the earthly side, appealing to his prejudices, weaknesses, and lower interests, connecting him with the denomination.

Now this principle of felt responsibility to God—underlying and quickening, as it does, all right principles in the soul in relation to each person of the

Trinity, its love, faith, hope, trust, submission, consecration—is the most powerful and healthful motive in evangelization. Nothing else takes so deep and broad a grasp on the entire will, and so brings it into captivity to God, nay, so makes it free and mighty in God. All mixed motives, tinged with personal, local, sectarian, or even patriotic or philanthropic aims, are powerless in comparison. Let this principle take possession of a man, or a community, or largely of a denomination, and there you will see something done. The spirit has been touched by a spark from the being of God, and the holy fire has spread through its whole nature, and set it in a blaze; and now the individual, from the influence of the leaping, raging, *kindred* flame within, must work for Him. Such a people, if there is work to be done, do not wait for others first to see it, and then bring it to them. They are themselves the first to perceive it, the first to undertake it. They are first to unfurl the banner of definite organization for Foreign Missions, Home Missions, Tract Distribution, the cause of the Sailor, and of Temperance. They are first to rush into any breach to which the Master points them, crying out to others: *come, follow on.* And those animated by this principle do not weary. They pour out life, health, money, like water, year after year, not in lessening but increasing streams, because the fountain is not fed by excitement, or sensibility, or sentiment, but by a principle, which, gushing forth, rich and copious, directly from the fullness of Jehovah, floods their hearts. It is a power of action, a principle, as exhaustless and enduring as the being of God. I grant that lower and mixed motives, saturated with denominational feeling, or humanitarianism, or baptized selfishness, or ambition, may effect something in this cause; but we cannot expect a blessing upon them, as upon this; nor have they that ring of pure, divine quality, which shows that they can be relied on amid all emergencies to build up the

spiritual kingdom of Christ. No, no; you get nothing strong, nothing salutary, nothing reliable, nothing efficient next to the Almighty, till you get an army of men who feel that they owe their allegiance directly to God.

Congregationalism is far from possessing this trait in full; other denominations possess much of it; but, compared with others, a sense of responsibility to God is yet a characteristic of our churches; and here is the hiding of their power.

(b) Another advantage of Congregationalism is its *catholicity*. The fact of catholicity is obvious. It may be seen in the circumstance, so honorable to itself in a spiritual point of view, though so wasteful to its outward growth, that the members and resources of no other class of Christians have ever melted so readily, and in such proportions, into other denominations. With our people, many of them at least, the *Christian* has ever been the first matter in their regards, and the denomination, not the second, but—nowhere. This shows how broad and spiritual is the type of piety which Congregationalism inculcates. It is a piety that will work with any persons who work for Christ; and a piety that, having begun to work with others, will not be the first to become sensitive and impatient, and finally withdraw. Preferences it may have, and does have, and ought to have, but its sympathies are as large as the kingdom of Christ: and the preferences are precisely the things it can sacrifice, but the sympathies it must retain.

Different reasons have been assigned by way of explaining this peculiarity. Perhaps we shall reach the real cause when we consider two things: How *great* Congregationalism makes the *Bible*, and how *small* the *Church*. The Bible is the book of Congregationalists. By this I mean that they have no "book," no creed, no standard, no authoritative tribunal, which comes between the conscience and the word of God, and to which they must submit their faith. They have summaries

of doctrine which they love; but hold them utterly worthless only as they can show that they are true to Scripture. They are not authorities but conveniences. Now, because the whole mind and heart of our people are brought pre-eminently into contact with inspired truth,—the throbbing heart which is employed by the Holy Spirit in sending pulses and gushes of spiritual life into believers—their religious character partakes of its broad, pure, and simply Christian character. For Congregationalism does not hide its head, ostrich-like, under a single leaf of revelation—doctrinal, ritual, or ecclesiastical,—and thus cramp itself into exclusiveness, bigotry or superstition, or all combined, but dwells equally and freely under the whole broad shadow of that tree whose leaves are "for the healing of the nations." The Bible is its shibboleth; not a single word or phrase of it. Here, in part, is the explanation.

But to this must be added the influence of the fact that Congregationalism is complete in a single Church, and that no two of its churches are ecclesiastically connected, or dependent on a higher tribunal. Imagine the educating effect of this on a people, having no narrow denominational dogmas, through a succession of generations. A single company of believers—that is the extent of the ecclesiastical arena. Who, rowing in so small a boat, would be likely to cultivate professional pride or ambition, when alongside of a Presbyterian, or Episcopal, or Wesleyan man-of-war with its governed ranks and graded officers? When the Congregationalist says, We, in any ecclesiastical sense, he collapses into a very small personage. But precisely this thing God has used to give him one of the largest hearts in Christendom. There is not enough about his craft to entangle his thoughts and sympathies, and hence the world he lives in is larger than that of the man-of-war. It is the whole expanse of the heavens above, and the whole horizon of water and land around.

He has not motive enough to make him a sectarian—unless others make it for him, and worry him into it. He is ordained, by his system, to be simply a *Christian*, in a Congregational fold.

The bearing of this on Home Missions is obvious. So far as the movement takes character from Congregationalism, the type of Christianity it propagates will be singularly pure and unsectarian. Its special end and mission will be to leaven the country with Christianity; not Congregationalism. Again, it is not involved and encumbered with its own private sectarian enterprises and projects, so that it can not give of its best strength to this work. It has no petty schemes of its own, conflicting with the large calls of Christian duty, to absorb its energy and embarrass it. It is ready to go into any open field in the land, where there will be returns to Christ, though none to itself. And further, it is not, and will not be, the desire of our churches to urge Congregationalism on sectarian grounds, where it is not needed for Christ's sake. Individuals may desire this; but our churches, or any considerable number of Christians, can not be made to drive a denominational wedge when Christ has no need of it, and will be deaf to their appeals. The moon would be no more silent and imperturbable, if a dog should bay at it to assist it in a foray against a flock of sheep, than our churches would be, if hotspurs should sue them to turn aside from the work of Christ, and devote their strength to sectarian carnage.

A denomination, therefore, of catholic spirit diffuses a noble style of Christianity; it goes where there is a call for it; and it has grace enough not to go where it is not needed; while a sectarian denomination trails a baneful influence; is often pre-occupied and can not go where good might be done; and not seldom obtrudes where Christ does not summon it. Sectarianism is cumbersome, awkward, weak, in building up the spi-

ritual kingdom of God. There is a perpetual conflict between the real work to be done, and the work it is doing. There is great misapplication and waste of strength. With great vociferation, and clatter of machinery, and with a great show of chips, it yet does comparatively little for Christ. Catholicity, keeping in closer sympathy with the kingdom of God all the way through, starts with more real strength, wastes less, effects more that will live in eternity, and less that will perish. Catholicity is a power in Home Missions, and catholicity is characteristic of our churches.

(c) I may mention *flexibility* as another advantage. By this I do not refer to any laxness, or indifference to principle or doctrine—in which respects Congregationalists are certainly as staunch and reliable as any other class of Christians,—but to facility in adapting means to ends in building up the kingdom of Christ. We have seen that Congregationalism has no means of carrying on, in an ecclesiastical way, this work throughout the land. But what it cannot do ecclesiastically, it has no embarrassment in attempting through individuals, voluntarily. The ecclesiastical system is perfectly fluent, allowing the members, while remaining in it, to flow out into all manner of voluntary organizations for the recovery of the lost. Not only is no repressive influence exerted by endeavoring to make them act only within and through itself, but they are ever incited by it to go forth and labor outside of it. Accordingly Congregationalism has, practically, wonderful flexibility and power to meet the wants of Christian enterprise. If new work is necessary, a new society springs up to do it, headed by those whose eye has been the quickest to see it, and whose conscience to feel it, without waiting till the denomination as a body could be convinced and persuaded, by a majority vote, to engage in it. And if an old society proves inadequate or faithless, it is simply let alone, and a substitute takes its

place, without a rent in the denomination. This flexibility is of manifest service in the work of Home Evangelization. It enables our churches, through one channel or another, through some organization, which is at once an eye for them overlooking the country, and a hand ready to reach out to any extremity or locality thereof, and minister for them,—to apply their effort to the exact want and place where it is needed. It enables them thus, not only to bring their relief into absolute contact with the existing necessity, but also to vary it with that necessity; and so to keep abreast of the times, and side by side of their changing wants. In this particular Congregationalism has great superiority over a consolidated denomination. Congregationalism in its evangelizing operations is ever plastic, ever taking form, never formed, changing its methods to the changed emergency, and keeping step with the march of Providence. Consolidation is heavy and slow, and with difficulty meets a new exigency, and after public sentiment has been slowly created in favor of a new enterprise, and the majority have decided to engage in it, its method, from too great conservatism, stiffness, inflexibility of joint, is likely soon to fall one side of the age and the call of God, and become fruitless.

Thus the Papacy had swung off from the wants of the world at the time of the Reformation: thus the Church of England, from the necessities of the masses at the rise of Methodism; and thus Wesleyanism is now swerving from the religious demands of New England, and requires modifications. Thus modern Episcopalianism is constitutionally one side of the popular heart, and has no capability of readjustment, and herein, strange to say, lies its power; for it is a religion, save in the case of those who have lost their place, for those who love to live over and over the same religious routine, without change or progress, themselves constitutionally outside of the religious movements of the age, and unwilling to be

brought into them,—a small and exceptional class always. And thus Presbyterianism, uninfluenced by Voluntaryism, would have been slow to originate and put in operation Church-Extension; and having received the impulse from without, and started a Home Missionary system, it will continually tend to become stereotyped and to fall behind the times.

The reason for this difference is obvious: Congregationalism has the law determining its operations *in what is to be done; consolidation in itself—in what it can educate a vast body of men to agree to do and can keep them doing.* Prof. Park repeats a remark made by Justin Edwards a short time before his death: "I could never have done what I did in the incipient movements of the American Tract Society, nor in the forming of the American Temperance Society, nor in the establishment of the American Sabbath Union, unless I had enjoyed the aid of a popular and unfettered Church government, allowing me to combine the agencies of enterprising individuals, whenever and wherever I could find them—men accustomed to act for themselves—mingtlemen, ready for every good work, without waiting for the jarring and warring of Church courts."—(*Address before Cong. Union, 1854.*)

And thus it is that, while consolidation will refuse to touch some sins and will continually tend to fall behind Providence and the necessities of the age, Congregationalism, through at least some of its foremost men, will grapple with every form and feature of public sin, and will keep abreast of the times in efforts to save our country.

(d) Still another advantage of Congregationalism for this service is *its affinity with our civil system.* The genius of our civil system is that of a nation that has grown up under the fostering and moulding influence of religion, and of this religious element Congregationalism was, in the northern and more enterprising and influential section, the original nerve

and organ. Congregationalism in this region, gave birth to the state, and suckled it, and took care of it, till it was able to take care of itself, when a separation ensued, and it acted on its own responsibility. But still, down to the present, a certain degree of consanguinity remains; and the civil system of New England is largely the civil system of the rest of the States, especially in the North. Now there was doubtless a providence, for the religious good of our country, in causing the most vigorous centre of Congregationalism to be at the same time the most vigorous and controlling centre of the civil life of our country,—so that there should be a peculiar sympathy between our form of Christianity and the secret tides and movements, the spiritual currents, the most potent of all, of our civil system. From this cause, besides the fact that Congregationalism will everywhere meet those who have been more or less trained under its influence, it will flow with special ease through the congenial channels which the beckoning genius of the state opens to it. Freedom, who still reigns in the North, and has loving children there everywhere, not only welcomes, but greets it as preëminently an efficient agent under God of giving to her her supremacy, and maintaining it. Congregationalism, therefore, is peculiarly adapted to meet the wants of the independent, daring, liberty-loving men of the West. They may, they will, in large numbers fall into other channels or ranks, but it will be from prejudice, or necessity, or with protestations, or ultimately with forceful modifications of those systems. The spirit of the West and the spirit of Congregationalism, from their natural, consanguineous alliance, ever tend to embrace each other. The growing and vigorous sections of our country are waiting for our help; and this is another element of our power.

Now, when to all these we add the obvious considerations—not so remote as fruits from the genius of our system as

might at first be supposed,—that God has given us in New England *the means of educating a larger number of men than we have professional openings for*, and has bestowed *much wealth and more thrift* on our churches—considerations which need only this passing glance—the catalogue is complete.

Such, then, are some of our advantages for prosecuting Home Missions: first, *a sense of Responsibility directly to God*—this furnishes the motive power; then, *Catholicity*—this secures the right disposition for the work; then *Flexibility*—this gives access to the exact service needed; then, *Affinity*—this causes us to be met with special welcome from the field; and finally, *Providential Ability* for the work. Do not these things show, my hearers, that God designs that, as we have had, so we should have, a large mission to perform for the salvation of our country? Are they not to be interpreted in the light of a voice of God to us, calling us to redouble our faith, our hope, our sacrifices?

We have, to our hand, a Society, well organized and tried, perfectly adapted to our wants, through which we may engage in this work. It suits us, because it is not a Congregational society, nor a sectarian society. A majority in all its departments of management are Presbyterians. But it is catholic and intensely Christian; and therefore it meets the demands of Congregationalism perfectly. It is intelligent, wise, efficient; having the wide-seeing eye, and the prompt and vigorous hand.

Moreover, through its auxiliaries, or more directly, through its own agents and missionaries, it is adapted to reach, and designs to perform, the exact work which is needed in the destitute regions of the land.

What every unevangelized community needs is a self-supporting Church. This is the unit, or elementary whole, of the kingdom of God. Till the self-support-

ing Church is secured, a whole germ of that kingdom does not exist, in any particular locality. There may be Bibles there, and the evangelist, and a number of Christians, but these, though preparations, are an incomplete germ. They strike no root into the soil, furnish no guaranty that Christianity will perpetuate itself there. They float about on the surface, till they reach an organization and take root and become self-supporting, or are dispersed by the winds. Now the self-perpetuating Church—the unit of the kingdom of God, the whole germ of the living gospel—it is the special and peculiar office of the *American Home Missionary Society* to secure. This is not the work of the Bible Society, nor of the Tract Society, nor of the Sabbath School Society, nor of the Education Society, nor of the College Society, but it is of this. It sends the minister to the proper field; and not only a minister, but an educated one; and not only this, but one who bears with him, and is able to transmute, by the Divine blessing, into others, a love of sound doctrine and all the institutions of the gospel: and it maintains him there, in whole or in part, till a self-

supporting Church rises out of the desolation—a church trained to know and defend its faith, and to meet the moral, intellectual, and doctrinal conditions of permanence. The *American Home Missionary Society* is the mother of such churches. It *plants Christianity*. It causes the *gospel to strike root*. Of all the churches belonging to the two denominations hitherto acting through this institution in Ohio, and west and north, west of it, about 96½ per cent. have been nursed by its maternal care and more than 60 per cent. have been trained up to independence. And now, in execution of the same mission, it is plunging into the wilds of Kansas and Nebraska, and leaping the Rocky Mountains and the Sierra Nevada—everywhere leaving behind it the living, throbbing, permanent centres of the gospel.

Such is the organ through which we are permitted to work. We will love it; we will be true to it; we will sustain it,—because we believe that it loves Christ more than it loves us. And we will weep when others leave it; but we will *do the more*.

CONGREGATIONAL CHURCHES AND MINISTERS IN WINDHAM COUNTY, CT.

BY REV. ROBERT C. LEARNED, BERLIN, CT.

(Continued from p. 270.)

BROOKLYN.—This town was incorporated May, 1786, the territory being taken out of the towns of Mortlake, Pomfret and Canterbury. It was made the shire town in 1819, instead of Windham. The Church in this town was formed Nov. 21, 1734, being then the South Church in Pomfret, and sometimes known as the Church in Mortlake.

The several pastors of this Church have been as follows:

EPHRAIM AVERY,.....	Ord.	Sept. 24, 1735
	•	Oct. 20, 1754
JOSEPH WHITNEY,.....	Ord.	Feb. 4, 1766
	•	Sept. 18, 1824

LUTHER WILSON,.....	Ord.	June 9, 1813
	Dis.	Feb. 5, 1817
ANNROSE EDSON,.....	Ord.	April 14, 1824
	Dis.	Dec. 25, 1830
GEORGE J. TILLOTSON,.....	Ord.	May 25, 1831
	Dis.	Mar. 10, 1858

Rev. EPHRAIM AVERY was the son of Rev. John Avery, of Truro, Ms.; born in 1712; graduated H. C. 1731, and A. M. in course. He seems to have been resident at Cambridge, when the people of Mortlake sent for him. He came to them in January, 1735; was invited to settle by the Society in April, and by the Church in July, and ordained Sept. 24, on which occasion his father preached from 2 Tim.

ii: 1, "Thou therefore, my son," &c. The charge thus received Mr. Avery retained until Oct. 20, 1754, when he died of dysentery, in the 42d year of his age. Within about two months *seventy* persons died in that parish, chiefly of the same disease, which was also prevalent and malignant in adjacent towns. Mr. Avery's funeral sermon was preached by Rev. Mr. Devotion, of Scotland, a near neighbor and intimate acquaintance, and from this (as published) the following extract is made:

"As to his natural endowments, he was calm, peaceable, patient, open-hearted, free of access, sociable, hospitable, cheerful, but not vain; capable of unshaken friendship; not a wit, but very judicious; not of the most ready and quick thought, but very penetrating; capable of viewing the relations of things, comparing of them, and drawing just conclusions from them."

Mr. Avery's ministry was not a little disturbed by the Separatist movement. In 1742 a letter was sent to the Church by 26 persons, signifying their withdrawal. These were dealt with by the Committee of six, to whom the Church had entrusted the management of discipline, and after sundry meetings of Consociation and Councils, those who remained incorrigible were excommunicated in 1746. Mr. Avery married Deborah ———, and had eight children, of whom some died young; one daughter married Rev. Mr. Putnam, of Pomfret, and another married John Brewster, of Hampton. Mr. Avery's widow married ——— Gardiner, and after his death, Gen. Israel Putnam, and died in 1777, at her husband's headquarters in the Highlands, and was buried in Beverly Robinson's family vault.

Rev. JOSIAH WHITNEY was born at Plainfield, Aug. 11, 1731, son of Col. David and Elizabeth Whitney; was graduated Y. C. 1752 and A. M. in course; studied theology probably with Rev. Robert Breck, of Springfield, Ms.; was licensed by Hampden Association, July, 1754; began to preach at Mortlake (now Brooklyn), Sept. 1755, and was ordained

Feb. 4, 1756. This charge he retained over 68 years, even till his death, Sept. 13, 1824; though before this time he had two colleagues successively settled with him. He was therefore for many years the patriarch of the clergy in Windham County, and was highly respected and esteemed by them and among the churches generally. He was a Fellow of Yale College, and in 1802 received the degree of Doctor of Divinity from Harvard College. His theological views were of the moderate stamp prevalent among the men of his time; yet when the occasion came he showed himself no Unitarian.

He was noted among his own people for a certain dry wit of a pleasant nature which appeared often in his conversation. His manners were affable, though dignified, and his intercourse with his people pleasant, even in his extreme old age, except as it was disturbed by the division that took place under the ministration of his first colleague.

Dr. Whitney published in 1763 a sermon at the ordination of Ezra Weld of Braintree, Ms.; in 1788 an Election Sermon; in 1790 a funeral sermon for Gen. Putnam (who was a member of Dr. Whitney's church); in 1795 a funeral sermon for Rev. Noadiah Russell; in 1800 a funeral sermon for Eunice Gee; in 1806 a half-century sermon; in 1813 (when he was 83 years old) a funeral sermon for Rev. Aaron Putnam.

Dr. Whitney married in 1756, Lois Breck, daughter of Rev. Robert Breck, of Springfield, by whom he had eleven children, of whom all but two or three daughters died young. His wife died in 1789, of consumption, and he married in 1791 Wid. Anna (Paine) Chandler, who died in 1811.

Rev. LUTHER WILSON was born at New Braintree, Ms.; graduated W. C. 1807, and A. M.; was ordained at Brooklyn, June 8, 1813, and dismissed Feb. 5-7, 1817, by Consociation on charge of heresy, he having adopted Unitarian views. He was afterward settled as a Unitarian

pastor in Petersham, Ms., being installed there June 23, 1819, where he remained, as pastor, until 1832; he is still living at that place. His ministry in Brooklyn was a short and troubled one, and resulted (like so many in Massachusetts, but no other in Connecticut) in the separation of the Orthodox Church from a majority in the Society, thus leaving the old house of worship in Unitarian hands. Against this majority Dr. Whitney, the senior pastor, brought a successful suit for salary.

Mr. Wilson published in 1817. *Remarks on a Sermon of Rev. Willard Preston*, of Brooklyn; in 1818 a *Review of ecclesiastical proceedings at Brooklyn*, and in 1825 a sermon at the ordination of Rev. Sumner Lincoln, of Gardner, Ms.

A son of Mr. Wilson, Rev. Edmund B. Wilson, graduated at the Cambridge Divinity School in 1843, and subsequently received the degree of A. M.; he was recently dismissed from his pastorate over the Unitarian Society in West Roxbury, Ms., (the one at the western part of the town,) and was installed over the North Church and Society in Salem, Ms.

Rev. AMBROSE EDSON was born at Brimfield, Ms., Dec. 1797, but the family moved to Stafford when he was young, where he received his early training in the family of Capt. Daniel Peck. He became hopefully converted when about 18 years of age and soon turned his attention to the work of the ministry. By great exertions he procured the means of a preparatory education at Monson, Ms. He went to Princeton with the view of entering College, but by advice of others entered the Seminary instead. Having passed through the usual course he was licensed, and on the 14th of April, 1824, ordained over the Church in Brooklyn. The sermon by Rev. Dr. Ely was published. His ministry here was blessed to the hopeful conversion of a large number, but chiefly for want of health he was dismissed Dec. 25, 1830. In May following he was called to settle in Worthington parish,

Berlin, where he was installed on the 15th of June, 1831. Here also a revival accompanied his ministry, and here his health became so much impaired that he was dismissed Nov. 11, 1834, and died at Somers, Aug. 17, 1836. During his feeble health he published several books, among which were "The Key Stone," "Edson's Letters to the Conscience," and the "Memoirs of Charlotte Hamilton." These books exhibit the mind and heart of the author as intent on the spiritual benefit of his fellow-men, and were esteemed useful in their day.

He married, May 10, 1824, Miranda E. Hamilton, daughter of Dr. H. A. Hamilton, of Somers.

Rev. GEORGE J. TILLOTSON was born in Farmington, was graduated Y. C., 1824, and A. M.; is now a Fellow of the College; was ordained at Brooklyn, May 25, 1831, and continued in that relation till dismissed, March 10, 1858, being at the time the longest pastorate in the county. He is now supplying the church at Putnam.

He married (1) Rebecca Wilkinson, of Putnam; (2) Harriet Seymour, of Hartford; (3) Elizabeth Lester, of Plainfield, but is now for the third time a widower.

THE TOWN OF CANTERBURY was incorporated October, 1703, the territory being taken from Plainfield and lying mostly on the West side of Quinebang river. It is mainly an agricultural town, having some fine farms along the river. It has two churches in two local parishes. The *first* has its house of worship on a "Green" upon a pleasant hill very near the Quinebang, and includes some families on the Plainfield side of the river. The *second* parish lies on the higher land in the Western part of the town, and bears the local name of Westminster.

THE CHURCH IN THE FIRST SOCIETY was constituted June 13, 1711, with seven members, *all males*. The first among the seven being the minister who had preached to them for some years and who was

on that day ordained Pastor. The succession has been as follows:—

SAMUEL ESTABROOK,	Ord. June 13, 1711
	* June 26, 1727
JOHN WADSWORTH,	Ord. Sept. 3, 1729
	Dis. May 27, 1741
JAMES COGSWELL,	Ord. Dec. 28, 1744
	Dis. Nov. 6, 1771
SOLOMON MORGAN,	Inst. Sept. 30, 1783
	Dis. Mar. —, 1797
GEORGE LEONARD,	Ord. Feb. 3, 1808
	Dis. Aug. 29, 1810
ASA MEECH,	Inst. Oct. 28, 1812
	Dis. May 3, 1822
THOMAS J. MURDOCK,	Inst. Nov. 20, 1822
	* Dec. 15, 1826
JAMES R. WHELOCK,	Inst. Dec. 20, 1827
	Dis. April 8, 1829
DENNIS PLATT,	Inst. Mar. 31, 1830
	Dis. Jan. 1, 1833
OTIS C. WHITON,	Inst. June 20, 1833
	Dis. Jan. 17, 1837
CHARLES J. WARREN,	Inst. Sept. 13, 1837
	Dis. April 1, 1840
WALTER CLARKE,	Ord. May 18, 1842
	Dis. May 23, 1845
ROBERT U. LEARNED,	Inst. Dec. 22, 1847
	Dis. Nov. 3, 1858
CHARLES P. GROSVENOR,	Inst. Mar. 9, 1859

Rev. SAMUEL ESTABROOK was born at Concord, Ms., Jan. 7, 1674, the son of Rev. Joseph and Mary (Mason) Estabrook. He was graduated H. C. 1696, and after preaching awhile in Canterbury, was ordained on the same day that the Church was constituted, June 13, 1711. He continued the exercise of his ministry here until his death, June 26, 1727. His gravestone (which gives the date of his death as the 23d of June,) speaks of him as "reverend, pious and learned." Mr. Estabrook published an Election Sermon preached in 1718, from 1 Tim. ii: 2.

He married, March 23, 1713-14, Rebecca, the daughter of Rev. Nehemiah Hobart, of Newton, Ms.,—and had Nehemiah, who settled in Mansfield,—Hobart, who became a pastor in Millington, and Mary. Mrs. Rebecca Estabrook (called on her gravestone a "worthy, virtuous and pious gentlewoman"), followed her husband quickly to the grave, dying Dec. 4, 1727, aged 47.

Rev. JOHN WADSWORTH was born at Milton, Ms., Aug. 6, 1703, son of Dea. John and Elizabeth (Vose) Wadsworth, and grandson of Capt. Samuel Wadsworth, who fell at Bloody Brook. He

graduated H. C. 1723, was "called" at Canterbury Jan. 1729, and ordained Sept. 3, 1729, accepting a salary of 110 pounds per annum with 150 pounds settlement. In this charge he remained until May 27, 1741, when he proposed "by the Leave, Charity and Love of the Ch'h, to resign his charge, and the Church did vote to accept of the same." The occasion of this precipitate withdrawal was a charge of immoral conduct brought against Mr. Wadsworth.

The ex-pastor returned to his native home, and there spent most of his remaining years on his paternal acres. He is believed to have officiated occasionally as a minister, and to have visited, in that capacity, Coos, N. H. He died at Milton, June 15, 1766. Tradition says that his death took place in the pulpit, immediately after he had read a hymn containing this verse:—

"Hosanna, with a cheerful sound,
To God's upholding hand;
Ten thousand snares beset us round,
And yet secure we stand."

Rev. JAMES COGSWELL was born at Saybrook, Jan. 6, 1720, son of Samuel and Anne Cogswell, but during childhood removed with his parents to Lebanon. He was early distinguished by his love of science and his conviction of the truth of Christian doctrine. He graduated Y. C. 1742, was A. M. in course, and in 1790 received from his Alma Mater a Doctorate of Divinity. He was approved as a candidate by the Association of Windham County, May 5, 1744, and was at the same meeting mentioned to a committee from Canterbury as a suitable person to be employed there. Here his preaching was received with favor by a majority of the people, but the more zealous separated from the parish and held their meetings in a private house. The Consociation met for his ordination Dec. 26, 1744, and on the 28th ordained him as "a minister to the Society and those Christian people who had called him and should willingly put themselves under his care." A part of the Church, claiming to be the majority,

rejected this decision, and continued from this time through many years a separate organization. The charge, thus committed to Mr. Cogswell, he retained for nearly 27 years, approving himself to the consciences of good men in his difficult position. The circumstance which led to his dismissal, Nov. 5, 1774, are not clearly understood, though it may have been connected with the division of the parish by the formation of Westminster Society.

From Canterbury Mr. Cogswell removed to Scotland, a parish in the neighboring town of Windham, where he was installed Feb. 16, 1772. Here he labored over 32 years, until, in December, 1804, the infirmities of age having unfitted him for longer toil, he removed to the house of his son, Dr. Mason Fitch Cogswell, a distinguished physician of Hartford, where he died Jan. 2, 1807, nearly 87 years of age. A funeral sermon by Dr. N. Strong, describes him as "learned, social, benevolent, submissive."

Dr. Cogswell published six sermons on various occasions. He married (1) Alice Fitch, of Canterbury, April 24, 1745,—(2) Mrs. Martha Devotion, the widow of his predecessor in Scotland, and (3) Widow Irena Hebard, May 5, 1797. By his first wife he had five children, all of whom died in youth, except the one already mentioned.

Rev. SOLOMON MORGAN was born at Groton, and baptized March 24, 1745, the son of Dea. Solomon and Mary (Waltham) Morgan. He had probably only an ordinary English education. In March, 1772, he was called to settlement by a newly formed Church in Nazareth Society, Voluntown, to whom he had been preaching, and was accordingly ordained April 15, 1772. In this charge he remained until dismissed, at his repeated desire, Feb. 26, 1782, "the people being grieved at their loss." Mr. Morgan supplied the church of Plainfield and Canterbury by turns in the years 1782-3, and in both places received some advance toward settlement. He was finally in-

stalled at Canterbury, Sept. 30, 1784, and in this office did the work of a healer, being partially successful in an attempt to re-unite the Separatists to the Old Church. Even those who held themselves aloof from such a union, employed him to preach in their house of worship a part of the time. Troubles arose, however, in his own parish, from the efforts of some to introduce heretical preachers, in consequence of which Mr. Morgan was dismissed in March, 1797. He was once more settled, June 6, 1798, over the Church in North Canaan, where he died Sept. 3, 1804, aged 60. While in this last charge, he spent nine weeks during the winter of 1802-3 in North-western Vermont as a missionary. Tradition reports him a tall, awkward man, of deficient learning, but good natural abilities.

He married (1) Eunice, daughter of Park Avery, and (2) Wid. — Haskell, the mother of the late Pres. Haskell of the University of Vermont. He had some nine children, whose history has not been followed successfully to any great degree.

Rev. GEORGE LEONARD was born in Middleborough, Ms., April 6, 1783, the son of Elkanah and Sarah Leonard. He studied with Rev. Daniel Gurney of his native town,—entered Brown University in 1801, but removed to Dartmouth College, where he graduated in 1805, and was A. M. in course. He studied Theology with Rev. Dr. Perkins of West Hartford, was called to settle in Canterbury, Nov. 1807, and was ordained Feb. 3, 1808. Some dissatisfaction was felt by part of the Church with what they esteemed the Arminianism of Mr. Leonard, and this fact probably conspired with his ill health to lead him to seek a dismission, which took place Aug. 29, 1810. After this he preached for short periods in various places in Massachusetts, but in 1817 was ordained Deacon in the Episcopal Church, and in June, 1818, was admitted Priest by Bishop Griswold at Marblehead, Mass. He then took charge of Trinity Church, Cornish, N. H., and St. Paul's,

Windsor, Vt., and continued Rector of both parishes till his death. This took place June 28, 1834, at the house of a sister in Salisbury, N. H., while he was journeying for his health. He was buried near where he died. An obituary notice describes him as "the disinterested and judicious councillor, the open-hearted and honest man, and the sincere Christian."

He published an Election Sermon in 1808, and several others.

He married Nov. 6, 1832, Mary D. Chase, of Cornish, N. H., who survived him without children.

Rev. ASA MEECH was born in Boston, April 20, 1775, the son of Thomas Meech. He was not educated at College, but in 1807 received an honorary degree from Brown University. He was approved as a candidate by New London Co. Association, May, 1799, and ordained at North Bridgewater, Ms., Oct. 15, 1800, as colleague pastor with Rev. John Porter. His ministry here was brought to a close in 1811 by some unpleasant differences among the people. He was installed in Canterbury, Oct. 28, 1812, and here continued till the spring of 1822, preaching his farewell sermon on the 5th of May. His ministry here was useful not only by increasing the number of the Church, but by establishing its faith and order, then threatened by enemies within and without the parish. Towards the close of his pastorate, however, a feeling of personal opposition arose, which rendered his removal expedient. He emigrated to Canada, where he purchased a large farm near Hull, and employed himself thenceforth in its cultivation, preaching at the same time as opportunity was offered. He died there Feb. 22, 1849, at the age of 74.

He published three sermons, one of which was that preached on leaving Canterbury.

He married (1) Mary De Witt, of Norwich, April 29, 1802; (2) Maria De Witt, Nov. 1809; (3) Margaret Dockstader, Nov. 7, 1822, and had by these three wives twenty-one children, of whom the survivors live in Canada.

Rev. THOMAS JEWETT MURDOCK was born at Norwich, Vt., Nov. 27, 1790, the son of Col. Constant and Sarah (Jewett) Murdock. He graduated D. C. 1812, and was A. M. in course,—remained a Tutor in his Alma Mater from 1813 to 1816,—closed a theological course at Andover in 1818,—was ordained at Portland, Me., Sept. 29, 1819, colleague pastor with Rev. Elijah Kellogg in the Chapel Church, now dissolved. Having been dismissed thence March 21, 1821, he was installed at Canterbury Nov. 20, 1822, and here remained till his death. This occurred Dec. 15, 1826, after an acute and distressing illness, and amid the great grief of his parishioners and brethren in the ministry. He was buried among his people, and a sermon delivered by Rev. Levi Nelson from Acts xx: 38,—"*Sorrowing most of all*," &c.

He married (1) Alice Amelia Adams, daughter of Prof. Adams of Dartmouth College; (2) Lucia K., daughter of Hon. Thos. Thompson; (3) Frances Jacobs Farrand, who after his death married John A. Richardson, Esq., of Durham, N. H. By his second wife he had one daughter, since married and dead.

Mr. Murdock is reported by *all* who knew him to have been one of God's noblest sons,—“a model of a man, a scholar, a Christian and a Minister.”

Rev. JAMES RIPLEY WHELOCK was born at Hanover, N. H., 1770, the son of James Wheelock, Esq., youngest child of Pres. Eleazar Wheelock,—graduated D.C. 1807,—studied law and established himself in its practice at Royalton, Vt.; but changing his views, studied Theology with Rev. Dr. Merrill, of Middlebury, Vt., and was ordained pastor in Newport, N. H., Dec. 2, 1818, from which charge he was dismissed Feb. 21, 1823. He was next installed at Lancaster, N. H., Jan. 28, 1824, but was dismissed thence in Jan. 1825. After preaching awhile in Norwich, Vt., he was settled at Canterbury, Dec. 20, 1827, amid some opposition, which caused his dismissal April 8, 1829.

His next field of labor was Indiana, whence he returned about 1836 with health much impaired and bereaved of three children. He was again settled in Barre, Vt., Sept. 20, 1838, but in 1839 obtained a dismissal in consequence of his wife's death and his own shattered condition. He was never again settled, though he preached for a year or two longer in various places in New Hampshire and Maine. At length having given up all hope of prosecuting ministerial labor, he retired to Milton, Ms. in the fall of 1841. Feeling himself better in November, he went to Boston with the hope of maintaining himself by writing, but was immediately prostrated and died Nov. 26, 1841, at the Pearl St. House, Boston,—"happy to leave a world, to him so full of sorrow."

Mr. Wheelock married (1) Feb. 10, 1819, a daughter of Dr. Wm. Bass, and (2) ——— about 1839. His second marriage proved unfortunate through some want of adaptation in the parties, and led Mr. Wheelock to the adoption of some peculiar views on the subjects of marriage and divorce, which he is believed to have published in tract form. Some children by his first wife survived him. He left behind him the reputation of a faithful and earnest preacher.

Rev. DENNIS PLATT was born Sept. 26, 1800, in Danbury (Bethel Society), a son of Ebenezer Platt,—graduated Y. C. 1824,—taught a Female Seminary in New London,—studied Theology with Rev. Edward W. Hooker, and at Yale Theol. Seminary;—began preaching in 1828 as a missionary in the village of Willimantic, in Windham, where he organized a Church and secured the erection of a meeting-house,—was ordained an Evangelist at North Coventry in the spring of 1829,—removed to Canterbury in Jan. 1830, and was installed March 31. Here a powerful awakening greatly enlarged the Church, but stirred some opposition, which led to Mr. Platt's dismissal, Jan. 1, 1833. After preaching awhile in

Granby and in Greenville (Norwich) Mr. Platt removed to Homer, N. Y., where he was installed pastor, March 12, 1834.

Dismissed thence Sept. 1842, he was again installed at Manlius, N. Y., Nov. 1, 1842. Dismissed again May 1845, he was for a time Editor of the *Religious Recorder* at Syracuse; but in Sept. 1846 removed to Binghamton, where he was pastor of the Cong. Church until the winter of 1853. Since that time he has been chiefly employed on behalf of the Society for Collegiate and Theological Education, residing at South Norwalk, Ct.

Mr. Platt married Caroline, daughter of Jabez Dwight, of New Haven, and has had five children, of whom two survive.

He has issued a Tract on Baptism and articles in periodicals.

Rev. CHARLES JARVIS WARREN was born in Boston, Ms., Aug. 3, 1796,—spent his earlier life at Sutton,—studied under Rev. Mr. Cobb, of Taunton,—graduated B. U. 1826,—studied Theology with Mr. Cobb, and was ordained pastor of the First Church in Attleboro', Ms., Feb. 28, 1828. Dismissed thence July 8, 1830, he supplied awhile in Plymouth, then was settled in South Weymouth, Ms., Jan. 1, 1833. In the following year, Aug. 13, he was dismissed, and opened a school in Brooklyn, N. Y. He was installed at Wethersfield, July 1, 1835, as colleague with Rev. Dr. Tenney, and dismissed Feb. 1, 1837,—next was installed at Canterbury, Sept. 13, 1837, and dismissed April 1, 1840, to become an Agent of the Am. Temperance Union.

Since this time he has been constantly engaged in some department of the Temperance work, holding of late an appointment in the Police Department of the City of New York. He has published several pamphlets, mostly on Free Masonry and Temperance.

Mr. Warren is married and has children.¹

Rev. WALTER CLARKE was born at Farmington; graduated Y. C. 1837; taught for a while in Waterbury, and in

¹ See Hist. of Mendon Association by Rev. M. Blake.

Mobile, Ala.; was ordained pastor at Canterbury, May 18, 1842, and dismissed May 23, 1845, to take charge of the South Church in Hartford, where he was installed June 4, 1845. He was dismissed thence in the spring of 1854 to take charge of the Mercer St. Church, New York city, where he is now pastor. He received the Doctorate of Divinity at Williams College in 1855.

He married (1) Mary Ann Clark of Waterbury in 1839, and (2) Elizabeth G. Terry, daughter of Hon. Seth Terry, of Hartford, in 1850. He has one son living,—has published various sermons.

Rev. ROBERT COIT LEARNED was born at New London; graduated Y. C. 1837; studied Theology at New Haven and Andover; was ordained pastor at Twinsburg, Summit Co., O., Sept. 23, 1843, and dismissed May, 1846; was installed at Canterbury, Dec. 22, 1847, and

dismissed Nov. 3, 1858; installed at Berlin pastor of the Second Church, Dec. 1, 1858. He married in 1848 Sarah B. Whitney of Northampton, Ms., and has four children.

Rev. CHARLES PAYSON GROSVENOR was born at Pomfret, son of Payson and Prudence (Gray) Grosvenor; graduated Y. C. 1827; served in Illinois as Sunday School Missionary; was ordained pastor at Waterford, Ms. in 1834, where he remained $1\frac{1}{2}$ years, then supplied at Kingston, R. I. $2\frac{1}{2}$ years,—then was pastor at Scituate, R. I., $9\frac{1}{2}$ years,—then supply at Rehoboth, Ms., 9 years,—then at Stoneham, Ms., $1\frac{1}{2}$ years, and was installed at Canterbury, March 9, 1859. He has been married three times; (1) to Cornelia Mathewson, (2) to Hannah Wells, (3) to Elizabeth (Harrison) wid. of Rev. Lewis Foster; has three children living.

(TO BE CONTINUED.)

MORTUARY STATISTICS

OF THE THEOLOGICAL SEMINARY, ANDOVER, DURING THE FIRST FIFTY YEARS.¹

So far as can be ascertained, 418 deaths have occurred among those who have been connected with the Seminary; which is a fraction over twenty per cent. of the whole number. About three-quarters of these were born in New England; while scarcely more than one-third are buried here. Their graves are found on all the four continents of the earth, and on many of her islands. The six New England States contain 174; New York, 27; Ohio, 16; South Carolina, Indiana, and Illinois, 7 each; Virginia, 6; New Jersey, Missouri and Louisiana, 5 each; Pennsylvania, Georgia, Michigan, Iowa and Tennessee, have each 4; North Carolina, 3; Maryland, Wisconsin, Kentucky, and Mississippi, 2 each; Alabama, Texas, Minnesota, and the District of Columbia, each

have 1; 4 sleep in the Indian Territory, 2 in Canada, and 1 in Nova Scotia. On the Continent of Asia, scattered through various countries and kingdoms, are 17; in Africa, 6; in different parts of Europe, 6; on the islands of the ocean, 10; and 4 are buried in the deep. The burial places of the remaining 74 cannot be certainly determined from any obituary notice that has yet come to hand; though it is presumed that the committee to whom this general department has been given in charge, will be able, in due time, to supply the deficient information.

The departed were variously occupied in important posts when called to their rest. Besides the pastoral office, in which most of them were laboring, 38 were connected with the different Educational departments, as presidents of colleges, professors in literary or theological institutions, preceptors of academies, and teachers of public or private schools; 36 were

¹ The "Memorial of the Semi-Centennial Celebration of the Founding of the Seminary," contains most of these statistics, but not the accompanying table from which many of them are deduced. Other deductions of equal interest can easily be obtained.

missionaries to the heathen; 13 were secretaries or agents of benevolent societies; 3 were editors of religious periodicals, and 3 were physicians.

The following Life-Table explains itself. The difference between *pupils* in the second column and *alumni* in the seventh, is this;—"pupils" embrace all who entered a class; "alumni" only those who graduated.

Year of graduation.	Pupils.	Deceased.	Remain.	Per cent. now living.	Average age.	Alumni.	Deceased.	Remain.	Per cent. now living.
1809	4	3	1	25	33	4	3	1	25
1810	33	22	11	33	50	33	22	11	33
1811	23	17	6	26	50	23	17	6	26
1812	12	9	3	25	49	12	9	3	25
1813	15	6	9	60	58	15	6	9	60
1814	26	12	14	53	49	26	12	14	53
1815	19	6	13	68	46	19	6	13	68
1816	18	6	12	67	56	10	4	6	60
1817	21	8	13	62	40	20	7	13	65
1818	25	14	11	44	42	17	10	7	41
1819	28	9	19	68	41	21	7	14	67
1820	40	16	24	60	46	28	11	17	61
1821	49	16	33	67	42	30	8	22	73
1822	47	19	29	62	46	28	14	14	50
1823	27	8	19	70	39	24	8	16	67
1824	58	19	39	67	37	33	13	20	61
1825	54	16	38	70	47	31	8	23	74
1826	40	14	26	65	39	26	9	17	65
1827	46	13	33	72	41	32	9	23	72
1828	41	7	34	83	37	20	4	16	80
1829	53	10	43	81	44	34	3	31	91
1830	40	10	30	75	34	28	8	20	72
1831	55	6	49	89	43	45	5	40	89
1832	44	11	33	75	36	29	8	21	72
1833	42	7	35	83	29	23	2	21	91
1834	73	16	57	78	35	37	8	29	78
1835	69	9	50	85	34	37	6	31	81
1836	30	7	23	77	38	13	3	10	77
1837	45	10	35	78	41	38	3	35	92
1838	67	7	50	88	34	29	2	27	93
1839	37	9	26	70	32	23	6	17	74
1840	41	7	34	83	32	28	5	23	82
1841	60	11	49	82	31	46	9	37	80
1842	62	10	52	84	34	33	5	28	85
1843	52	7	45	86	30	30	2	28	93
1844	37	6	39	97	39	18	4	14	78
1845	49	0	49	100		28	0	28	100
1846	33	4	29	88	30	21	3	18	86
1847	34	4	30	88	28	20	3	17	85
1848	35	6	29	83	29	28	6	22	79
1849	39	0	39	100		28	0	28	100
1850	24	2	22	92	29	19	2	17	89
1851	34	3	31	91	29	24	1	23	96
1852	30	3	27	90	31	20	2	18	90
1853	36	3	33	92	35	23	4	19	83
1854	38	2	36	95	25	23	0	23	100
1855	38	2	36	95	27	29	1	28	96
1856	37	3	34	92	21	24	0	24	100
1857	38	0	38	100		29	0	29	100
1858	38	1	37	97	28	31	0	31	100

The facts and deductions here given, have respect only to the Alumni, numbering 288 in all. The average number of years which these 288 had reached on leaving the Seminary, was 25. This ascertained fact, together with the date of each one's death, affords the means of calculating the probable length of ministerial life,—or, at least, of determining the proximate number in each graduating class whose ministry (supposing it to continue through life) will measure any particular period of time, up to fifty years.

During the first decade, or period of ten years, the number of graduates was 179, of which 83, or 46 per cent., still remain. During the second decade 273 were graduated, and 182, or 67 per cent., now survive. In the third decade the graduates were 313, of which 265, or 85 per cent., are living yet. During the fourth decade 275 left the Seminary, and 232, or 85 per cent., remain. During the fifth and last decade, the number of graduates, including the present graduating class, has been 250, of whom 240, or 96 per cent., survive. The whole number of graduates during the half century, is 1290, of which 1002, or nearly 78 per cent., are still living.

The table, together with the foregoing deductions, furnishes a reasonable probability, that 96 graduates out of every 100, will have 5 years to spend in their Master's Vineyard; that 85 out of each 100 will have 15 years; that 82 will have 25 years; that 64 will be continued 35 years; that 34 will reach 45 years; and that 25 out of the hundred will be permitted to preach a Semi-centennial discourse. Or, to vary the form of this statement, supposing the classes in the future to equal those in the past—which have averaged about 25 graduates—each class, at the end of five years from graduation, may be expected to number 24 members; at the end of 15 years, 22 members; at the end of 25 years, 21 members; at the end of 35 years, 17 members; at the end of 45 years, 11 members; and at the close of a half century, 5 or 6 members.

THE AMERICAN HOME MISSIONARY SOCIETY AND THE NEW SCHOOL GENERAL ASSEMBLY.

BY REV. J. S. CLARK, D.D.

Low murmurs of discontent with the proceedings of the American Home Missionary Society had been issuing from Presbytery, Synod and General Assembly for several years, when, at their last meeting in Wilmington, Del., discontent broke out in open censure, and led to decisive action. A "Commission" was raised, embracing ten of their most influential ministers and laymen, to investigate the matter and make report. The reason for this extraordinary step, as set forth in the vague preambulatory, "Whereas complaints have been made to the General Assembly from year to year," &c., does not account for the intense earnestness with which the subject was taken up and carried through a two days' discussion to the above named issue. But an attentive observer might have perceived that every speaker had his eye on a particular case of recent and extraordinary injustice (so deemed) wherein the feeble churches of a whole Presbytery were refused aid by the American Home Missionary Society, and on grounds which were likely to involve others in a similar fate, unless something could be speedily done to prevent it. The Alton Presbytery—this was the case—preferring to expend their own home missionary funds in forwarding the interests of their own denomination, had ceased to coöperate with the National Society on the common field; and for that reason were denied a share in the common Treasury. What made the injustice of such denial seem the more glaring, was the fact (so asserted by several intelligent speakers) that the American Home Missionary Society "is the creation of" the New School Presbyterian "Church;" or, as one expressed it, "the creature of

the *Assembly*," designed to be "our employee," and "fulfill our behests;" but instead of being and doing just this and nothing more nor less, they—the Society, through their Executive Committee—have gone to framing rules and regulations of their own, grievously oppressive to the interests of Presbyterianism, of which the following were produced as specimens:—

"1st. That the missionaries laboring within the bounds of an auxiliary or ecclesiastical body, be commissioned by this Society, and be governed in their labors by its principles.

"2d. That the funds raised on the field be applied to cancel the pledges contained in the commissions, and be acknowledged by the Society as contributed to its Treasury.

"3d. That the churches on the field coöperate cordially with the Society in the raising of funds, and contribute yearly to its Treasury, according to the full measure of their ability."¹

The application of these rules and principles, it was conclusively shown, bore hard on the Alton Presbytery, which, though needy, was nevertheless allowed to take nothing from a Treasury into which it would put nothing; and equally hard must it be in many other portions of the West, where there is so much yet to be done in discharging that paramount duty of providing for their own denomi-

¹ In a correspondence opened between the Executive Committee and the Alton Presbytery, a copy of these rules had been sent to that body, prefaced by the statement that "the following principles govern the Society, in co-operating with all auxiliary and ecclesiastical bodies," and that the Executive Committee "will be happy to co-operate with the Presbytery of Alton on the same terms." See *Home Missionary for July*.

national wants, by occupying the ground "in advance of all others."

These things duly considered and discussed, judgment was rendered in the words following, viz:—

"The General Assembly can never approve of these resolutions, if they are to be interpreted as,

"1. Denying the right of our Presbyteries, in our present relations to the American Home Missionary Society, to appoint, solely on their own authority, one or more exploring missionaries within their bounds; or as,

"2. Asserting it as a sufficient reason why the Society should withhold aid from the feeble churches of a Presbytery, that other churches of such Presbytery contribute the whole, or a portion of their Home Missionary funds elsewhere than to the Treasury of that Society."

The foregoing is believed to be—it certainly is *intended* to be—a truthful *résumé* of what was said and done on this important subject in those two memorable days of May 27 and 28, 1859, by the "General Assembly of the Presbyterian Church in the United States of America." And the apparent sincerity of grief, as of an injured party, which actuated the speakers, and the evident heartiness with which each step was taken by the united Assembly toward determined redress, "would strike a stranger" as amounting almost to a demonstration of wrong-doing on the one side, and of injured innocence on the other. The mere report of those sayings and doings scattered over the face of the earth, as they have been by hundreds of presses, in millions of sheets, has left, on innumerable minds, the impression that in some way or other—to what extent may not be very clear—this once noble, right-principled and pure-hearted Institution, either of its own accord, or stirred up by its Congregational constituency, has swerved from its original principles, and stands chargeable with dereliction in practice.

But what are the FACTS, which, in

spite of all existing bias on either side, will at length get a permanent record on the pages of history? Some of them have become history already.

In order to understand the nature and spirit of that coöperative alliance into which Presbyterians and Congregationalists entered in organizing the American Home Missionary Society, we must forget all our present bickerings, and summon around us the reminiscences of a past age, when the two denominations were essentially one, not only in Christian doctrine, but in ecclesiastical and ministerial fellowship. The Congregationalists, it is well known, were the first to get footing on these shores. And whatever expulsive airs they assumed towards other sects, they never molested the Presbyterians. There is no historic record, no remembered instance, of opposition on their part to the gathering of a Presbyterian Church whenever and wherever members of that communion were found desirous of doing so; but records without number are at hand, showing a cheerful consent. As early as 1640 a band of Presbyterians wrote from Scotland "to know whether they might be freely suffered to exercise their Presbyterian government amongst us, and it was answered affirmatively, they might." (Winslow in Young, 405.) From that time onward, "Heads of Agreement," "Plans of Union," and coöperative alliances mark the way-side along which the two have travelled together, mutually "endeavoring to keep the unity of the spirit in the bond of peace." True, our fathers were tenaciously attached to their own church polity,—more so than the bulk of their descendants are at the present time, and defended it from encroachments with more warmth of zeal. Even those Scotch brethren, to whom such a ready welcome was extended, were told "not to expect that we should provide them ministers; but getting such themselves, they might exercise their Presbyterian government at their liberty, walk-

ing peaceably towards us, as we trusted we should towards them." And when, as Winthrop informs us (Vol. II., 137,) a discussion arose in a Convention of ministers and magistrates in 1643, about "the Presbyterian way," which was "concluded against" in that body, it was simply a conclusion not to change their *own* way, at the request of the "Newbury ministers." And among the many sharp sayings of John Wise, in his "Churches' Quarrel Espoused," nothing is said against Presbyterians holding their own polity; but only against *Congregationalists giving up theirs*. Even this last point was virtually surrendered by both denominations when the "Plan of Union between Presbyterians and Congregationalists in the new settlements," was adopted in 1801.

According to that plan a Congregational church settling a Presbyterian minister, or a Presbyterian church settling a Congregational minister, might still "conduct their discipline" according to their own ecclesiastical principles; and in case the church were of a mixed character—partly Presbyterian and partly Congregational—they might "choose a standing committee from the communicants of said church," to issue all cases of discipline without consulting any body else, but allowing the condemned member to appeal, if he was a Presbyterian, to the presbytery,—if a Congregationalist, to the Church."

Such were the relations subsisting between the two, when, on the 12th of May, 1826, a purely voluntary association was formed by individuals from both these denominations, with some others, who, in their organized capacity, called themselves THE AMERICAN HOME MISSIONARY SOCIETY. From the wording of the Constitution which they adopted as the basis of their union, no one could certainly infer that such a thing had ever been invented, as a Presbyterian or Congregational Church—much less that this new-formed Society was any part of the ecclesiastical mechanism of either. Nor does

a closer inspection of the circumstances and details, the antecedents, accompaniments and consequents of this creative act, yield the least additional evidence of a *Presbyterial* creation. The only reference made to denominations throughout the whole proceeding is found in the published call for a Convention to organize the Society, wherein "the Congregational, Presbyterian, and Dutch Reformed denominations" are announced as "prepared to unite in one concentrated and intense effort to build up the wastes of our common country." This language, while it contradicts the idea of a Society formed under the auspices of *any one* denomination, directly and emphatically asserts the coöperative agency of at least *three* such bodies in forming it.

What, then, becomes of the claim, set up by the General Assembly, to control the American Home Missionary Society?—a claim founded in the right of creation! There is none. There never was any. It was indeed obliquely hinted at Wilmington, in the Report of the Standing Committee on Church Extension, that some time after the Presbyterians had put forth the creative act, and given the Society a being—we are not told precisely how long after—"others were received as partners." Their words are these, and very remarkable words they are;—"That Society is the creation of our Church, originally organized in the bounds and by the members of our Church; and its origin and the capital of various kinds it has accumulated make it impossible, as a matter of feeling, and of interest, and of justice, that we should abandon it to those whom we have received as partners in it." Just here and now, it is enough to know that a partnership was actually formed, no matter when or where, or how it was brought about. Presbyterians do concede, then, that Congregationalists became "partners" with them in the work of Home Missions. But do they believe that such a thing would have been possible, on terms which the Alton Presbytery now

ask, and which the General Assembly have endorsed?

Let us imagine a scene at the forming of this partnership. Something like it must have occurred, if things proceeded after the fashion here set forth. The Presbyterian "Church," or "Assembly," or "members,"—whichever it was that created the Home Missionary Society—are at length ready to receive the Congregationalists into coöperation with them in the work of Home Missions; and they propose these terms, among others, viz: 1st, "The Executive Committee shall appoint missionaries and instruct them as to the field and manner of their labors," (see Constitution of the A. H. M. S., article 4,) except such as "our Presbyteries" may choose "to appoint, solely on their own authority," as "exploring missionaries within their own bounds." (See Minutes of last Gen. Assembly.) 2d, "The Executive Committee shall have the disposal of the funds," provided that, when the able churches of a Presbytery, desirous of planting Presbyterian churches "in advance of all others," shall "contribute the whole, or a portion, of their Home Missionary funds elsewhere than to the Treasury of this Society," the Committee shall not refuse the feeble churches of such Presbytery, already planted, an equal share with those of other Presbyteries or denominations who have contributed the whole of theirs into the common Treasury; and anything contrary to these principles of coöperation, "we can never approve." (See Constitution and Minutes as above.)¹

¹ It ought, in justice, to be stated that the delegates from the General Assembly to several of the New England General Associations, disavowed, in the name of their Church, any intention to use their own funds for denominational purposes, and then draw an equal share with others from the common Treasury; protesting that no such thing had been attempted, and repelling the imputation with scorn. But while we admit the sincerity of this protest, and feel bound to believe that the demands of the Alton Presbytery seem to them perfectly fair and even-handed, as a part of the co-operative system, we are compelled to add, that, as we view the subject, a more remarkable instance of hallucination has not occurred since the days of Don Quixote.

Now, is it to be believed by any sane person, that a co-partnership on such terms was a possible thing? If, to relieve the absurdity of this proposal, it had been said to the Congregationalists then, as is sometimes said now, 'You may have the same liberty;' the answer would have been, as it still is, 'We want no such liberty.' Why multiply occasions of strife between us? Such an entangling alliance, instead of promoting friendly coöperation, will prevent it, and make enemies of friends. And even were it otherwise, why form a Society, or appoint an Executive Committee to administer affairs which the youngest clerk in a counting-room could administer as well? Should it be understood that each denomination was at liberty to contribute to its own extension, some small contributions might chance to stray into the common Treasury at first, which would need to be disbursed by the rule of "Simple Division,"—a light labor and ever growing less.

These are some of the aspects which the subject assumes, even when we accept the Presbyterian theory of coöperative Home Missions, and attempt to follow it out in practice. Only admit the existence of any such partnership in the American Home Missionary Society as common sense can believe possible, even supposing Congregationalists to have had nothing to do in bringing it about but just to stand at the door and be "received as partners;" and how it sounds to hear Presbyterians talk of such a Society as formed to "fulfill their behests!" And it sounds still worse if, in place of this fanciful theory, we put the real facts, as "known and read of all men," outside of the last General Assembly. When heard by a Congregationalist, it can hardly fail to provoke resentment or ridicule, according to the serious or comic turn of his mind.

The simple facts about the origin of the American Home Missionary Society, in a few words, are these. Domestic Missionary Societies had sprung up all over New England, and in the State of New York,

and were each sending forth laborers, as their means would allow, when, on the 30th of September, 1825, the idea of a National Society occurred to some one in a meeting of several gentlemen "from various parts of the United States" at Dr. Wisner's study, in Boston, the day after they had been ordaining a number of Andover students to the Home Missionary work, in the service of the United Domestic Missionary Society of New York. That Society, being neither ecclesiastical nor denominational, but a voluntary organization of individuals from several communities were disposed to have some of their missionaries ordained Congregationally, and sent two of their Executive Committee, Messrs. Bruen and Cox, to assist in that service, at Boston. It was apparently a matter of indifference, which way they were ordained; nor is it likely that one in a hundred of our Boston folks knew or cared whether they were going to labor in connection with Congregational, Presbyterian, or Dutch Reformed churches. It was in just this catholic spirit, after uniting in such a Christian act, that "the desirableness and expediency of forming a National Domestic Missionary Society" was first conceived, and a Committee appointed, consisting of Rev. Messrs. Porter and Edwards, of Andover, and Taylor, of New Haven, Ct., "to make inquiries in relation to the subject, and if they should deem it advisable, invite a meeting of gentlemen friendly to the object, in Boston, sometime in the month of January ensuing."

That second meeting was accordingly held at the house of Henry Homes, Esq., and the resolution unanimously passed, that it was, in their view, expedient to attempt the formation of such a Society,—among many other weighty reasons, because of "the tendency it will have to produce among the friends of evangelical religion in the United States greater union of feeling and exertion." Having settled a few general principles, as the basis of such an organization, and agreed upon a

Constitution to be proposed—almost precisely the same principles and constitution with those which were subsequently adopted, and are still retained—the question arose as to the best way of proceeding to organize the Society. And here the reader will be interested to know upon whom Providence devolved the settlement of these weighty questions—into whose hands it was given to shape this forth-coming organization, which the late General Assembly were told was originally their "employee," but "has become the employee of another denomination." We happen to have their names. This second meeting, in which these grave matters were proceeding to their momentous issue, as above mentioned, consisted of Pres. W. Allen, of Maine; Rev. N. Lord, of New Hampshire; Rev. S. Whittlesey, of Connecticut; Rev. Messrs. B. Emerson, E. Cornelius, L. Woods, E. Porter, J. Edwards, W. Fay, S. E. Dwight, B. Wisner, J. Codman, and S. Osgood, of Massachusetts—thirteen in all, and all Congregationalists! Letters from several absent gentlemen were read, strongly commending the general object; and on the next morning, after all the business had been disposed of, Rev. Messrs. Peters, Bruen and Falconer, of New York, a deputation from the Executive Committee of the United Domestic Missionary Society, arrived, having been delayed by the state of the roads, and gave their "unqualified approbation" to all that had been done. And what had been done? Instead of calling a National Convention through a Committee of their own, to form a Society independent of all existing institutions, and invite the others to become auxiliary; or instead of selecting the Connecticut, or the Massachusetts Missionary Society for a nucleus around which the others should crystallize, these thirteen Congregationalists had decided to ask the Executive Committee of the United Domestic Missionary Society of New York—full twenty years younger than either of the others, but more favorably located for the work

in hand—to call a Convention at New York, in the following May, to form a National Society, by a reconstruction of that, “should no especial reasons occur to render such a measure inexpedient.” Forgetful alike of sectional and denominational interests, and mindful only of the interests of Christ’s kingdom, by their Christian catholicity they gave to their Presbyterian brethren all the pretext they have for claiming priority of action, or preëminence of control, in the affairs of the American Home Missionary Society.

But let us follow this process one step farther. The Executive Committee of the United Domestic Missionary Society were easily persuaded to do as advised. They issued their circular. They called a Convention. It numbered one hundred and thirty-two names, connected with four denominations, and was gathered from thirteen States. President Day, of New Haven, a Congregationalist, presided. Of the two Secretaries, one was Presbyterian, and the other Dutch Reformed. The Constitution previously drawn up by thirteen Congregationalists, and approved by a deputation from the Executive Committee of the United Domestic Missionary Society, was submitted, and adopted, and then it was recommended to that body to accept the same, “and become the American Home Missionary Society,”—which was accordingly done, as before said, May 12, 1826. Thus much is indisputable; or, if called in question, can be proved by a reference to the Fourth Report of the United Domestic Missionary Society. But how it was that, by so doing, the Society became “the creation of the Presbyterian Church,” as affirmed in the late Report on Church Extension; or “was formed and nursed to maturity among Presbyterians before our Congregational brethren had anything of importance to do with it,” as that part of the Report was explained by Dr. Stearns, of Newark, does not appear so evident. It is not probable that one in a thousand, except New School Presbyterians, will be able to fetch such a

conclusion from such data. In fact, it is but lately that they have discovered how to do it themselves. During the whole of that sharp controversy between the Old and New Schools, which resulted in the excision of the latter, nothing was known of this Presbyterian origin of the American Home Missionary Society, or it certainly would have stood higher and fared better with the dominant party, who, whatever sins were laid to their charge, were never charged with denominational indifference. They would have kept the Society in their possession, and continued to use it as their “employee,” had they known that it was “their creation.” But they had no idea of any such thing. “It is not an ecclesiastical, but a civil Institution,” they said, and “by interference and importunity it disturbs the peace, and injures the prosperity of the Presbyterian Church.” [See Dr. Wilson’s pamphlet on the subject.] This, it should be remembered, was before modern degeneracy had reached it; before a complaint was raised by the present complainers.

But while in this one particular, viz., the Presbyterian “creation” of the American Home Missionary Society, there is an evident disagreement between the Old School of that day and the New of this, in several other particulars of great importance they are found in fraternal sympathy. For proof of this, let any one read “Judd’s History of the Division of the Presbyterian Church in the United States of America;” especially chapter fifth, on the “real grounds of the excision,” (pp. 84–159;) and compare it with the doings of the last General Assembly, and the documents put forth since. He will perceive an astonishing similarity between the Old School notions *then*, and the New School notions *now*: particularly in respect to Voluntary Societies, Assembly’s Boards, and Ecclesiasticism in general. And here we have the true secret of all the troubles which our New School brethren find with the policy and proceedings of the American Home Missionary So-

ciety. They look at the whole thing from another stand-point than that of former years. It is not the Society, but themselves that have changed.¹ The able expounder of their principles to whom allusion has already been made, speaking of things as they were at the close of that conflict, says, "Our principles lay us under obligation to do all in our power to give increased efficiency to Voluntary Societies for the spread of the Gospel and the conversion of the world. The unreasonable opposition to them on the part of our brethren, [of the Old School.] and their iron determination to exclude their operation from the Presbyterian Church, and bind all her members to contribute to Boards under Ecclesiastical control, was one of the chief causes of placing us in our present position. If there be any in our body who adopt their views of Ecclesiastical Boards, it certainly becomes them to pay a respectful deference to the opinions of those who differ from them, and especially of their fathers and brethren who have manfully and with great self-denial contended for the voluntary principle in labors for spreading the gospel at home and in foreign lands. Especially should we hold fast and defend that feature of the voluntary principle which unites the labors, contributions and prayers of Christians of different names for the spread of their common faith, and promoting the glory of their common Father, Redeemer, and Sanctifier."²

Noble sentiments, these—the offspring

¹ Since this sentence was written, Mr. A. W. Corey, a lay member of the Monticello Presbyterian Church, connected with the Alton Presbytery, in stating the reasons for his dissent from the action of that body relative to the American Home Missionary Society, says, "I discover no change in its (the Society's) principles or policy, and see no cause for complaint on the part of the Alton Presbytery that did not exist long before her numerous feeble churches were organized and nurtured into existence by the liberality of the Missionary Society. It appears to me that the editor of the *Home Missionary* has hit the case exactly when he affirms that 'the Society has not changed, but the demands of the Presbytery have increased.'"

² Judd's History of the Division, &c., p. 221.

of Christian principle. It would not be possible to keep New England Congregationalists from coöperating with souls possessed of such a catholic spirit. And they seem all the more noble when put in contrast with sentiments then held by the other branch of that Church. Just before the separation was effected, a Circular came forth from a Committee of theirs, Dr. A. Greene, chairman, with the design of rousing the churches "to a just sense of their danger and their duty,"—pleading for a more liberal patronage of their own separate and sectarian efforts. "Our Education and Missionary Boards, therefore, we repeat, must be sustained," they said, "must be promptly, and liberally, and efficiently patronized, or our Church is gone. We must take from others, [that is from the Voluntary and coöperative Societies] so far as it is necessary, to give to these."³

Now take the following extract from a recent "Statement of the Church Extension Committee, to the Ministers, Ruling Elders, and Members of the Presbyterian Church," and see which of the above quotations it most nearly resembles. After adverting to the fact that this Church Extension Committee's powers were so enlarged at the last meeting of the General Assembly as to embrace the exploration of Nebraska, California, Oregon, and all the lately settled regions this side, as also the supply of those feeble churches in the Alton and other Presbyteries, which the Society refuses to aid because the said Presbyteries refuse to contribute their Home Missionary funds into its Treasury; they endorse the assertion of a Western periodical, that "*Everything now depends upon the Church Extension Committee,*" and then proceed as follows:—"Were there no other agency for Home Missions operating in our Church, our task would be comparatively easy. But the agencies of the American Home Missionary Society reach every Church in our connec-

³ See Judd's History, p. 150, and much more of the same sort on many other pages.

tion. That Society has, according to its official publication, *twenty-three Secretaries and Agents*, a part of the duty of all of whom it is to collect funds. In these circumstances," i. e., with such a host of competitors—for this is the condensed idea—they cannot think of "putting into the field less than three persons," one at New York, one at Philadelphia, and one at Chicago, "to present this cause to the churches and gather funds during the ensuing year; and they name \$30,000 as "the least sum required for the work."

One must read the whole document thoughtfully, to appreciate its calm, but determined spirit of antagonism to the American Home Missionary Society—an agency which has become not only worthless for the purposes of "our Church," but positively hurtful. Nothing is said here about providing for "exceptional cases," or "supplementing" that Society, as the Committee have heretofore been wont to speak when describing their functions. *It is the New School Assembly's BOARD OF DOMESTIC MISSIONS*—just such a thing as they fought against less than twenty-five years ago,—when the Old School, in "their iron determination," were treating the Home Missionary Society in precisely the way it is now treated by them, and for precisely the same reasons. The amiable Doctor Fowler, of Utica, who came as delegate from that Assembly to the General Association of Massachusetts, last June, at Pittsfield, made the most eloquent part of his speech out of the "scars" left on the N. S. Church while fighting for us, and our principles in the war of 1837. It was a telling stroke, and for a moment we could imagine that they had not "right-about faced" and turned their arms against their allies. But the pleasing illusion soon vanished as he proceeded to iterate and endorse the absurd complaints of the Alton Presbytery, and, stranger still, to justify the complainers, on the ground that, as a voluntary Association of individuals, they were subject to the rules of

the Society, *but not as a Presbytery!*—so that, under cover of this logic, whenever they desire to appropriate "the whole or a portion of their Home Missionary funds" for sectarian uses, they have only to assume this latter shape while doing it, and the Society has nothing to say; after which, by turning again, Proteus-like, into a voluntary Association of individuals, they can claim for their feeble churches an equal share with others, and the Society has no right to deny them!

But perhaps the most remarkable and least defensible feature of this controversy of the New School Presbyterians with the American Home Missionary Society is the attempt to wring from their *Executive Committee* concessions which they have it not in their power to grant, even were they so disposed, without the consent of other parties. The principles of copartnership in the work of Home Missions, as we have seen, were mutually agreed upon before the Society was formed. It would not otherwise have been possible to form it. There was a mutual surrender, express or implied, of certain denominational rights in the prosecution of this one common enterprise; and a recognition of the authority of a central Executive Committee to "have the disposal of the funds," to appoint, commission, locate and direct all the missionaries, with power also to "create such agency or agencies" for these or other purposes, as, in their view, "the interests of the institution may require;" but not a shred of authority was ever given them to alter the terms on which these several denominations had agreed to coöperate in the Home Missionary work. There was no reason why there should have been; it was out of their province. It belonged to others; and those others entered into a satisfactory arrangement, which they intended should be permanent. In Massachusetts, for example, were two organizations for Home Missions—one of which could work only *in* the State, and the other only *out* of it. Between them both they could

occupy any part of the field, to the extent of their means. But, as already shown, they saw, or thought they saw, that "greater union of feeling and exertion among the friends of evangelical religion" would result from a general coöperation. And in order to come into it on equal terms with the rest, they relinquished their own peculiar functions, and both merged into one organism under the old Massachusetts Missionary Society's charter, which the legislature took the pains to alter for that express purpose; and then the re-organized body became auxiliary to the American Home Missionary Society by agreeing, as the other auxiliaries also did, to pay over "the whole of its funds," according to the 8th Article of the Constitution—which they have continued to do ever since. Now, what right has the Executive Committee to disturb this well-considered and carefully adjusted basis of coöperation? What propriety in one of the coöperating parties asking them to do it, without consulting the others? It would be an unwarrantable stretch of authority, as well as unfair in itself, for the Executive Committee now to tell the Alton Presbytery, or the ten Commissioners, that demands so one-sided, self-favoring and subversive of all even-handed coöperation as theirs, can be allowed.

It has indeed been said that these New England auxiliaries are doing just what they complain of their Presbyterian brethren for attempting to do,—viz., taking care of their own feeble churches. But *how* taking care of them? By giving them over to one Home Missionary Board, and their contributions to another? By opening a Congregational Church Extension Treasury, thirty thousand dollars deep, and employing an adequate number of collecting agents to fill it? No—no; but by putting into the Treasury of that Society, as was done the past year, \$114,000, and then receiving back \$35,000 to be expended among themselves under its commission. It is presumed that a portion of the balance (\$79,000) is also ex-

pended on Congregational churches out of New England; but how much, nobody knows—nobody asks—nobody cares, so it be used for the upbuilding of Christ's kingdom, in the spirit and with the intent of those unsectarian fathers who devised this plan of coöperation. If, as on rare occasions has occurred in these State Societies, a County or Conference Auxiliary, dissatisfied with the too frugal disbursement within its bounds, assumes the undisputed right of appropriating its own funds on its own field, it also assumes the care of its own poor churches—*always*. A case like that of the Alton Presbytery cannot be found in the Home Missionary annals of New England; and nothing is hazarded in asserting that it never will be.

This case—in itself not worthy of half the notice here given to it—derives importance from the fact that the entire New School Presbyterian Church, by their action in the last General Assembly, and by their subsequent proceedings, have planted themselves on the principle which underlies it, and intend to make it the tower of their defence—their *Malakoff*—in the war they wage against the American Home Missionary Society. Who would have thought it? In that other conflict of the same sort which the Old School Presbyterians carried on against the same Society in former years, no such stand was taken, or even talked of. They wished to help forward their own denomination farther than it was likely to be advanced through a co-operative alliance with Congregationalists; and they embarked in a separate movement, under the sanction and control of the General Assembly, just as our New School brethren are now doing, through their Church Extension Board. They conceived the idea, at length, that the American Home Missionary Society was "injurious to the prosperity of the Presbyterian Church," and they let it slide; they withdrew, taking with them their funds, and all the feeble churches they could get. But, strangely enough, our New School brethren, chafing

under the same sense of injury, and withholding their patronage in like manner, still cling to the Society, and demand of it a support for their feeble churches, even should all the others in their connection "contribute the whole of their Home Missionary funds elsewhere!"

There is no room for doubting "whereunto this will grow." It marks the near approach of a formal disruption of all co-operative ties between Presbyterians and Congregationalists in the work of Home Missions.¹ When or how the connection will be dissolved may as yet be a matter of conjecture; but that there has been for some years a steady progress towards it, and that the inauguration of the Presbyterian Church Extension Committee, in 1855, will hereafter be viewed as "the beginning of the end," is beyond all conjecture. The development since that time has been wonderfully rapid. From the simple and artless office of relieving a "few exceptional cases," the functions of that Committee have been so enlarged as to embrace the entire field of the American Home Missionary Society, so far, at least, as the wants of that denomination are concerned. The Old School Board of Domestic Missions is not projected on a larger scale, nor endued with more efficiency. This fact, in connection with the newly invented claims of the Alton and other Presbyteries, on which the whole New School Church, through its General Assembly, has taken a stand, is evidence enough of what is coming. Should these extraordinary claims continue to be refused by the Executive Committee, after all the resolutions passed and the logic expended in their enforcement, as we cannot doubt they will, it would seem

that the Presbyterians *must* break off their connection with the Society in full, as they have already done in part, if resolutions and logic have any force or meaning. They do indeed express tender feelings, as we have seen, at the thought of leaving the Society; but if either must quit, it hardly stands to reason that those who have no fault to find should be the ones to go.² The Congregationalists, though the largest contributors to its funds, are satisfied, as yet, with the administration of its affairs. We are glad that this fact is so fully recognized by Presbyterians; though we regret to see a fact, so harmless in itself, turned into a new accusation against the Society. The writer of long articles in the *Evangelist*, a ready referred to, complainingly says, in that paper for July 20, "The Home Missionary Society has been so administered as to have arrayed in its favor, on every question, almost the whole Congregational denomination, and against its procedure, in important respects, every decided Presbyterian in the land who is fully acquainted with its doings." All this, while it proves nothing against the Society, does prove an irreconcilable variance of judgment between these two denominations, as to its policy. It is impossible that they should work together with advantage much longer, if this is indeed the position in which they stand to each other and to the Society in which they once co-operated so harmoniously, and with such happy effect.

¹ This issue has been deplored and withstood by the mass of New England Congregationalists, and by none more sincerely than by the writer of these pages. But the course of events is against us. Every meeting of the General Assembly, and every Presbyterian movement outside of it—even when originating among the friends of co-operation and with a view to promote it—frays away some thread, before unbroken, in the silken cord that unites the two denominations in evangelical labors.

² Mr. A. W. Corey, already referred to, lends the following strong confirmation to the views here, and elsewhere in this article, advanced;—"The action of the Alton Presbytery in regard to Voluntary Associations, is virtually the same as that taken by the Old School party in 1831, and which led to the great schism in 1837. If, after an experience of some twenty odd years, the New School churches have suddenly discovered that the Voluntary and Union principle for the management of our benevolent operations is wrong, and that our Old School brethren were right in placing everything under the management of Ecclesiastical Boards, would it not be wise for those churches to transfer their relations at once from the New School to the Old School body, where they can be accommodated, and leave those who are satisfied with the present arrangements undisturbed?"



VENTILATION OF CHURCHES.

BY REV. ISAAC P. LANGWORTHY.

THE house of worship for the Winnisimmet Congregational Church of Chelsea, Ms., was commenced in 1851, and was completed early in 1852. The accompanying print of the front elevation is inserted, not merely because of its good proportions and attractive yet inexpensive style, but to afford an opportunity to say something further on the subject of "Ventilation"—a subject little understood, less

well practised, but of no inconsiderable importance.

This house is of wood, 65 × 95 feet on the ground, including a four feet projection under the steeple, and one of equal depth in the rear for the pulpit. The auditory is 30 feet in the clear, from ceiling to floor. The pews are circular, bringing every worshipper into full view of the speaker. The galleries are very low and

pitch sharply, so that the back seat is as pleasant as the front. The chancel is very wide, the platform broad and only four feet above the floor, and the pulpit low, with sliding shelf for the Bible and notes. The ceiling is not arched, and all unnecessary angles and curves were carefully avoided to prevent eddies and echoes. It challenges comparison with any other of its proportions, in its acoustic provisions. A clear conversational tone will reach every part of the auditory, however full. When the house is empty, conversation in a whisper has been carried on from its remotest corners. Its vestry arrangements are very convenient. The largest is 40×62 . The Ladies' Room 35×32 — the small vestry 35×25 , and there is also a small kitchen, which has pump, sink, boiler and closet for the convenience of the Ladies' Benevolent Circle. Both these small vestries connect with the largest by wide folding doors.

The audience room seats over one thousand adults, not including the orchestra. It is perhaps enough to say of the convenience and attractiveness of this structure, that within three years after its completion eighteen churches had adopted it essentially as a model. The entire cost, including organ, carpeting and cushioning throughout, gas fixtures and furnaces, was twenty thousand dollars. J. D. Towle, Esq., of Boston, was the architect. From this brief sketch, we pass to the main purpose of this article.

VENTILATION is not a science, but a study. Few points are so understood and settled as to be always and invariably reliable. Yet such is the practical importance of the subject, that it must not be let alone; and whoever can contribute even a little, must not withhold it, and if the experience of any one has given one ray of light, that light ought to shine out. It is in this way only that the end all desire can ever be reached. Bad air is a fearful health destroyer, and but very little impurity exposes to the worst results. Dr. Hall, of N. Y., in his *Journal*

of Health for August, has an excellent article on "Impure Air," in which he says: "The men who worked in the Thames Tunnel suffered severely by emaciation, low fevers, and even death from breathing the deleterious gas of the place; where by the most critical chemical tests there was but one part of bad air to a hundred thousand. . . . An atmosphere containing only two parts of carbonic acid gas in a hundred of common air, killed a puppy in two minutes and a half; and a dog which breathed an atmosphere containing only a quarter of one per cent. of the same gas, died in ten hours." But this deadly gas is an invariable product of respiration every where, and should never be re-inhaled.

Our readers will not complain, therefore, if their attention is again called to the subject, and a little addendum is here made to the very able and excellent article in our last; especially in connection with the accompanying elevation of the house of worship just described.

Ventilation is pretty well secured in this building in a way very simple and inexpensive. There are two chimnies, one flue in each. They are in the two corners of the auditory opposite the pulpit. The plastering and the sides of the building are at distances varying from two to eight inches from the walls of the chimnies on each side, and open thus into the attic through the ceiling. Into this space around each chimney, at the floor of the auditory a door about twelve by sixteen inches opens. On either side of the chancel, in the mop-board, a slide is made six inches by ten which opens into the space between the plastering and boarding of the building and thus into the attic.

The trap-door in the bell deck is made about six inches larger on three sides than the opening, and a flange, some six inches deep is secured to the outer edges, which rests upon the floor of the deck when the door is shut, and which—with a flange of like depth around the opening—prevents the beating in of rain or snow

when the door is raised. To this door a cord is attached and passing over pulleys drops down behind the organ from which place it is in the easy command of the sexton.

In the center of the ceiling is a window of stained glass, six feet in diameter, which can be raised eight inches, opening also directly into the attic.

The vestries, which are all well above ground, but under the auditory, are twelve feet in the clear, and are furnished with openings twelve inches square in the sides of the rooms, protected by rolling blinds or slats; and thus behind the plaster they connect with the attic.

This simple process for ventilation was adopted on the supposition that where air could get in, it could get out, and that it would go in the direction which the "balance in exchange" might happen to favor; and thus *circulation* would be secured, hence ventilation. No ventiducts, ejectors or injectors, therefore, were made. Experience has proved the correctness of the above theory. There is always immediate relief when the six ventilators of the large vestry are opened, and unquestionably it would be greater were they at the floor, instead of being eight feet from the floor.

The large window in the ceiling of the auditory, opening directly into the attic, is subject to counter currents, and sometimes seriously incommodes those who sit nearly under it. It should have a ventiduct to the bell-deck, if opened at all. But the openings around the chimnies and on either side of the pulpit are always operative, efficient, and always in the right direction—a downward current never being known. And though the passage is somewhat zigzag and very rough, and varying much in dimensions, a heavy linen handkerchief is always turned up the chimney ventilators in winter; and with more force if the door in the bell-deck is raised. And strange as it may seem, this current is but a little less effective in summer, when doors and windows are closed,

and indeed is upward when windows and doors are open. It is always upward also when the attic and tower only are the recipients; and these spaces, in very cold weather, are generally quite sufficient for all needed ventilation. Unquestionably it were more complete if there were straight, smooth and lubricated ventiducts to each opening, and lighted fires were kept burning in their centers, well towards their tops, and properly constructed ejectors capped each of them; therefore let whoever can, avail themselves of these best means to secure an end so desirable, and they may not grudge a large outlay, in consideration of the benefits to be thus realized. And yet let not those who cannot have gas, nor furnaces, nor steeples, nor towers, nor money, despair of securing very good and very satisfactory ventilation in their churches; and dwellings too, where indeed it is not less needed, especially in sleeping apartments.

Make your opening at the floor of the apartment to be ventilated equivalent to six inches or two feet square; being larger or smaller, according to the number of them and the dimensions of the room. Let the passage-ways or ventiducts be as direct, straight and uniform in size as may be convenient, diminishing, if at all, at their outlet. But do not hesitate a moment to use your passage-ways, though they must go quite round your building in their course, and be never so indirect or unequal or rough, provided only there are OPENINGS, and each successive one is higher than the last. Always have their outlet, whether many in common or singly, AT THE HIGHEST POSSIBLE POINT. It may be in or by the side of the chimney, or through the tower or turrets, or up ventilating tubes through ejectors made for the purpose. They may go up between studdings or in the spandrel of the stairs into the space in the entablature, and out through apertures cut in the plancier. Create the openings, and be sure that the outlets are as much as possible above the inlets, and a circulation, and thus ventila-

tion is certain. The current will be upward and hence outward; and as a vacuum is impossible in rooms as ordinarily constructed, there will be an abundant supply from without, even though no injectors are made. The air taken from its lower stratum will be forced up these, even rough and circuitous, passages by the super-incumbent pressure, which creates a circulation where it is wanted, taking away the coldest air in winter, thus greatly facilitating the warming of the room; and in like manner, taking away the foulest air in the summer, as that which is breathed in so warm an atmosphere rises very slowly, if at all, above the heads of the respirants. Ventilators in the ceiling are hence of little worth, except to cool an overheated room in winter. It is better not to overheat, or quite as well, for the moment, to raise or drop a window. And this leads to the suggestion that windows should in all cases be protected by rolling blinds, and these should always be on the *outside*; both for the purpose of keeping out the heat of the sun, and for the convenience of regulating the drafts of air. By a proper adjustment of the blinds alone, when thus constructed, very good summer ventilation can be secured and cool air preserved, by keeping the *blinds snugly closed*, and the windows a little open at top and bottom, *night and day*, when the room is unoccupied. A

very little attention in this direction would save much discomfort during the hours of religious service, and would save the worshipper from many nodding assents to truths he does not hear. To construct windows in such form or of such materials as to preclude the use of outside, rolling blinds, is not good economy, and cannot be justified as a matter of fancy or taste, since it must be purchased so dearly. The great object of the sanctuary is too high and holy to be periled in the least for such a trifle.

A *sure and cheap* mode of ventilating churches is to make the flue or flues of the chimney, of cast-iron pipes or of brick, *round*, as suggested in the valuable article above alluded to,—build the chimney around it square—leaving a greater or less space, as needed, bringing the two, near the top, together, giving them a common outlet;—then opening at the floor into this air-chamber, a door, with coarse wire-netting to protect the passage; or put in a register, and depend on this or them—winter and summer—and know that you have very good ventilation. If this cannot be secured in this form, realize it in other ways as nearly as may be. If planned for in the beginning, scarce a dollar's additional expense is called for to realize the great object sought, viz: fresh, living, wakeful air to breathe in the house of the Lord.

THE CREEDS OF THE WORLD.—The following classification of the inhabitants of the earth, according to creeds, is made by Dieterice, a very thorough and careful statistician of Berlin. Taking the number 1,300,000,000 as the total population of the earth, he classifies them as follows:

Christians, 335,000,000, or 25.77 per cent.
 Jews, 5,000,000, or 0.38 per cent.
 Asiatic religions, 600,000,000, or 46.15 per cent.
 Mohammedan, 160,000,000, or 12.31 per cent.
 Pagans, 200,000,000, or 15.39 per cent.

Total, 1,300,000,000, or 100 per cent.

The 335,000,000 of Christians are again divided into—

170,000,000 Roman Catholics, 50.7 per cent.
 89,000,000 Protestants, 26.6 per cent.
 76,000,000 Greek Catholics, 22.7 per cent.

Total, 335,000,000, 100 per cent.

ARCHITECTURE AND CHRISTIAN PRINCIPLE.¹

BY REV. GEORGE F. MAGOUN, PASTOR AT DAVENPORT, IOWA.

THE following question, it is supposed, states the subject assigned for this Essay: Is there any standard by which Christians should be guided, as Christians, in building homes and churches, as to degree of ornament and amount of expense? or, in the absence of any positive and fixed standard, are there any principles which should guide them?

It is to be admitted that no definite absolute standard can be found; no one style, size, or cost of building which is becoming and right for every Christian household, and every Christian congregation. Families and congregations vary indefinitely in numbers and wants. Yet there are certain principles which ought to govern our domestic and sacred architecture — Christian principles; and the observance of these would remove those wide and strange contrasts now to be seen in our houses and churches. Let it be remembered that expense is discussed in this Essay only as affected by ornamentation, not by cost of materials, labor, &c., &c. Where these are cheap, it may be consistent to erect a house or church of a style which would not be consistent where these are more costly.

Is it not, then, one of these principles

¹The following article was read as an Essay, by appointment, before the GENERAL ASSOCIATION OF IOWA, at Muscatine, June 3, 1859, and its publication requested by vote. It took its occasion from a discussion in the Association at Dubuque, June, 1858, upon costly and richly ornamented churches. At first the subject of *Congregational Church architecture and the application of Christian principles thereto*, was given to the writer. It was subsequently enlarged to cover the relation of these principles also to domestic architecture, i. e., the domestic architecture of Christians.

that the real wants of a family or a congregation are to be provided for, before everything else? If there must needs be a choice, in any of the details of building, between an ornament and a comfort,—between something that will make the edifice beautiful, rich, or imposing; and something that will make it fit for its use,—we must secure the latter even with the loss of the former. To gratify the sense of beauty and the love of elegance is one sort of benefit to an individual or a congregation, but it is not among the most substantial and primary. The observance of this plain principle would not only remove many architectural features of homes and sanctuaries which have been added at the cost of space, adaptation, and usefulness; but it would raze to the ground many stately, but undomestic and comfortless residences, and many temples so built for the worship of the Most High, as to be astonishingly unfit for the purpose. A handsome front and surroundings secured at the sacrifice of that interior room and convenience which health, refinement, and mutual benefit and happiness require in a home; carved facings and “trimmings,” or a lofty spire, absorbing the means that should have made a church commodious; or stained glass and decorations to correspond upon the walls, the roof, the galleries, the slips, the pulpit, paid for with the money that *should* have made it a place in which God's word can be spoken with ease and heard with distinctness:—these Christianity, at least Protestant Reformed Christianity, does not sanction.

Is it not another Christian principle which should govern us, that our *religious* wants are to be provided for, in a home or

a church, before any and all others?¹ If our houses and churches are (supposably) for no different objects, and built with a spirit and shaping of the whole and its parts no different from those which men have who are not Christians,—in the erection of edifices with which religion has nothing to do,—then this Essay has no subject and there is no light “sown for the righteous” in the direction in which we seek it. If the principle—“whether ye eat, or drink, or *whatsoever ye do*, do all to the glory of God”—“do all in the name of the Lord Jesus,” “as unto the Lord, and not as unto men”—has *no* application here; if good men, in planning their houses, may “make provision for the flesh to fulfil the lusts thereof,” and, in planning their churches, may be governed by “the lust of the eye and the pride of life,”—then nothing, in either class of structures, should disclose the fact that they are built by, or for, Christians. If, in the house, every other thing has its place but “the one thing needful”—closets for raiment and food, for the care of silks and sweetmeats, for instance, and no closets for prayer; rooms for bathing the body and none for the cleansing and preparation of the soul; if, in the Church, the convenience of luxury and fashion has, by a thousand tokens, been consulted, instead of the wants of piety, *and if this is right*,—then there is neither standard nor principle to guide us in the matter. Is not, however, the godliness that is “profitable for all things,” profitable for this thing? Recognizing the well-known distinction between building and architecture, it may be said that religion can only govern the *building* of either sort of edifice in a general way, by causing it to be built for the glory of God, and the spiritual good of man; fitness, strength, durability, &c., must be obtained according to the laws of building;—while it can govern the archi-

tecture—the plan and disposition of the details—with the utmost particularity, so as to secure our religious wants everywhere above all others. There is *no good* style, fit for any edifice of a certain description, which cannot secure the very objects, and all of them, which the edifice contemplates. If Gothic architecture, for instance, cannot be adapted to those conveniences and useful inventions which belong to a modern house, or to those which distinguish a Protestant Church, then it is *no good* style for either. For it is the very mark of good architecture that it simply adds grace and nobleness to the proper purposes of the building to which it is applied.

Is it not also a Christian principle, and another which should govern us here, that our houses and churches ought not to absorb materials, money, time, and whatever else is costly, which are called for by other, i. e. by religious objects. Necessity, indeed, may often warrant the using for one purpose what is equally necessary for another—but necessity only. Ornament is not a necessity—is not a religious object, even when affixed to a place of worship. Nothing bears that character but the experiences and acts of the soul. Architecture is defined, by the celebrated John Ruskin,² to be “the art which so disposes and adorns the edifices raised by man, for whatsoever uses, that the sight of them shall contribute to his mental health, power, and pleasure.” Now *good* architecture, if it be ever so plain and unpretending, will do this. If the laws of proportion, symmetry, adaptation to place and light, suitableness and harmony of coloring, and general effect, be attended to; your building will be ennobled and made impressive and pleasing thereby, without embellishing. And this costs nothing. As a general rule, bad architecture, which neglects or violates these, costs most. But, this being secured, if, for purposes of humanity and grace, if for the heathen, the fallen, the

¹ This principle will be understood properly. There must be a roof to shelter us, of course, before there can be under it a place for prayer, as before there can be a dining-room.

² *The Seven Lamps*, &c., p. 7.

enslaved, if for the sheer saving of souls by the Bible and the tract and the messenger sent forth, the dollar is clearly required which you would spend in adding embellishments to a building already decent, becoming, and convenient, you have no right thus to spend it. Only religious objects, however, can be invested with a prohibitive claim so complete as this. The dwelling and the sanctuary stand for the highest culture and happiness of man. Personal pleasure and luxury cannot justly ask for the means with which a Christian is at liberty to make the dwelling beautiful and memorable to the family. To gratify the lower desires, the appetite, to spend for plate, jewelry, dress, by what law of proportion are these fitting while one dwells within ignoble walls? Nor can public spirit, in all cases, justly demand this. For is that a high condition of society in which elegant and magnificent public edifices for civic purposes are secured at the cost of mean habitations for the people? Much more no unreligious object can justly claim that which should make the *House of God*, for spaciousness, for simple and pure beauty, and for convenient appointments, what it ought to be. Let the question be between the court-house, the exchange, the school-building or the secular hall—and the sanctuary—the latter has the *first right to be made handsome*; God's house must ever be before man's. Let the question be between God's house and ours. For which ought we to be most willing to make expenditure? "Is it time for you, O ye, to dwell in your ceiled houses, and this house, the Lord's house, lie waste?" "I do not understand the feeling," says Mr. Ruskin,¹ "which would arch our own gates and pave our own thresholds, and leave the Church with its narrow door and foot-worn sill; the feeling which enriches our own chambers with all manner of costliness, and endures the bare wall and mean compass of the temple. I am

no advocate for meanness of private habitation; but I would not have useless expense in unnoticed fineries; cornices of ceilings and grainings of doors, and fringing of curtains, and thousands such;—things which have become foolishly and apathetically habitual; things which cause half the expense of life, and destroy more than half its comfort, manliness, respectability, freshness, and facility. I say this emphatically, that the tenth part of the expense which is sacrificed in domestic vanities, if not meaninglessly lost in domestic discomfort, would, if collectively offered, and wisely employed, build a marble church (were it desirable) for every town in England—such a church as it would be a joy to pass near in our daily walks, and as it would bring the light into the eyes to see from afar, lifting its fair height above the purple crowd of humble roofs." But while no other edifice has such claims upon us as God's house has; the visible sanctuary is not that "building" of God which has the *highest* claims. There is a nobler building; "YE are God's building," wrote Paul to the converted Corinthians. "Ye are built up a spiritual house," wrote Peter to the elect. And when these two—the nobler and the inferior—at the same time claim our substance, we must not expend on the beautifying of the perishable, what can be used for the saving of the imperishable. We must not *so* build that we have put it out of our power to give to the suffering, and promote the objects of Christian benevolence.²

Is it not another principle which should guide us, that Christians are under obligation so to build as not to promote ambition, pride, luxury, extravagance, and similar unsanctified tempers, and wrong ways in others? As a city that is set on a hill cannot be hid, so a splendid mansion erected by a follower of the lowly

¹ The passage is verbally abridged, from the *Seven Lamps*, &c., p. 15.

² Our architectural expenditures "ought to be the signs that enough has been devoted to the great purposes of human stewardship, and that there remains to us what we can spend in luxury."—Ruskin.

Jesus can but sanction a spirit and stimulate a course of life in other men, which the religion of Christ aims directly to repress. And the term "splendid", in this connection, is so far relative in meaning, that an edifice and appurtenances which would be deemed only respectable in some places, may be stamped with the character and exert all the influence of extravagance in others. Moreover as ornaments are allowable in a dwelling which are not allowable in a church—both more of them and of a different character—so will elaborate and costly embellishment in churches have a more misleading and corrupting effect upon the people than any other. It exaggerates the tone and enlarges the range of all social finery and excess. For one mark of luxury and meretricious display found in the house of worship which certain men and women attend, you shall find a dozen,—so far as they have means for them,—in their houses. Men who have built, or who mean to build, extravagant houses, love to have extravagant churches built to keep them in countenance.

It is very often said in defence of such expenditures in domestic architecture, "If one has the means, he has the right to use them; it is his liberty." Does this exhaust the subject? It is matter of responsibility, as well as of liberty. And a Christian is not "at liberty" to use his means, however ample, in any way forbidden by his obligations to religion, the Church, and a perishing world. The author of "Star Papers" uses this argument¹ in defence of indulging a taste for the beautiful in art. "A wealthy Christian should be generous with himself, and his family." Yes; but he should also be generous with others, and with the cause of God; and if it is generosity he exercises towards himself and his, rather than selfishness, he

will exercise it toward all other objects as well. "The domestic affections," said Judge Story, (2 Howard, U. S. Rep. 149,) "are selfish, therefore the divine author of our religion enlarged the precept, and taught us to love man as man, to love our neighbor as ourselves." This argument abrogates all restraint, and obliterates all limitation upon personal expenditure. "If one has the means for a magnificent house, let him use them." A sound law, doubtless, if he has them in God's intention simply for the having, and is himself, independently of God, to decide the using; but if he is a steward herein, and God has already decided the proper use before giving them, and Christ's direction is, "Occupy"—for my pleasure and the world's good—"till I come," and he has them for this, and "it is required of stewards that a man be found faithful;" then there is no such flowing license, no such wide margin of indulgence for the sentiment of the beautiful at the cost of moral interests and convictions. Still a margin there is for the home and the family—it is no pinched and starveling doctrine Christianity holds—but it is a margin for use, not for mere gratification. It is a moderate margin. If it be not so, then, as we say, there is no limitation whatever within the means possessed—the Christian who is worth \$25,000 may expend \$5,000 upon his dwelling,—if he be worth \$100,000 he may expend \$25,000,—he whose property equals \$200,000 may expend \$50,000,—he who has \$500,000 may devote to it \$100,000, and the millionaire \$200,000,—\$300,000, or \$500,000. There is a limit, however, to the beneficial use of money in this way. These extra thousands, tens, hundreds of thousands, secure no improvement, happiness, or even comfort which a few thousands could not secure. No individual, no family can so absorb good by piling up expense, even were it right. Apply the argument to food as well as to dwellings. Because a Christian "has the means," should he accumulate food from every

¹ A Home Missionary in Ohio or Indiana would not have used this argument as does the popular preacher with his magnificent income from his generous parish, his books, his lectures, enabling him to give as a liberal heart lists to every good cause. The subject is not seen from the same "point of view."

clime *ad libitum*, everything, I do not say that is luxurious and costly, but everything that is healthful and delicious? Is there no constraint or congruity, consistency, self-denial; no regard for the condition and wants of others; no serious intent of keeping himself in sympathy with the masses, and free to give his attention and bounty to the suffering, the vicious, and the unevangelized?

It is often said that a Christian must build like other men, as to expense, according as the style of architecture in which he builds may require. But has he any right, in the circumstances, to *choose* a style of architecture regardless of expense? Is he to be governed solely by taste? Simply to gratify an architectural preference has he any right to "tie up" thousands with which Christ requires him to be doing good? What is to be supreme in him—I do not say the man of taste or the Christian?—but, some mere idiosyncrasy of taste (for there is as good taste in moderately expensive styles, as in any,) or Christian and humane principle? One might as well attempt to get up, for some Christian friends, an entertainment after the style of a Queen's "reception," or a Presidential "levee," and excuse the absorption of his means of benevolence and subsistence therein by saying he was only carrying out the thing according to its design, as to lavish superfluous thousands upon a house, and say he is "only carrying out the idea—the architectural design requires it." For other purposes of God those thousands are not superfluous. The wrong step is taken in adopting any such idea or design.

Then it is said that rich and costly houses give Christians who dwell in them increased influence among worldly persons of wealth and standing. Everything has an influence after its kind. You cannot transfer it from one sort of thing to a thing of another sort. Splendor, and even eminence, does not exert the proper influence of piety;—does not increase the influence which belongs to piety itself.

Such accessories but increase opportunity and secure attention. Splendor influences after its *kind*; piety after its *kind*. The owner of a fine house will not, by any means, put forth spiritual power in the proportion in which his house exhibits taste, and has absorbed money. These will only give him the power of money and taste; personal spirituality must give him the other power. Moral influence is that subtle force of individual character which must flow out before it flows in. It is first effluence. And that only flows out which is there, in the character, to flow out. Objects of ornament and cost have no effluence of spirituality, therefore no influence. And the increase of opportunity and attention only increases the responsibility of a good man to exert the separate influence of piety; never increases the power of his piety itself. Moreover the eminence or splendid surroundings of such a man may only give him opportunities he is unprepared to improve, and call attention not so much to his piety, as to his lack of it somewhat. They may be so out of proportion as to overbalance it. He would himself do something for God; but the style he lives in *does more for the world*. He would "show piety at home," but his home shows too much of that which eats away piety. Mrs. Stowe, in describing the conversation between Aaron Burr and "Mary," during the wedding-party at General Wilcox's, points out the contrast between her "worldly attire and the religious earnestness of her words;" the "rich brocade" exerted no religious influence upon Burr—her words alone furnished that, and her dress a purely worldly influence,—and the contrast between these produced just what Mrs. S., with just philosophic and Christian insight, describes as "a pleased artistic perception of the contrast." Two extremes are observable in the houses of worldly persons,—one, where every thing is shaped so as to make or save the most money—irrespective of comfort, improvement, character, happi-

ness, influence; another, where everything bends to the realizing the greatest possible present gratification. Both these should a Christian home be so built as to exclude, and allow, instead, the greatest possible religious culture. Many a man converted after he had built a splendid and worldly home, has carried it ever after as a mill-stone about the neck of his piety. It has made life, to its end, less sweetly and gloriously Christ-like than it might have been. Dr. Johnson said to Garrick—after looking over his noble and luxurious residence;—"Ah! David, these are things that make hard death-beds; we are loth to leave them."

Let us turn now more particularly to Church architecture. Is there force in the arguments for costly ornament here? The influence men come under at Church should be preëminently, commandingly, exclusively, spiritual. It should favor devout contemplation, and an unworldly, abstracted attention to the truth. "Taste should be a modest servant of devotion, not the waste of it." We should build "not houses to worship, but only houses to worship in." A becoming and useful Church architecture must be congruous with the principles of beauty; but not strongly attractive to them, or excitingly suggestive of them. Ornate styles should be confined to edifices to which we resort for the enjoyment of the ornament. For the Sabbath, this is not the proper business; the sanctuary is not the proper place. We want effect then; but the effect of the truth and the worship,² not of

the walls, the roof, and the windows. We want the light of heaven unstained. We

sculptural representation in the communication of Christian historical knowledge? &c.; the third, What the influence of the practice of religious art on the life of the artist?" In his last work, "The Two Paths," p. 22, he says, "Wherever art is practiced for its own sake, and the delight of the workman is in what he *does* and *produces*, instead of what he *interprets* and *exhibits*, then art has an influence of the most fatal kind on brain and heart; and it issues, if long so pursued, in the *destruction both of intellectual power and moral principle.*" Accordingly, he admits,—as the result of experience and history,— "one great fact fronting us, in stern universality namely, the apparent connection of great success in art with subsequent national degradation. . . . The period in which any given people reach their highest power in art is precisely that in which they appear to sign the warrant of their own ruin; and from the moment in which a perfect statue appears in Florence, a perfect picture in Venice, or a perfect fresco in Rome, from that hour forward probity, industry, and courage seemed to be exiled from their walls, and they perish in a sculpturesque paralysis or a many-colored corruption. But even this is not all. As art seems thus, in its delicate form, to be one of the chief promoters of indolence and sensuality, so I need hardly remind you, it has hitherto appeared only in energetic manifestation, when it was in the service of superstition. The four greatest manifestations of human intellect which founded the four principal kingdoms of art—Egyptian, Babylonian, Greek, and Italian—were developed by the strong excitement of active superstition in the worship of Osiris, Belus, Minerva, and the Queen of Heaven. Therefore, to speak briefly, it may appear very difficult to show that art has ever yet existed in a consistent and thoroughly energetic school, unless it was engaged in the propagation of falsehood, or the encouragement of vice." So Prof. Jowett, of Oxford, (on Ep. Romans, quoted by West. Rev. for July,) "It is a sad reflection, when contemplating the glorious Athens, its marvels of art and beauty, &c.; That if the inner life had been presented to us of that period which . . . in art is the most brilliant epoch of humanity, we should have turned away from the sight with loathing and detestation."

The argument from history, then, against elaborate and exquisite ornamentation in churches seems very strong. The special argument from the relation to Romish cathedrals to superstitious feeling—amplified by other writers—will bear all the stress laid upon it. But the argument from philosophy seems to me still stronger. (1) Art, when purest in character and effect, can do but little in the sanctuary for spiritual religion, if anything, and should hold a second place. It should be modest and retired as in the presence of a superior agency. Mr. Ruskin's cure for its corrupting influence, his prescription for the Art of the Future, is, *Æsthetic Realism*, Pre-Raphaelitism,—the simple statement and representation of natural fact—man's delight in God's work. [See *Mod. Painters*, *Stones of Venice*, &c.] Now this, in

² Mr. Ruskin, notwithstanding his plea for splendor in churches, noticed further on, says in a note to "The Seven Lamps," &c., p. 181, "the greatest question of all connected with (religious art) remains entirely unanswered, 'What good did it do to real religion?' There is no subject into which I should so much rejoice to see a serious and conscientious inquiry instituted as this. . . . I have not knowledge enough to form the shadow of an opinion on this point, and I should be most grateful to any one who would put it in my power to do so. There are, as it seems to me, three distinct questions to be considered; the first, What has been the effect of external splendor on the genuineness and earnestness of Christian worship? the second, What the effect of pictorial or

want that perfect fitness and simplicity which leaves the people, undiverted, to attend to the solemn and heart-searching business for which they assemble. It is said, indeed, that if we have no more than this, men will not be attracted to our churches. Let it be understood, then, that if a rational Christian oratory, and devout, flexible worship, and the disclosure of the human heart's deepest needs, and aspirations, and the truth which commends itself to every man's conscience, and the blessings which a Protestant

Christian Church edifices, would go very little way towards teaching even a natural theology. It could never become an evangelism, and if it preponderated over the worship and the teaching, would eventually become a luxury. It may secure a good subjective effect in the artist, but will impart no objective spiritualizing power to his work. If we admit that there is a "gospel of beauty," it is a very limited gospel, furthers not *per se*, the real gospel, and should have limited space. (2) The natural facts themselves have a still purer effect than the artistic representation of them; yet even this is not the *spiritual* effect we need in the Church. "The great architect," says Mr. Ruskin, (Lect. on Arch. and Painting, Addenda, p. 93) "must be a great sculptor or painter." Suppose he is, suppose e. g. he decorates the Church with "organic forms,"—flower-forms, for instance,—exquisitely done with chisel or with color, and faultlessly placed for effect. The natural flowers in their place, are fitted to a more religious effect. They show us God's work itself, which is even better than man's delight in it. We love to see them. A vase of prairie flowers on a Western pulpit is as grateful as, in our own experience, it is common. But is there much evangelical influence therein? And still,—as Pres. Hopkins shows in his beautiful argument on "The Connection between Taste and Morals,"—"the cultivation of the fine arts has less tendency than a taste for natural objects to improve the character." It is "favorable to morals" rather than moral. It is never Christian. (3) Much art effect in Church is a *mental interruption*. It is not natural fact the soul wants there, but supernatural redemption,—the beauty, not of vegetable or animal forms, but of the Saviour's face; the power, not of æsthetic, but of evangelical emotion. The architecture stands on the same footing with the music and the oratory of the Church; it should help the proper experience of the truth pondered, and not hinder by intruding its own. Mr. Ruskin has thoroughly dispelled, (Lect. Arch. and Paint., pp. 87-89) the fancy that the "heaven-pointing spire" which characterizes Gothic architecture is "expressive of religious aspiration." Quite as easy would it be for one of his genius, insight, and mastery of style, to dispel the fancy that rich and delightful art, in Church, aids religious effect. Everything works upon mind *after its kind*.

Christianity sheds all abroad,—if these cannot attract, it is not our business, by other appliances, to play upon human nature on the Sabbath and in the Church. But "other denominations *will*," it is said, "attract by these other appliances, and all therefore must, if not for religion's sake, then for self-defense." This argument is beneath an answer from a Congregationalist. Would that the shade of some devout Puritan might arise and make reply! Would that a profound knowledge of the human soul, and what is permanently, not to say in the true sense, spiritually powerful over it, were possessed by those who thus argue. "Raise me but a barn," says one, "in the very shadow of St. Paul's cathedral, and with the conscience-searching powers of a Whitefield I will throng that barn with a multitude of eager listeners, while the matins and the vespers of the cathedral shall be chanted to the statues of the mighty dead." It is a part of our duty, as the historic representatives of those who deserted gothic arches and ancient minsters, to wake

"the sounding aisles of the dim woods"

with the voice of psalm and prayer; and who, in the uncouth meeting-houses of the first half-century after THE LANDING, gathered almost the whole living population—something which the elaborately beautiful temples of no part of the land can accomplish now;—to show that mighty religious sincerity and fervor, and the unction of the Holy Ghost, and gospel-wisdom on the preacher's lips can do what architecture never can. It is said, again, that "our comparative denominational respectability requires this outlay in embellishment." When we have gone so far from the spirit of John Robinson's day that we let our "respectability" lean back on such a prop, it may be reverently doubted whether Jesus Christ has any more use for the Congregational branch of His house. It is said that "men will give more, for religious objects, in costly churches than in plain ones." By what

philosophy does this come true? Do they give more (according to their means) in costly dwellings than in plain ones? Do luxurious and selfish arrangements—private or public—naturally open or liberalize the heart? A brother of large experience for an important Christian enterprise—which sends him through half a dozen of our States—informs me that precisely the reverse is true. They who have built extravagantly, houses or churches, are least liberal in proportion. "I see why you never give to Missions," said a collector on being shown into the splendid parlors of an Eastern Christian, "you cannot afford it." It is said that "men will give more for such churches, if not in them; that worldly men will give who would not otherwise. But if it is not Christian for us to expend great sums so, can it be Christian to do it for the sake of getting others to do likewise? It is said that "it does men good to expend thus, 'not the gift,' indeed, 'but the giving.'"

This point is made by Mr. Ruskin, in an argument more brilliant and ensnaring than has ever been constructed by any other thinker.¹ He sets forth the Lamp or Spirit of Sacrifice as that which "prompts to the offering of precious things, merely because they are precious, not because they are useful or necessary. Of two kinds of decoration equally effective it would choose the more elaborate, because it was so, in order that it might in the same compass present more cost and more thought. It is therefore most unreasoning and enthusiastic, and perhaps best negatively defined, as the opposite of the prevalent feeling of modern times, which desires to produce the largest results at the least cost." Costliness, he urges, was an essential element of every form of sacrifice in the Old Dispensation made to please God, "Neither will I offer unto the Lord my God of that which doth cost me nothing," said David to Araunah. And then he shows that neither art nor splendor was "necessary" to the object of

the tabernacle or the temple, and yet it was required—as an external sign of remembrance and gratitude and the full surrender of men's treasures to Jehovah; they were to present to Him "the thought that invents and the hand that labors, wealth of wood and weight of stone, strength of iron and light of gold." We are glad of any method to bleed our prevalent modern (religious) parsimony, but we need not increase the cost of church-building to do it! There are better objects, and more spiritual methods—plenty of them. Besides, while the consecration of our best to God's service is of lasting obligation, the manner of it changes. *The splendor of the temple was not of permanent obligation, any more than the form thereof, or the ritual practiced therein.* These all were spiritually useful then, not now. (1) That age, compared with our own, was a barbaric age, when outward impression was everything. (2) There was no Jewish style of architecture, and it being dangerous to copy a Gentile style, (even if they in their isolated condition could have done so), there was a needs be that God prescribe an architecture. The pattern of the tabernacle had to be shown Moses in the Mount, and the details of the temple enjoined upon Solomon. (3) Every thing was done, in this splendid temple, to please God; every thing is done in ours to please taste. The God of our architecture is not celestial, but æsthetic. (4) They had not, could not have, an aggressive evangelism like ours to which to consecrate what was precious. The temple must receive the gold and silver and shittim-wood as the only religious outlet for the spirit of sacrifice in such things. (5) The essence of the directions to Israel was to be generous to the Lord's cause, and this we still must be, and can be, more effectively, in other ways.

And now, all other arguments for ornate and costly churches being exhausted, if it is said, as it is said,—that they educate the architectural taste of the people, the reply is,—that it is not a Church object

¹ Let chap. of "The Seven Lamps."

—especially it is not with *us*. “Architecture is the beginning of arts,” it is urged,—all the others follow that, and flourish best, as that does, in the service of religion. Let us seek this “lower advantage” therein, if not the higher.¹ That argument is for other communities than ours; for those that, of purpose, mingle the worldly with the spiritual, and have a theory that this is the best way to promote religion. It is for those who cultivate taste even to the imperilling of piety. It is not an argument for Congregational lips.

Two or three objections to unlimited expense in churches come to notice here. They are patent and grave. One is the undue prominence it gives to money, and mere monied men. You can raise large means, up to a certain point of cost and ornamentation, from large numbers of men in ordinary circumstances. The masses will build “churches for the masses.” The proportion given by persons of opulence will not too much preponderate. Beyond that it will. In the Methodist Discipline, Part 2, Sect. 2, are the following question and answer. “*Ques.* Is anything advisable in regard to building? *Ans.* Let all our churches be built plain and decent, with free seats; but not more expensive than is absolutely unavoidable, —otherwise the necessity of raising money will make rich men necessary to us. *But if so, we must be dependent on them, yea, and be governed by them.* And then, farewell to Methodist discipline, if not doctrine too.”

Another objection is, that great expense and embellishment almost always necessitates a Church debt. Some say, “well, create a debt, build a house for generations to come, and let them pay their quota for the house; it is to be theirs as well as ours.” But (1) who would do that in the case of a dwelling? Who would bequeath his children a debt on a splendid mansion, if he could build sufficiently well, within his means? (2) Does

God require a congregation to erect an ornate structure which, neither from their own resources, nor from charity, they can pay for? God unquestionably requires of every congregation *such* a house that all to whom they ought to give the gospel can hear it therein; and many of our congregations are sinfully behindhand in this regard. But much ornament is not necessary to the preaching and hearing of the gospel. What any people ought to build, as a rule, they can get paid for. The history of our Church-Building Fund proves this. (3) A share in the original cost (though the principal and interest of a debt) need not be laid upon those who come after us, in order to give them obligations to meet. The more we do,—thoroughly,—fixing and widening the influence of the local Church, the more our successors will have to do, *and pay for*. More work makes work for more. But if some portion of their means is absorbed in doing part of our duty—left by us undone—or in meeting obligations which we ought not to have created, some portion of *their own* duty will, in consequence, be left undone. Therefore Mr. Wesley took strenuous precautions against chapel debts, and forbade agents going out of their circuits to collect funds to discharge them.² Our Church-Building Fund rules provide that every congregation aided shall have its house free from debt. How will it look to have the feeblest of our churches exempt, worshipping in humble chapels unincumbered, and the strongest and wealthiest occupying edifices that ape cathedrals (in style, not in size) loaded down with pecuniary obligations? What will be the influence of this on religion? Or, to step a moment on higher ground, shall it be said that the precept, “Owe no man anything,” is not of still more solemn obligation on churches than on persons? Does not avoidable disregard of it work more mischief there than in private affairs?

Another—and a conclusive—objection

¹ Raskin, p. 16.

² Discipline, Ed. N. York, 1844, p. 163.

is that such church edifices must exclude the poor. *They must needs be too small*, that is one thing. What is given to useless beauty is taken from space and convenience. Small church-buildings, specially in large towns, are un-Congregational. Our fathers in the "colonial" wildernesses seldom built a house that would hold less than a thousand; often provided for a considerable portion of the second thousand. We, two centuries later, in the dense and wealthy cities, confine ourselves to the capacity of a few hundreds.¹ When the sanctuary of the First Church in Northampton was built, the accessible population was much smaller than now. Relatively, in cases not a few absolutely, the oldest sanctuaries in New England are the largest. It would be instructive to know how many parishes have pulled down capacious old edifices, and built *new and small*.² We seem to admit, by our degeneracy in this thing, that we do not expect THE PEOPLE to worship with us, and that we make no provision for the poor. We ought at once to return by the way we came. The half-enlightened islanders of the Pacific shame us in this regard. The chapel at Raiatea in the South Seas is more than a hundred feet in length, and forty-two, in width—holding twenty-four hundred hearers. The chapel at Huahine is sixty feet by one hundred. The Stone Church at Lahaina, on Hawaii,³ is sixty-two feet by ninety-eight, with galleries, seating—in the native manner—three thousand. There is one at Kailua seventy-eight feet by one hundred and eighty; one at Honolulu sixty-three, by one hundred and ninety-six. There is one on Tahiti seven hundred and twelve feet long; with three

pulpits distributed throughout its immense length. When shall we see a revival of zeal for the Lord's House that shall give it *some size*? There is nobleness in that alone without the aid of art. Great crowds of worshippers too are themselves a great attraction. The popular heart flows that way. Large congregations "are a feeling." And on the other hand the masses will not come where they know that not even standing room has been provided them. Mr. Beecher and Mr. Spurgeon are doing something to open our eyes in this matter.⁴ Our miniature church boxes, tricked out with upholstery and other finery, are, in a just and sober Christian judgment, contemptible. They show how small desire we have to evangelize the masses. They are one cause of the vast bodies of heathen in Christian cities.⁵ Let us say little about non-attendance and—about "beggarly account of empty boxes"—so long as the boxes themselves are so beggarly in size! What Methodism secures by itinerancy—viz., hearing of the gospel by the largest number within a certain district, the Puritans aimed at also, but in another way,—by commodious edifices,⁶—the people coming to the preacher, rather than the preacher riding round to the people. *And they came*. The house was for the future, as well as the present population, within a circuit of miles. It was so much larger than we build, at the same time that the population was so much less, because the

¹ Oberlin, Ohio, has long been a noble example of the right way. A sanctuary whose capacity is nearly three thousand, built when the settlement had a few hundred. The new (proposed) Pine Street and Woburn churches are late, but good examples of revised Congregational Christianity on this point.

² London has 2,000,000, New York has 400,000, for whom there are no sittings; Philadelphia 300,000.

³ There are objections to houses seating five and six thousand, which do not hold against those seating two or three thousand. The only objection of any force against these last—"no man can exercise pastoral care over so many"—is thus answered by a journalist:—"It is not a question between a certain number having pastoral care or not having it; but between a great multitude having the gospel or not having it." One can be a pastor to just as many, if he is a preacher to more.

¹ The average capacity of evangelical church edifices in London is eight hundred. "Rarely is any modern city church, even of the largest class, capable of seating more than twelve or fifteen hundred."

² And nearly always the diminished size is for the sake of affording more ornament; while if ornament is as attractive as is pre-supposed, the size should be larger.

³ "The most substantial and noble structure in Polynesia."

whole style of the piety of our fathers was so much larger. Great advance movements in religion always enlarge the congregations, and the houses in which they assemble as well. Decline in piety contracts both. We need not the "broad Church" but broad *churches*—with ample nave, and spacious galleries, and multitudinous pews where "the rich and poor" may "meet together." The edifices we object to exclude the poor, again, by the *cost of sittings*; that is another thing. Boston is said to have "ample Church accommodation" for the population, yet the current expenses of worship in many of the Congregational churches average \$100 each Sunday, and in one of the Episcopal churches \$200.¹ "The average rent of a decent pew in the New York churches is in the neighborhood of \$60 per annum."² The annual tax on pews in the Boston churches, Congregational, Episcopal and Unitarian, (additional to cost) varies from \$48 to \$75. Very naturally it is the Church whose pew-rent is lowest (Pine St. \$48,) which undertakes by building larger to reduce it fifty per cent., and thus furnish the gospel to those of small means. This is the only method. To attempt to obviate the evil by "class" churches—these for the rich, those for the poor—is even worse than radically un-Congregational, it is intensely un-Christian. That the "poor" churches are "reared by the charity of Christian persons," says Pres. Woolsey, "makes no difference in the principle." Another miserable effect of ornate churches is *the style of dress they beget*. This drives away many, even, who are *not poor*. Our gew-gaw city sanctuaries provoke to finery.³ There is much "dressing for church" which cannot be distinguished from dress-

ing for the ball room. Two fashionable Episcopal journals were stirred up recently to reprove "communicants who extend a jewelled hand and arm to receive the Holy Communion." There be things like these which

"Make God's poor almost an exiled race
Even from the open temples of His grace."
Two Millions.

If we travel in that direction much longer, American cities will be like Paris, where the churches, travellers tell us, are "dedicated to art, and music, and show." Respectable families already give, as the reason why they stay away from God's house, that they "cannot dress well enough." One has said that "there is no place where one feels so keenly the inferiority of shabby apparel"—the place where he *should* think least of it. "Many a man who attends the opera with comparative comfort, shrinks from the criticisms of church-goers upon his dress. If much going to Church is necessary to salvation, more men and women will be kept out of heaven by seedy broadcloths and faded gowns than is dreamed of in our theology." And though we preach on the duty of dressing plainly in the house of God, as we ought to do, people will not dress so, as long as the house itself is anything but plain.

The reply to this objection may be that the magnificent edifices of Catholic Europe are resorted to by the poor. But you cannot conclude from what is true under conditions of despotism and superstition, to what will be true under conditions of free, intelligent Protestantism. In Catholic Europe the cathedral is the only place where the poor man can feel that he is at all on a par with the rich. He performs the same ceremonies, kneels in the same open nave or chancel, before the same altar. Dress is little noticed in the crossings and bowings and genuflections. But in Protestant America all is reversed. The poor man feels more on a par with the rich, at almost any other time and in almost any other place, than

¹ Boston Transcript, May 5, 1858.

² Journal of Commerce.

³ Few American ladies who attend them have the good sense of the excellent Queen of Holland, who attended the American chapel, Paris, in unpretending costume, putting to shame ladies from England and the U. S., who had come to see her there, tricked out in their most expensive and flaunting attire.

when he sits a leisurely spectator in his pew, and observes his neighbor's changes of Sunday raiment. It is absolutely certain that if we build churches which suggest and sanction brilliant and expensive attire, it will not be true in *them* that "the rich and poor meet together."

Another objection is that all this expenditure prevents our having such a Church Building fund as we ought to have. After all proper allowance for cost of site, &c., &c., in cities, *can it be right* for a single church to expend more in one edifice than the whole denomination to which it belongs raises to furnish temples for those who have none? Three years since, it was found that seven hundred Presbyterian churches (O. S.)—more than one fifth of the whole—were without places of worship, and at the late meeting of the General Assembly it was announced that five hundred and fifty-three churches, out of two thousand two hundred and sixty-seven—one fourth—are still unprovided. At the same time, a single city Church—that of Dr. Spring, the "New Brick,"—has cost \$230,000, while the whole (O. S.) body has raised for Foreign Missions—its largest charity—but \$224,000. "Do the people need place to pray?" asks Mr. Ruskin. "Then it is no time for smoothing pillars or carving pulpits. Let us have enough first of walls and roofs." The people *do* need "place to pray," in all evangelical denominations. Can we wonder that it is thought to be a sin and a shame for the wealthier Societies to lavish thousands after thousands upon ornament, while the Church Building Fund is incomplete? Cromwell is said to have found some costly statues of the apostles in an English Church:—"Melt down these fellows," said he, "and send them about like their Master, doing good."

Another objection is suggested by the moral effect of such churches. Though architecture cannot spiritualize, it can unspiritualize. Decoration in the Church, for decoration's sake, is religiously emas-

lating. It is inconsistent with Christian simplicity. It betokens decay in the better nature. It fosters pride. It disturbs and dilutes the spiritual element,—mixing a certain per centage of refined materialism with it. It fosters pride. We should build, as our fathers did, "not houses to worship, but only houses to worship in." It can teach wrong views and perpetuate them. "The spirit of Romanism," says Professor Park,¹ "is now perpetuated by her old massive churches more than by her folios." Methodism is at this day losing more, as a distinctive, earnest evangelism, by her Church structures than in any other way. As every great advance of piety—witness the Reformation, Puritanism, the Wesleyan movement—brings together great crowds of plainly-dressed people; so it builds larger and plainer churches. With every decline they become smaller and more ornate. The former do not *need* the little finicalities and architectural dandyisms of inferior temples, aesthetically² or spiritually. And the Christian Future will wonder at the costly architectural abominations in which more than one Congregational brotherhood has consented, of late, to entomb its simplicity, humility, and spirituality. As the impression of the house is part of the impression which the parents who built it make upon their children,—part of the effluence and influence of their character,—so the impression of the Church edifice not only mingles with the services as conducted by the minister, but is part of the impression which the Church itself, as a body of Christians, makes upon the congregation and the world. It conveys character, *the* character which that body of Christians have put, or allowed the architect to put, into their sanctuary.

We dissent totally, then, from the idea of unlimited expense and embellishment

¹ Discourse before the Pastoral Association of Mass., 1844, p. 32.

² Compare Mr. Ruskin's advice to architects, *passim*, touching the use of "great blocks and masses of plain stone."

in the house of God. Mr. Dexter says, in the April number of the CONGREGATIONAL QUARTERLY, p. 212, "We give no advice to those who are able to build, and pay for, magnificent houses. The richer the house the better, if in good taste, and paid for." We instinctively set a strong interrogation mark against this proposition. Unqualifiedly, absolutely, "better as it is richer?" It may be too rich as a building for its purposes as a Church? And the principles we have maintained point to this standard, or rule, for houses of worship: *Let ornament and cost correspond with the average of these in the homes of consistent Christians*—the average, we mean, as between the poorest and the richest, bearing in mind what consistency is, and what has been advanced touching cost and ornament and Christian homes. This is only approximate after all. Such an average may be too high or too low. To "do as other men do in a Christian country," is not, by the concessions of Deism itself, altogether safe.⁵ Extrava-

⁵ Westminster Review, July 1859, pp. 34 and 35.
"Jowett and the Broad Church."

gance or meanness, pride or parsimony, may affect even Christian practice. And among consistent Christians the average will be higher or lower, within limits, as their means may be. Therefore in a settlement of log houses, the "Doric" Log Temple, recommended in the Home Missionary for Dec. 1843, will hold the same relative place that Plymouth Church does in Brooklyn. It is to be noted also that our fathers put more embellishment on their civic edifices than they did on their churches—more also on some of their dwellings. Compare Boston State House, and Hancock House, with Brattle Street Church. The Church should strike the average, not of public secular buildings, but of *Christian homes*. This will secure the best impression and attraction. And if a modest, gradual, consistent improvement takes place in these, the sacred edifice which they surround may also be modestly improved and enriched, *pari passu*, from year to year, and may properly have such a style of construction and appointments as will allow this to be done.

AMERICAN DENOMINATIONAL STATISTICS.

COMPILED BY REV. A. H. QUINT.

The statistics of the REFORMED DUTCH CHURCH, just issued, compare with those for 1858 as follows:

	1858.	1859.
Number of churches,	393	410
" ministers,	389	409
" students in theology,	42	51
" members received on confession,	4,039	5,165
Members rec'd on certificate,	1,788	1,744
Total of communicants,	46,197	50,304
Adults baptized,	847	978
Infants "	3,472	3,844
Catechumens,	14,959	14,431
Number in Sunday-Schools,	23,260	40,905
Contributions to benev.,	\$99,199	\$125,268

"In some respects," says the *Christian Intelligencer*, "this exhibit is gratifying.

The increase in communicants, in Theological students, in Sunday scholars, and in contributions, is decided. Infant baptism is evidently not neglected, as it is often said to be. But our growth in churches is small—only seventeen in the year. But now that our candidates are increasing, and the Domestic Board are rid of the horrid incubus of a chronic debt, we may reasonably look for a larger and rapid expansion in this respect."

In our July number we gave the Summary of the various BAPTIST denominations, as appearing in the *Baptist Almanac* for 1859. From that of 1860, we take the following:

REGULAR BAPTISTS.

STATES.	Associa- tions.	Churches.	Ordained Ministers.	Licentiate.	Baptized in 1898.	Total No.
Alabama,	28	752	367	67	5,219	56,023
Arkansas,	16	269	129	4	838	9,491
California,	3	39	27	13	145	1,009
Connecticut,	7	118	116	16	2,457	18,326
Delaware, . . . . .	...	2	3	...	14	402
District of Columbia, . . . . .	...	5	8	5	193	1,056
Florida,	3	106	52	20	463	4,742
Georgia,	41	988	594	143	8,679	80,910
Illinois,	36	644	434	77	5,211	37,684
Indiana,	48	651	316	31	3,463	32,780
Indian Territory,	4	45	40	...	400	4,300
Iowa,	11	220	138	28	1,895	9,944
Kansas,	2	16	10	1	16	245
Kentucky,	39	835	369	40	6,479	79,733
Louisiana,	9	188	99	6	1,195	9,308
Maine,	13	278	180	11	2,455	21,436
Maryland,	1	32	33	2	330	4,154
Massachusetts,	14	262	271	18	4,207	36,202
Michigan,	11	209	142	4	1,657	12,503
Minnesota,	4	49	43	...	196	1,490
Mississippi,	21	577	280	31	2,740	36,994
Missouri,	37	695	418	35	4,131	41,624
Nebraska,	1	9	8	4	27	126
New Hampshire,	7	91	83	4	686	8,525
New Jersey,	4	114	113	28	2,076	16,244
New York,	44	825	743	115	10,802	92,196
North Carolina,	28	647	345	90	4,316	54,437
Ohio,	29	488	367	38	3,996	30,373
Oregon,	3	31	19	11	28	865
Pennsylvania,	17	382	277	42	4,357	37,229
Rhode Island,	2	51	62	5	1,718	9,072
South Carolina,	18	460	270	11	4,809	58,605
Tennessee,	23	642	378	55	3,214	46,048
Texas,	19	387	217	21	1,711	14,972
Vermont,	7	109	99	2	621	7,879
Virginia,	26	710	375	...	6,290	115,146
Wisconsin,	8	177	121	48	1,359	8,157
German and Dutch Ch's in the U. S.,	1	40	35	12	450	2,390
*Swedish Churches in the U. States,	1	10	8	2	150	500
*Welsh Churches in the U. States,	3	34	20	...	250	1,400
(*Estimated)						
Total in the United States,	590	12,186	7,609	1,040	92,243	994,620
Nova Scotia,	3	117	69	12	924	11,841
New Brunswick,	2	117	65	13	482	6,570
Canada,	8	200	100	...	1,358	13,200
West India Islands,	4	110	125	38	1,800	36,250
Total in North America,	607	12,730	7,968	1,103	103,807	1,062,681
OTHER DENOMINATIONS THAT PRACTICE IMMERSION.						
Anti-Mission Baptists in the U. S.,	155	1,720	825	.....	1,500	58,000
Free Will Baptists,	132	1,206	965	168	6,340	56,026
Six Principle Baptists, . . . . .	....	18	16	.....	.....	3,000
Seventh-Day Baptists,	4	56	70	10	.....	6,577
Church of God (Winnepesaukee),	....	275	132	.....	.....	13,800
Disciples, (estimated) . . . . .	....	2,000	2,000	.....	.....	350,000
Tunkers, . . . . .	....	150	200	.....	.....	8,200
Mennonites, . . . . .	....	300	250	.....	.....	36,280
TOTAL BAPTISTS,	898	18,455	12,426	1,281	111,647	1,694,664

The following enumeration of **METHODISTS**, throughout the world, is copied from *The Wesleyan*, (Syracuse, N. Y.,) June 8, and we doubt not is as reliable as it is satisfactory by its completeness :

" For some months past, we have been collecting facts to compile a table of the different Methodist bodies in the world, fuller and more particular in many respects than any we have as yet seen. But we have delayed this work until now, in part, to obtain information, and in part for want of time to arrange the facts to be embodied. So far as European Methodism is concerned, we have copied largely from the **METHODIST NEW CONNEXION MAGAZINE** for February last, where may be found the best collection of facts bearing upon this subject we have ever seen. Several tables have been made out in this country, giving the amount of Church property, number of Sabbath Schools, &c. All these we omit, confining ourselves to the number of Church members and ministers, &c.

METHODIST E. CHURCH, members,	956,555
Traveling Preachers,	6,502
Local Preachers,	7,530

Total,	970,587
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SOUTHERN M. E. CHURCH, members,*	700,000
Traveling Preachers,	2,571
Local do.,	†4,984

Total,	707,555
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The parent body of **WESLEYAN METHODISTS**, under the care of the **BRITISH AND COLONIAL CONFERENCES**, according to the minutes of 1858. are as follows :

British Conference members,	277,091
Ireland, "	19,406
Foreign Stations, "	64,848
French Methodists, "	1,446
Australian, "	24,461
Canadian, "	40,837
British American Eastern Conference, members,	13,511

	441,600
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Probationers,	40,846
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Total,	482,446
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Ministers, (including supernumeraries),	2,450
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Number of Local Preachers not given, but probably not less than	15,900
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Besides the great parent bodies in England and America, there are, in both countries, several branch denominations, which now present no inconsiderable figure in the statistics of Methodism.

THE METHODIST NEW CONNEXION has :—

Members, (including Canadian increase),	26,002
Ministers,	177
Local Preachers,	1,065
Total,	27,244

THE PRIMITIVE METHODISTS have—

Members,	116,216
Circuit Preachers,	609
Local Preachers,	10,533
Total,	127,358

THE UNITED METHODIST FREE CHURCHES have :—

Members,	43,071
Circuit Preachers,	139
Local Preachers,	1,739
Total,	44,949

THE WESLEYAN REFORMERS, who still remain Independent Methodists :—

Number not published, but probably not less than	12,000
Number of Preachers not known.	

BIBLE CHRISTIANS, who are Methodist in doctrines and ordinances, with a liberal system of government :—

Members,	19,068
Preachers,	161
Local Preachers,	1,354
Total,	20,583

CHURCH METHODISTS in Ireland—a denomination which admits lay delegation, but forbids its ministers to administer the ordinances of Baptism and the Lord's Supper :—

Members,	9,158
Preachers,	78
Local Preachers, (number not given.)	
Total,	9,236

In addition to the foregoing, there are several branches of the Methodist family in America, which are distinguished from the parent body by the adoption of a liberal system of Church polity.

* Or exactly 699,175, as on p. 800, ante.

† In table on p. 800, 5,016.

METHODIST PROTESTANTS of this country :—

Members North and South,	80,000
Traveling Preachers,	916
Total,	80,916

ZION M. E. CHURCH AND THE BETHEL M. E. CHURCH, (colored),

Members,	26,746
Traveling Preachers,	193
Local Preachers,	444
Total,	27,383

CANADIAN M. E. CHURCH :—

Members,	13,352
Traveling Preachers,	157
Total,	13,509

WESLEYAN METHODIST CONNEXION of America :—

Members,	21,000
Traveling Preachers,	340
Unstationed Preachers,	225
Total,	21,565

Besides the above, we are quite sure, but will not be *positive*, that there is one more organization among our colored brethren than has been named above, and some Independent or Congregational Methodists which we can only speak of *conjecturally*. We set them down, however, in membership.

Members,	10,000
Preachers,	200
Total,	10,200

The existence and vigorous growth of the different branches of the Methodist Family, afford ample material for reflection and speculation. According to the foregoing table, there are, in European bodies, an aggregate of membership, including the ministry, of not less than 740,266. And in the bodies that belong to this country, including the M. E. Church in Canada, 1,831,715. Uniting the two, and we have the round number of 2,571,981. This is a result of momentous significance; and shows what may be done, by the simple enforcement of the truth upon the heart and life; marked features in the general history of Methodism, as a religious agency."

The Minutes of the proceedings of the main PRESBYTERIAN bodies, at their sessions of last May, have been issued. Their Statistics are as follows :—

OLD SCHOOL.

During the year ending May, 1859, nine new Presbyteries have been organized, viz: Lewes, Potomac, Roanoke, Omaha, Western Reserve, Hillsboro', Bloomington, Saline, and the Presbytery of Siam, in the Foreign Mission field; the Presbytery of Puget Sound, in Oregon, was also recognized and taken under the care of the Assembly.

Synods in connection with the General Assembly,	33
Presbyteries,	166
Licentiates,	297
Candidates for the Ministry,	493
Ministers,	2,577
Churches,	3,487
Licensures,	132
Ordinations,	91
Installations,	189
Pastoral Relations dissolved,	134
Churches organized,	118
Ministers received from other denominations,	42
Ministers dismissed to other denominations,	6
Churches received from other denominations,	23
Churches dismissed to other denominations,	2
Ministers deceased,	31
Churches dissolved,	15
Members added on examination,	23,945
Members added on certificate,	10,879
Total number of communicants reported,	279,630
Adults baptized,	6,672
Infants baptized,	16,194
Amount contributed for home purposes,	\$2,070,479
Amount contributed for Boards and Church Extension,	\$542,695
Amount contributed for Miscellaneous purposes,	\$221,973
Whole amt contributed in 1859,	\$2,835,147

The following ministers have died during the year :

Names.	Presbyteries.
Elam Smalley, D.D.,	Troy.
E. D. Maltbie,	Mohawk.
Zechariah Greene,	Long Island.
Samuel E. Cornish,	Nassau.
Jacob J. Janeway, D.D.,	New Brunswick.
James Carnahan,	"
Elkanah D. Mackey,	Lewes.
Edward W. Condict,	"
James Galbraith,	New Lisbon.
William Wylie, D.D.,	Zanesville.
Job Broughton,	Chillicothe.
T. B. Wilson,	Miami.
John M. Crabb,	Maumee.

<i>Names.</i>	<i>Presbyteries.</i>
Benjamin F. Spilman,	Saline.
John Marshall,	Schuyler.
S. N. Evans,	Chicago.
J. B. Hadden,	Dubuque.
James A. Sterratt,	St. Paul.
Hiram P. Goodrich, D.D.,	St. Louis.
William E. Locke,	Palmyra.
S. Hamner Davis,	East Hanover.
Joseph E. Curtis,	"
John H. Pickard,	Orange.
S. Y. Wyly,	Holston.
John W. Ogden,	Nashville.
Oliver B. Hays,	"
Pierpont E. Bishop,	Harmony.
Reuben Post, D.D.,	Charleston.
L. A. Simonton,	Hopewell.
H. Mandeville, D.D.,	South Alabama.
A. M. Morgan,	Ouachita.

Total, 31.

NEW SCHOOL.

Synods in connection with the General Assembly,	23
Presbyteries,	108
Licentiates,	134
Candidates for the Ministry,	370
Ministers,	1,545
Churches,	1,542
Ministers deceased,	14
Members added on examination,	10,705
Members added on certificate,	4,832
Total number of communicants reported,	137,990
Adults baptized,	3,550
Infants baptized,	4,308
Am't contributed for Gen. Ass'y,	\$5,104 15
" " Domestic Missions,	91,402 88
" " Foreign " "	67,796 42
" " Education,	65,707 69
" " Publication,	41,667 21
Total, (except for Home purposes),	271,678 34

These Statistics include the two seceded Synods of Missouri and Virginia, so far as to reckon 8 Presbyteries, 76 ministers, 8 licentiates, 11 candidates, 107 churches, and 4,539 communicants.

The following ministers have died during the year :

<i>Names.</i>	<i>Presbyteries.</i>
Leonard Johnson,	Chenango.
Thomas S. Brittan,	Brooklyn.
Thomas P. Hunt,	Phila., 4th.

James H. Rice,	Eric.
Lawrence Streit,	Meadville.
Alexander B. Corning,	Washtenaw.
Truman Coe,	Grand River.
John Thompson,	Crawfordsville.
Amos P. Brown,	Schuyler.
Morrison Huggins,	Belvidere.
Alexander Montgomery,	"
John D. Strong,	Columbus.
Adams W. Platt,	Iowa City.
George M. Crawford,	Lexington.

MISSIONARY EFFORTS.

The report of a Committee in the last session of the Presbyterian (N. S.) General Assembly, presents some very interesting facts regarding the missionary efforts of various denominations. We copy the following tables, without examining the data from which the able committee drew their conclusions.

" In enumerating missionaries, we give only those who have been ordained, not including the female assistants; and in the number of missionaries, and the amount of funds given by the Congregationalists and our own body, we have not included what is done through the American Missionary Association.

	<i>Members.</i>	<i>Min.</i>	<i>Mis's.</i>	<i>Cont's.</i>
I. Cong. chs.,	238,624	2,313	150	\$200,000
II. Pres.(N.S.)	127,373	1,439	51	94,500
III. " (O.S.)	259,335	2,468	71	166,732
IV. Episcopal.	119,540	1,843	18	68,821
V. Bap't, (No.)	339,211	3,316	39	85,850
VI. Meth. "	768,000	6,502	17	48,000

The proportion therefore, is of

	<i>Mis.</i>	<i>Min.</i>	<i>Mem's.</i>	<i>Cont. by ea. mem.</i>
I. Congregat's,	1	[to] 23	[and] 2,300	,81
II. (N.S.) Pres.	1	28	2,500	,73
III. (O.S.) "	1	34	3,652	,63
IV. Baptists, (N.)	1	85	8,666	,25
V. Episcopalians,	1	102	6,641	,57
VI. Meth. (No.)	1	332	45,176	,96½

CONGREGATIONAL THEOLOGICAL SEMINARIES IN ENGLAND.

BY REV. HENRY M. DEXTER.

THERE are ten institutions under the care and patronage of the Congregational Dissenters of Great Britain, which are especially designed to raise up ministers of the Gospel. A brief notice of these,

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in the order of their foundation, is here proposed.

1. WESTERN COLLEGE.

This is at Plymouth. It was established by the London Congregational

Fund Board, in 1752, with a view to counteract the Arian tendencies of the time. It has two Professors, viz: Rev. J. M. Charlton, M. A., Professor of Theology and Philosophy, and Rev. F. E. Anthony, M. A., Professor of Classics and Mathematics. The regular term of study is five years, though students for whom the full course is deemed undesirable, are admitted to an abridged course of three years. The curriculum includes theology, mental and moral philosophy, biblical criticism, hermeneutics, New Testament exegesis, Hebrew, Chaldee, Church History, and Homiletics; with the Classics, Mathematics and Natural Philosophy. The College is open to young men of all denominations, of good moral character, as lay students. Each candidate for the ministry must be recommended by his pastor, and the Church to which he belongs, and by some other minister to whom he is known; and must pass examination upon his religious principles and purposes, as also respecting his mental attainments. This being satisfactory, he is admitted to three months probation, which resulting favorably, he is fully admitted. The fee for each class is £3 3s., (\$15.75) one half of which is deducted from the term bills of the sons of ministers. The receipts of the College for the last year were £886, 15s. 9d. Expenditures, £1,210, 3s. 6d. The number of students, during the current year, is seventeen.

2. ROTHERHAM INDEPENDENT COLLEGE.

This is at Rotherham, West Riding, Yorkshire, and was established in 1795, on its present plan, under the celebrated Dr. Edward Williams; though it had existed from 1756, in a modified form. The course includes all the subjects required to qualify students for literary degrees in the University of London. Every student is required to be a member of some Independent Church.

The ordinary period of study is four years, though it may be extended, in special cases, to six; which is the limit.

There are two Professors, viz: Rev. F. J. Falding, D.D., Professor of Theology and Hebrew, and Rev. C. C. Tyte, Professor of Classics and Mathematics. Income for the current year, £957, 1s. 7d. Expenditure, £1,083, 7s. 2d. Number of students, fourteen.

3. BRECON INDEPENDENT COLLEGE.

This is at Brecon, or Brecknock, S. Wales, and was founded in 1760, and is intended to educate young men for the Congregational ministry. The candidates must be single men, between the ages of 18 and 24, whose piety is attested by their pastor and the Church to which they belong, and at least two neighboring ministers; and must be able to read Virgil and New Testament Greek, with proportionate knowledge of other branches.

The course of study includes the Latin and Greek Classics, Hebrew and French; Ancient and Modern History; Homiletics, Biblical criticism, Mathematics, Natural and Mental Philosophy, Church History and Divinity.

The Professors are Rev. J. Morris, Professor of Theology, and Rev. W. Roberts, Professor of Classics, &c. Income last year, £764, 19s. 10d; Expenditure, £777, 17s. 4d. Number of students, twenty-four.

4. CHESHUNT COLLEGE.

This is at Cheshunt, Herts, (14 m., N. London,) whither, in 1792, it was removed from Talgarth, in Wales, where it had been established by Lady Huntingdon, in 1768; on the 24th August of which year it was publicly opened by George Whitefield. The principles of this College are Calvinistic, being set forth in fifteen articles, to which tutors and students are required to give assent; though young men are left entirely free as to their *denominational* choice. Candidates must be unmarried, not over 28 years of age, whose piety is well attested by their pastors, and churches. There are three months of probation, and four years in the term of study. The curriculum includes Hebrew and Syriac, New Testament

Greek, Biblical Literature, Church History, the Fathers and Theology, in addition to the ordinary studies of a college.

The Professors are Rev. R. Alliot, L.L.D., Professor of Theology, and W. B. Todhunter, Esq., M. A., Professor of Classics and Mathematics. Number of students, twenty-two.

Income for last year, £1,899, 16s. 7d.; Expenditure, £1,755, 13s. 2d. This College has several scholarships, and has absorbed the late Newport Pagnel College.

5. AIRDALE COLLEGE.

This is at Undercliffe, near Bradford, West Riding, Yorkshire, where it was founded in 1784. Candidates must be recommended by their pastors and churches, and must pass examination in the 1st books of the *Æneid*, of the *Anabasis*, and of *Euclid*. Probation is one year, the whole term of study being five. The curriculum includes Theology, Biblical criticism, Homiletics, History, Classics, Logic and Mathematics, with Hebrew, Chaldee and Syriac.

There are three Professors, viz: Rev. D. Fraser, L.L.D., Professor of Theology; Rev. R. G. Hartley, M. A., Professor of Classics, and Rev. H. B. Creak, M. A., Professor of Mathematics. Number of students the current year, fifteen.

6. HACKNEY THEOLOGICAL SEMINARY.

Hackney is a suburb of London, 3m. N. N. E. of St. Paul's. This institution was founded by Rev. John Eyre and Charles Townsend, in 1796. The curriculum resembles those before detailed. The term of study is four years.

There are three Professors, viz.: Rev. John Watson, Professor of Theology; Rev. S. Ransom, Professor of Classics and Hebrew, and W. Watson, Esq., Professor of Natural Philosophy.

The number of students is seven. Expenditure, £958, 12s. 3d.

7. LANCASHIRE INDEPENDENT COLLEGE.

This is at Manchester. It was established in 1806 at Manchester by the late Rev. W. Roby; removed to Blackburn in 1816, and restored to Manchester in 1842.

Terms of admission are similar to those already detailed. The curriculum extends to five years, and embraces Theology, Biblical Literature, Greek and Latin Classics, Philosophy, Mathematics and Logic.

There are three Professors, viz.: Professor Rogers, in Theology; Professor Newth, in Mathematics and Logic, and Professor Hall in Classics, &c. The Chair of Biblical Literature is vacant. The number of students is thirty. Several scholarships worth yearly from \$125 to \$170, are open to the students, and indigent students are aided from the funds of the institution.

8. THEOLOGICAL HALL OF CONG. CHURCHES OF SCOTLAND.

This Theological Academy was established at Edinburgh, in 1811, for the education of ministers for the Congregational churches of Scotland. The students, for the most part, are instructed in general studies at the University of Edinburgh. The curriculum of the Theological Hall is restricted to Theology, Philology, Hermeneutics, Biblical Criticism, Homiletics, Church History and Composition of Sermons. The regular course consists of four consecutive terms of eight months each. When elementary education is needed, a fifth year may be added, and for students who have been through the University, three years are considered sufficient.

There are two Professors, viz.: Rev. W. L. Alexander, D.D., Professor of Theology; and Rev. A. T. Gowan, M. A., Professor of Church History and Sacred Literature. Income, £928, 6s.; expenditure, £603, 8s. 4d. Number of regular students, nine.

9. SPRING HILL COLLEGE.

This was founded, at Birmingham, in 1838. Its receipts last year were £2,099, 16s. 7d.; expenditure, £2,052, 19s. 5d.

The plan of education comprises two courses; one properly Theological, occupying four sessions; the other includes Hebrew, Aramean, Greek and Latin,

English Literature, Mathematics, Natural Philosophy, &c. &c. Examination for the first course is in the Hebrew of Genesis, or the Psalms, and the subjects included in the B. A. Examination of the University of London; except Chemistry, Physiology, Botany and Modern Languages. Candidates for the second course are examined in the 6th book of the *Æneid*, the 1st books of the *Anabasis*, and of *Euclid*, with Arithmetic and Algebra as far as fractions.

Every candidate must declare, in writing, that he is a Dissenter, and that he believes in the Unity of God, the Divinity of Christ, the Atonement, the Divinity and Personality of the Holy Spirit, the necessity of regeneration, the plenary inspiration of the Scriptures, and the Divine authority of Infant Baptism.

There are two Professors, viz.: Rev. T. R. Barker, and Rev. H. Goward, M. A., L.L.B. There are fifteen divinity students. Provision is made for the aid of indigent students.

10. NEW COLLEGE, LONDON.

This institution, at St. John's Wood, was founded in 1850, by the junction of Coward, Homerton and Highbury Colleges. Its income last year was £4,785, 11s. 2d.; expenditure, £4,931, 5s. 5d.

The term of study is five years; a literary course of two years, and a theological course of three years. Students who have taken the degree of B. A., or are otherwise competent, dispense with the first.

Every candidate is required to be a member of some Congregational Church, and to have completed his sixteenth year.

Indigent students are aided, to the amount of from \$100 to \$200 per year, according to the state of their funds and the College's. There are also three *Pye Smith* scholarships, and one *Mills*, and one *Henry Foster Burder* scholarship, of the value of \$150 each, tenable for three years, and open to competition. There is also one *John Yockney* scholarship, of the value of \$100 per annum.

There are six Professors, viz.: Rev. Robert Halley, D.D., Professor of Theology and Homiletics; Rev. John H. Goodwin, Professor of Theology and Greek Testament; William Smith, Esq., L.L.D., Professor of Classics; Rev. S. Newth, M. A., Professor of Mathematics and History; Rev. Maurice Nenner, Professor of Hebrew and German, and Dr. Lankester, F. R. S., Professor of Natural Science.

The number of students for the ministry is fifty-three.

The following summary condenses the facts above given:—

Name.	Date.	Term of	Profs.	Students.
		Study.		
Western,	1752	5y.	2	17
Rotherham,	1756	4	2	14
Brecon,	1760	4	2	24
Cheshunt,	1768	4	2	22
Airdale,	1784	5	3	15
Hackney,	1796	4	3	7
Lancashire,	1806	5	4	30
Theol'l Hall,	1811	4	2	9
Spring Hill,	1838	4	2	15
New College,	1850	3	6	53
Sems., 10. Av. term, about 4y.				28 206

By a comparison of this table with that on p. 185 (April No.) of this Quarterly, it will be seen that in our *six* Congregational Theological Seminaries in this country, we have a total of 265 students; or an average of 44.1 students in each institution against an average of only 20.6 in each of those of our denomination in England. We graduate this year, from our six Seminaries, *sixty-six* persons—an average of *eleven* each; while, if we estimate the average course of the English institutions at four years, and suppose the students to be evenly distributed through the classes, they will graduate this year, from their ten Seminaries, *fifty-one* persons—an average of but little more than *five* each.

Doubtless much time, strength and money are wasted, both there and here, in the undue multiplication of small and feeble institutions; which by no means make up in territorial convenience for the losses which they necessitate in other directions. The lesson has a hint for the future; both in the father land and here.

A LESSON FROM THE PAST : CATECHISING.

BY REV. JOSEPH S. CLARK, D.D.

"Few pastors of mankind ever took such pains at catechising," says Cotton Mather, "as have been taken by our New English divines;" and in confirmation of the statement he proceeds to name "the most judicious and elaborate catechisms published,—a lesser and a larger by Mr. Norton, a lesser and a larger by Mr. Mather, several by Mr. Cotton, one by Mr. Davenport, one by Mr. Stone, one by Mr. Norris, one by Mr. Noyes, one by Mr. Fisk, several by Mr. Eliot, one by Mr. Seaborn Cotton, a large one by Mr. Fitch." (*Magnalia*, Vol. II., Book V., § 1.) But that which, at an early day, became known as "*THE catechism*," was The Westminster Assembly's. Probably no human production in the form of a book ever had a greater run in New England. It is certain that none was ever half so thoroughly read and committed to memory by the mass of the people. And with almost equal assurance it can be affirmed that no other has exerted such a controlling influence over their character, either in a religious, moral, or intellectual point of view. How could it have been otherwise? From the first development of the mental faculties, till their decay—from the cradle to the grave—the Assembly's Shorter Catechism, was milk for babes, meat for strong men, and medicine for the infirm aged.

Let us try, by such helps as are at hand, to reproduce a life-scene or two, once as familiar as household faces, but now, and for the last half century, seldom witnessed. That row of boys and girls on the opposite sides of the large open fire-place, beginning with a man-grown lad of nineteen years, and tapering away in a gradual diminuendo till it terminates on a girl of five or six, is a family class,

called out just before a Sabbath sun-set, to recite the Catechism to their parents. A similar group may be seen about the same hour in every other house within sight, occupied in nearly the same way. Commencing with "the chief end of man," the questions are taken up in course, and answered by the children in order, till each, coming one after another to a pause, is permitted to leave the line and sit down. Very likely no one in the group is yet able to go through the entire one hundred and seven questions. But each Sabbath adds to the stock of their answers till at length the whole is mastered by the youngest child, as it was by the father and mother, who went through a similar drill when they were children.

This was a regular weekly exercise in every respectable family throughout New England for nearly a hundred years; and it prevailed among the more religious families for at least three-quarters of a century longer. There are aged persons still living who were thus trained, and who *commenced* the training of their young families in the same way.

Coeval with this custom was another of the same general character, in which the minister took the lead. Once a week in some towns, and once a month in others, those who lived in sight of the meeting-house might have seen a congregation of children and youth gathering there, of a Saturday afternoon, from all parts of the parish; and exactly at two o'clock the entrance of the pastor was the signal for all in the house to rise and keep their standing posture till he had walked up the broad aisle and taken his place in the deacon's seat,—from whence he catechised the timid but delighted boys and girls of his flock, in a way not essentially

different from what they were accustomed to at home, except that he followed up their answers with such practical application, or critical explanation, as he deemed pertinent to the subject. These were great occasions, in the view of all who participated in them, and they were to a great extent, the sources of that commanding influence which the minister got over the rising generation. This Saturday afternoon catechising of all the children in one class at the meeting-house, fell by degrees into a Saturday forenoon exercise in the public schools, which the pastor visited in rotation for that purpose. In some churches, as in the Old First Church at Plymouth, it was customary to appoint some one or more of the brethren to assist the pastor in this particular department of his labor.

Another way of using the catechism, was to make it the basis of a course of lectures—written or extemporaneous—for the special benefit of those who, in our day, are intended to be reached by “Lectures to Young Men,” i. e., anybody of either sex between childhood and middle age. Usually this exercise came on Thursday afternoon, alternating with the “Thursday Lecture,” where that was established; and so thoroughly did they shred the topics as they came under discussion, that the course, from beginning to end, sometimes lasted several years.

Among the manuscript collections of the Congregational Library Association, the fragments of several such courses of lectures are found. The most complete is one from Rev. Ebenezer Parkman, of Westboro’, delivered first in 1741, and repeated, with alterations, several times during his long ministry. Room for an entire lecture cannot well be afforded in this place. The following skeleton of the first one in the series will illustrate the general method of the whole. The introduction, which is short, shall be given in full.

“*An Explanation of the Assembly’s Catechism.* No. 1.

“When Solomon, the wisest of wise men, undertook to give advice, his counsel was this:—*Get wisdom, and with all thy getting, get understanding.* Of all wisdom and understanding, *divine* is the most excellent. The knowledge of God, and Christ, and divine things, this is *life eternal*. One of the most useful methods of obtaining knowledge is, (as experience has shown,) this of *catechising*. Timothy had received such a *form of sound words* from Paul; and he is bid to hold it fast in faith and love, which is in Christ Jesus; q. d. ‘adhere to and esteem what I have given you, with that steadfastness and affectionate regard which becomes a Christian.’ 2. Tim. i: 13. Theophilus also seems to have been catechised into the knowledge which he had obtained of Christianity; for this is the word which in our translation is rendered ‘*instructed*,’ in Luke i: 4.

“Of all the Catechisms I have been acquainted with, I cannot prefer any to this of the Assembly of Divines, which sat at Westminster, at the appointment of the Parliament, next month 98 years since. This Assembly first met July, 1645. The Catechism was drawn up by Dr. Tuckney, and Dr. Arrowsmith, and Mr. Math. Newcomen.

“It begins with *man’s chief end*—the *glorifying* God and *enjoying* him forever; and the *great rule* for us in these—the *Holy Scriptures*, which teach us the things we are to *believe*, and the things we are to *do*; for all our concern may be wrapped up in these two grand articles. Accordingly the Catechism is divided into these two main and principal parts; the first showing the things which we are to *believe* concerning God, and the other, what *duty* God requires of us.

“That you may have some clear understanding of the whole, we will, by divine help, first consider the two introductory articles, then proceed to open and explain the two general parts of this body of Christian divinity. Of the introductory articles we are to consider:

"FIRST. WHAT IS THE CHIEF END OF MAN? The answer is *two-fold*; to glorify God, and enjoy him forever.

"I. *Man's chief end is to glorify God.* There are two things incumbent on me here. To show first what it is; and secondly, how this is man's chief end.

"I. *What is it to glorify God?* To be the clearer, mind,

"1. (*Negatively,*) this does not intend that we can bring any additional glory to the essence of God; for his essential glory is incapable of it. Rom. ii: 35. Ps. xvi: 2.

"2. (*Positively,*) we can glorify God by manifesting and declaring forth his glory. This we may in two ways—passively and actively.

"(1.) *Passively.* This we do in common with our creations. Ps. xix: 1.

"(2.) *Actively.* This is to be done by all our powers and faculties, in all our motions and actions, internal and external; and according to our several ability.

[1.] By all our powers, inward and outward. (a) By entertaining suitable apprehensions of the glorious Lord. (b) By having corresponding and proportionable affections and tempers. Acknowledging, fearing, loving, adoring, submitting, trusting, hoping in him. (c) By our words—in worship—in conversation. (d) By our actions.

"[2.] This should be according to our several ability—in proportion to our talents. Matt. xxv: 15.

"II. *This is man's chief end.* For,

"1. God made *all* things for his glory. Prov. xvi: 4. Rom. iv: 11.

"2. *Man* especially; and hath wonderfully capacitated him.

"3. God expressly *requires* this. 1 Cor. x: 31. 1 Peter, iv: 11.

"4. Hath given his Word and Spirit to guide and direct.

"5. No creature can be his own end—not even *self*, how much soever admired and adored.

"6. Christ hath bought us for this end. 1 Cor. ix: 19, 20.

"7. God hath encouraged us with prom-

ises, and severely threatens eternal punishment to the ungodly.

"USE.—1. *Examination.* Let us all carefully try ourselves.

"2. *Reproof.* How exceedingly to blame are all such as do not glorify God, but live to themselves.

"3. *Exhortation.* Let me call upon you to discharge this principal duty. (1) You are now in your prime, and are not so engaged as you will be. (2) God will accept of you the rather *now*. He says, 'I love them that love me, and they that seek me early shall find me.' (3) Great advantages and comforts follow early piety."

It will be seen that the foregoing covers only *one half* the answer to the *first* question. The other half occupies the whole of the second lecture, which is considerably longer and has more *heads* than this.

It still remains to speak of the use which the fathers of New England made of the Catechism, as a *text-book of theology*. Neither the Westminster Confession, out of which the Catechism was fashioned, nor the Savoy Confession, which the English Independents adopted as a slight modification of the Westminster, nor the New England Confession of 1680, which was, in some sense, a compound of both, has had the honor of becoming the spinal column of such "A complete Body of Divinity" as Rev. Samuel Willard left behind him in "Two Hundred and Fifty Expository Lectures on the Assembly's Shorter Catechism; wherein the Doctrines of the Christian Religion are unfolded, their Truth confirmed, their Excellence displayed, their Usefulness improved; contrary Errors and Vices refuted and exposed, Objections answered, Controversies settled, Cases of Conscience resolved; and a great light thereby reflected on the present age." This, in substance, is the title-page of a folio volume of 914 pages, printed at Boston in 1726—purporting to be, as it really was, "the largest work ever printed here, and the first of Divinity in a *folio* volume."

We learn from the preface, written by

Revs. Joseph Sewall and Thomas Prince, successors to Mr. Willard in the pastorate of the Old South Church, (for the book was printed eighteen years after the author's death,) that the foundation of this huge production was a mere "Exhibition of the Assembly's Shorter Catechism among the children of his people." Having thus "methodized the subject, and laid out the several heads" in simple talks to the children, "on the 31st January, 1688, he entered on these more elaborate Discourses upon them"—one lecture a month, on Tuesday afternoon—which he kept up for nine years, with large audiences, including "many of the most knowing and judicious persons both from town and college." "An exact list of subscribers," printed at the end of the preface, shows six hundred and forty-five copies engaged before it was fairly through the press. As books of that size and binding now sell, the subscription price would not be less than four or five dollars.

Such was the interest once felt throughout New England in the Assembly's Shorter Catechism, and such the methods taken, by pastors and people, to keep its terse expressions of Bible truth in the memory and heart of all classes. And manifold were the good effects. It gave a healthy exercise to the mind. The mere commitment to memory of so many clear ideas, expressed in the most compact phrase, exerted a strengthening influence on the whole intellectual machinery of the young. It gave, moreover, to every man, woman and child the ready means of at least *stating* the points of accredited Orthodoxy—which cannot now be done by every member of an orthodox church. Even its most unintelligible statements—unintelligible when committed to the child's memory—would be opening up into clear vistas of thought, through which great scriptural truths were ever coming to light all the way along in life. It has often been objected to the use of this catechism, for children, that they cannot understand it. But if

they are to commit nothing to memory—learn nothing—hear nothing said—which they cannot at the time understand, how or when are they ever to become wiser? It is expected—and all right systems of instruction are based on the expectation—that they will not always be children; and that those mere signs of ideas, which, at this period, have little or no significance, will have a significance as the mental faculties are exercised and expanded. The custom of household catechising, which brought the head of the family into direct communication with each member of it, as a spiritual teacher and guide, was a sure method of upholding parental authority; while the pastor's almost universal habit of catechising all the young of his parish on Saturday afternoons, or at other stated seasons, as has been intimated already, was admirably adapted to pave his way to that supremacy which he generally attained in the hearts of his people, if he tarried long in a place.

If to all these advantages we add the religious influence of so much sound, invincible doctrine as is contained in this incomparable summary of scriptural truth, it may be questioned, whether even our admired system of Sabbath schools, is an adequate compensation for the almost entire suspense of catechetical instruction from pastors and parents. Or rather, it does not admit of a question, that, without disturbing the Sabbath school in one iota of its present form and functions, this early, long tried and heaven approved means of moral and religious culture, might be recalled and reapplied to its original use with the happiest effect. True, the churches lapsed into error and irreligion under just this culture; and so did the Children of Israel under the teaching of Moses and the prophets. But in both cases it was through spiritless formalism, and not through scriptural teachings that they fell. In both cases there was a departure from the good old way in which their fathers had walked and "found rest to their souls."

GILBERT RICHMOND.

GILBERT RICHMOND was the son of Nathaniel and Mary Richmond, and was born at Newport, R. I., in May, 1800. He went to Bristol, in 1813, to learn the trade of a baker, having received no other education than that afforded by the common schools of that period.

In 1820, there was a revival of religion in the place; and, under the ministry of the Rev. Joel Mann, God was pleased to show him the state of his heart, and the necessity of regeneration.

His convictions were very deep, and his distress, at times, great in view of his situation in the sight of God. The doctrine of God's sovereignty, as connected with man's free agency, was a great stumbling block to him at this time. His heart was full of sin and rebellion, and for many days he continued in this frame of mind.

At length, God graciously rolled away the clouds which had obscured this question, and Mr. R. saw himself a sinner, *justly* condemned, and with no hope, except in a full surrender of himself to God, and faith in the Lord Jesus Christ. This question once settled, was decided for a life time, and no doctrine was ever more precious to him in after years, than that God is a sovereign, infinite in wisdom, goodness and power; too wise to err, too good to be unkind, too powerful to fail in any of his designs. It was his comfort in hours of trial, discouragement and darkness.

He went to his room one day—his distress being so great that he was unable to attend to his business—and there resolved that, whatever the issue, he would cast himself unreservedly on the mercy of God in Christ—making a full surrender, and from that hour devote his time, his talents, and all that he possessed to Christ; and exclaiming, "Lord, I believe, help thou

my unbelief," he asked, "Lord, what wilt thou have me to do?"

He soon after was baptized. His parents having been Baptists, his preference was indulged; and Mr. Mann himself, by immersion, admitted him into the Congregational Church, now under the charge of Rev. Dr. Shepard. During the two remaining years of his residence in Bristol, his life of consistent, *active* piety, evinced that his surrender of all to God, in his chamber, had been sincere.

The experience through which God led him, was of service in after life, and made him very efficient in revivals. He never sought, by palliating the guilt of a sinner, to make him "feel better," but pressed home the truth that God is a sovereign; that man has broken his laws, is condemned, and has no hope except by thorough repentance, and surrender to God, with faith in the Lord Jesus Christ. He also believed that the preaching of doctrinal truth in revivals was one of the best methods of promoting their efficiency. The change in his own heart was accompanied with no sudden transition from deep gloom to extreme joy; indeed, he never could point out the precise time of the change. It was like the breaking of the morning; the first faint dawning being succeeded by a brighter and brighter light, and then merged into the perfect day.

In May, 1822, he removed to Providence, and established himself in his business on Constitution Hill. True to his Church connection, he soon joined a little Congregational band worshipping in a hall, on the corner of Dorraug and Pine streets, under the charge of Rev. Calvin Park, then a Professor in Brown University. Feeling his deficiencies in education, Mr. R. applied himself to the study

of the English branches, assisted by Mr. Harrison Park, a son of the Professor. He also began the study of Theology, and endeavored, by these courses of study, to fit himself for greater usefulness in the cause of Christ. The only time he had for these pursuits, was after the labors of the day were ended, between the hours of 9 and 11, P. M., and rare intervals through the day when he could seize a few moments from his hard toil for bodily rest. Among his associates at this time were a number of pious young men, students in the University; and he was greatly encouraged by their sympathy, and assisted by their counsels.

The Church referred to, and that worshipping in the "Old Tin-Top," united, in 1825, under the ministry of Rev. Albert Judson, in what is now the Richmond Street Church. The following year Rev. T. T. Waterman was settled as their stated pastor. The fervid, *active* piety of this young pastor, fired the kindred nature of the young Christian soldier. At this time Mr. Richmond was a mechanic, living on Constitution Hill. Feeling that if he had talents, they ought to be used in his Master's service, and seeing the vice and immorality that prevailed in and around the city, he, and associated students of the University, under the counsel of his pastor, entered on a course of labor—then novel, but now becoming so general—the sustaining of mission schools and evening meetings for prayer, in different neighborhoods. In these self-denying labors are memorable, also, such female names as Harriet Ware, Myra Daniels, Sarah Pratt, Lucy Stacy, Lucy Glover, and Miss Lincoln, now Mrs. Oren Spencer. These Christian females, with heart and hand, were always ready to every good work.

In this spirit of sacred enterprise, Mr. Richmond, after working hard all day, would harness up his horse, and, with two or three kindred spirits, and sometimes alone, would go to some place on the outskirts of the city, (then a town,) and hold

a prayer meeting; and, returning late to his home, would get a few hours sleep, and, rising at one or two o'clock in the morning, commence the labors of the day.

In 1830, or '31, Mr. R., with two or three devoted females, collected a few children together at a place called "the Cove," on the spot where the African Church now stands. Their parents were so degraded and indifferent to the welfare of their children, that the ladies were obliged to take the little ones out of bed, and wash and dress them; and Mr. Richmond brought them bread for their hunger before they went to their Sabbath School lessons.

So began a Sabbath School, afterwards of marked influence in that locality, then one of the worst in the city. Mr. Moses Healy was its first Superintendent, sustained by other brethren, from the Richmond Street Church and other churches, as teachers and laborers, efficient in the good work.

One of these mission meetings was held on Federal Hill, amidst a population such that, repeatedly, the presence of a policeman guarded the meeting from being broken up. Yet the meeting, outgrowing the house in which it was held, was removed to Mrs. Hammond's. The children were gathered and taught on the Sabbath by Mr. R. and Miss Sarah, and Mr. Edward Pratt, and Mr. Joseph Brown. And, in 1833, a school house was built by Deacon Chapin, and a Sabbath School of fifty-eight scholars and twelve teachers, organized; and, by the coöperation of Mr. Richmond, and pious and devoted teachers, the number was increased to about one hundred. This Sabbath School was the germ of the High Street Church.

A third school was commenced at India Point. In 1832, Miss Harriet Ware began her work there. Her whole soul was moved for the spiritual interests of the young. And a kindred zeal already moved Mr. R., as if toward his life-work for the young in Sabbath Schools. Miss Ware opened a day school at India Point,

and soon a Sabbath School was commenced in connection with it. In that work Mr. R. was called on to assist. And in her memoir, (page 18,) Miss Ware says: "The gentleman who assisted in organizing the school, happened to be, of all men, the most suitable for the work. He could excite a deep interest, when most other men might as well have been asleep." Through all her labors and trials at the "Point," she gave him her confidence, and received his assistance, in counsel and effort for the good of that degraded neighborhood. Acquainted, as he was, by his occupation, with the families there, he had facilities for coöperating with her, of which Miss Ware well knew how to avail herself in her plans of usefulness.

He also assisted her in removing the Home to Chestnut street. And, when it was located there, he purchased part of her supplies, and aided her, whenever opportunity presented, contributing, besides, of his limited means.

In April, 1827, he went with Messrs. Henry Cushing, and John Dunwell and Deacons Walter Paine, Josiah Cady and S. S. Wardwell, to the house of Benj. Dyer, Esq., "to consider the expediency of forming a Temperance Society," and there was originated the first Temperance Society in Providence. This movement was regarded with jealousy and suspicion. The men who started it were looked upon as fanatics. The morning after the first public meeting, two-thirds of his customers declined their supply of bread from him, as he went his rounds, because, being spirit-dealing grocers, he had put their money-making craft in danger.

But he was not to be driven from a humane and Christian principle by the loss of rum-selling patronage, although he needed every dollar of his income for the support of his family. In this business emergency, his temperance friends rallied around him—friends indeed—and made up, so far as they could, his loss of other customers.

From 1827 to 1859, a period of thirty-two years, Mr. Richmond acquitted himself ever, and everywhere, the staunch temperance working man; and he who, in 1827, was persecuted, even to the purse, was at his death, Secretary of the R. I. State Temperance Society, and President of the Providence City Temperance Society. Certainly, it was honor to whom honor was due.

During the next four years his health failed from hard labor, and over-exertion; and in 1831, being injured by a fall, he sunk into a fever, so low that his life was despaired of; he being given up to die by two physicians. At this time, there was a revival in the Church and city, and the young men of the Church, feeling that he could not be spared, held a special meeting for prayer in his behalf. Their prayer was answered. He was raised up by the gracious Hearer of prayer, and once more restored to those labors so dear to him, and in which he was so prized by his fellow-laborers.

He afterwards often alluded to this, and to a similar case in Bristol in 1820, in which special prayer for him, was, in like manner, answered. In these solemn experiences in his own person of the power of prayer, he felt impressive proof that God loves to answer believing entreaty. And this may, in part, furnish a clue to the love of secret prayer and communion with God, which, through his whole life, was one of his strongest characteristics.

His health being now materially enfeebled, he could not resume his laborious occupation, and he engaged, for two years, in a lighter business. But Divine Providence sent him so imperfect success in this, that he gave himself up to a species of missionary labor with those destitute of the means of grace, in and around the city. Surely an unseen hand was gradually training him for and shutting him up to his life-work in the Sabbath School cause. He was, at this period, employed for eight months by the Tract Society in the city of Providence, part of the time

serving gratuitously. And during this service, no less than twenty-eight hopeful conversions, under the Divine blessing, were traced to a connexion with his labors.

Early in the year 1834, he labored gratuitously in the Tract and Sabbath School causes, conjointly. And now his gifts and fitness for his main work became known; and he was soon appointed Sabbath School Agent for the State of Rhode Island.

In the year 1834 also, he assisted in the formation of the High Street Church, and in the re-organizing of the Sabbath School, Jan. 7,—which was removed from Federal Hill, and to which allusion has been made. In it he took charge of a female Bible Class. He continued an active member of this church until his removal from the city. And although on his return he resumed his early connection with the Richmond Street Church, yet his love for, and interest in the High Street Church continued unabated.

His commissioned public service in the Sabbath School cause extended continuously, from 1834 to 1839, when failure of health obliged him to ask a release from his engagement, and he removed to New Bedford in November.

In 1840, he connected himself with the South Congregational Church in New Bedford, and was appointed Superintendent of the Sabbath School, which was then in a languishing condition. Through his exertions and the coöperation of the teachers, by the blessing of God, a marked change was soon apparent. Energy was infused into those connected with the school, and a new and permanent interest was manifested by all. He also organized a Juvenile Temperance Society among the scholars, and assisted them in the practice of sacred music.

In 1842, he was ordained Deacon of this Church, holding this office, and that of Superintendent, until 1845. During his residence in this city, he was engaged, after business hours, and on the Sabbath,

in prosecuting Missionary labors around the outskirts of the city, delivering Sabbath School, and Temperance addresses, and not unfrequently, in the absence of the Pastor, was he called upon to supply the pulpit of the Church with which he was connected.

During the revival of 1841, he labored incessantly for the conversion of souls, and often after the meetings of the evening were over, would some, burdened with the weight of sin, and in distress, come to his house for instruction and prayer. However exhausted he might be, this was never denied them; and, in several instances, morning dawned before they left; many going away with a "new song in their mouths." By the blessing of God upon these labors, and in answer to fervent prayer, he had the joy of seeing his eldest daughter, his brother, with his wife, and others, rejoicing in Christ.

In 1845, he accepted an invitation to take charge of the Sabbath School connected with the North Congregational Church, and on removing his membership to this Church, remained connected therewith until his return to Providence. His labors are gratefully remembered to-day by the members of the Church and Sabbath School with which he was so long connected there.

Being deprived the privilege of voting during his former residence in Providence, the first exercise of his elective franchise was in this place, and was deemed by him consistent with his early espousal of the cause of the oppressed. His first vote was cast for James G. Birney, the candidate of the, then so called, "Liberty Party." He ever remained true to the principles of this party. He acknowledged no party ties when they conflicted with his duties to God, and his fellow-men, and he was never accessory, knowingly, by his vote, to the election of unprincipled men to office because they were put up by a party.

In the spring of 1846, he returned to Providence, in acceptance of a call from

the Executive Board of the R. I. S. School Union, and resumed his labors as a Sabbath School Agent. He continued in this agency until 1849, when, in consequence of a change in the operations of the Society, whereby the labors of a general agent were dispensed with, he resigned his office, receiving a vote of thanks for his "very able and efficient services." One of the members of the Board remarks; "I have been personally acquainted with all the agents which have been employed by the R. I. Sabbath School Union, since its organization; and among them all, I consider our departed brother the most efficient, and this is proved by his having been so repeatedly appointed to the same office, when it had been the practice of the Board of Directors to exchange agents once in two years, and make the appointments alternately from the Baptist, and the Congregational denominations."

Visiting Lowell shortly after his resignation, he formed the acquaintance of clergymen and others interested in the promotion of religious education, and received from them an offer of the office of City Missionary—which, after much prayerful consideration he was obliged to decline, feeling unable to perform the work that he saw was necessary. By the advice, and with the assistance of kind friends, he engaged in business, on Washington street, and continued in active interest therein up to the time of his decease.

It is difficult to form an estimate of the labors performed by him while in the Tract, and Sunday School agencies. The following summary, taken from his annual reports, will give some idea of the amount. Of his labors, from 1833 to 1835, we have no record, save his diary for the latter year. About one-half the time he was in the Tract, and the other, in the Sabbath School cause. In the former, his daily visits numbered from sixteen to sixty. This summary only embraces his labors in the Sabbath School cause for the years 1835, '37, '38, '46 and '48.

During one-half the year ending April,

1836, he travelled over 600 miles, much of it on foot; visited 60 Sabbath Schools; delivered 57 lectures; and collected the necessary funds for defraying the expenses of the Union.—*11th Annual Report*.

1837. During the year ending April, 1838, he conducted the correspondence and other miscellaneous business of the Society, collected the necessary funds, visited all the towns in Rhode Island but one, and many of them several times; established and helped, so far as possible, in sustaining schools in districts where none ever before existed, and conducted the business of the Depository. In prosecuting his labors he travelled about 1500 miles, one half the distance on foot, delivered 176 discourses and Sabbath School addresses, besides addresses to children in common day schools, whenever opportunity presented.—*13th Annual Report*.

1838. Year ending April, 1839. Traveled about 1,700 miles, delivered 170 lectures and discourses, visited and addressed common day schools, as well as Sabbath, obtained subscribers for Sabbath School periodicals, collected monies for libraries, funds for the Union, conducted the correspondence of the Society, and managed the concerns of the Depository. He also lectured to schools in Massachusetts, bordering on the State, which purchased their libraries at the Depository.—*14th Annual Report*.

1846. Year ending 1847. Traveled over 2,000 miles, visiting every town in the State but one. Lectured to 120 congregations and addressed 65 schools, besides several common schools, and also visited from house to house, and attended religious meetings.—*22d Annual Report*.

Year ending April, 1849. Traveled about 2,000 miles, visited many common day as well as Sabbath Schools, and in some places from house to house among the people; delivered 186 lectures and addresses, about two-thirds of them to adult congregations, in many instances where no religious service would have been held on the Sabbath but for his

presence, and in some cases being the only religious instructions given to a whole district for the year, except what was afforded by the Sabbath School. Upwards of 20 more schools were put into operation this year.—*24th Annual Report.*

Total for five years, 7,800 miles, 604 lectures and addresses.

The result of all his labors will only be *fully* known in eternity. Fifty places of worship now stand where he first planted Sabbath Schools, and many of them have started pastors and regular services.

When he first commenced his labors in many of the towns and villages in the State, there was no Sabbath, no sanctuary, and but seldom any religious services. The children were left to engage in their usual sports, while the parents were in the bar-rooms, the fields, or otherwise engaged in desecrating God's holy day. Now, through the influence of the Sabbath School, sometimes commenced with but few children and teachers, assembled in a humble dwelling, the results are to be seen in a marked change in the people, a neat and commodious church, in which the gospel is regularly preached on the Sabbath, while the children are to be seen in the Sabbath School, in Church, or at home, reading their little papers, or books from the library of the School.

God abundantly blesses the labors of all engaged in this precious work.

TRAITS OF CHARACTER.

I. LOVE OF SECRET PRAYER AND COMMUNION WITH GOD.

A friend says of him, "I consider the success which attended his efforts to have been principally owing to the fact that he was a man eminent in prayer, especially secret prayer. I have held repeated conversations with him on the subject of closet duties, and learned from his own lips his habit in this respect. It has been my privilege to accompany him in some of his travels into the country towns to attend Sabbath School exhibitions, and on these occasions I had abundant evi-

dence that he put his whole trust in God, and from *Him* alone sought guidance. I thus became convinced that his habit was, to be often at the throne of Grace, in secret prayer, and every man who thus continuously seeks divine aid in all his duties, will make his mark in the world, in whatever sphere he may be placed." The same friend also observes: "I was familiar with his labors and efficiency in the tract cause in this city, in which he elicited the approbation of all the friends of that cause, while he was employed as agent, and so far as my observation went, he manifested the same reliance on divine aid and support, as he subsequently did in the Sabbath School cause."

Especially in times when God's presence was manifested in the churches did this trait of character reveal itself, and at such times truly it might be said of him, that he knew what it was to be "in travail for souls," and to *agonize* in prayer. Many instances are known where nearly whole nights have been thus employed, and the early dawn has seen him on his knees, "wrestling with God," if haply he might prevail, in behalf of some soul, in which he was interested, and with whom he was laboring; and thus strengthened, would he "go forth bearing precious seed." He also believed that "a man should be the executor of his own prayers," and that personal effort, coöperating with the prayer of faith, would bring the blessing sought for.

In times of trial, in affliction, and when in a strait to provide for his family, in the earlier part of his life, he ever sought the throne of Grace for wisdom, comfort and help, and although he often mourned the wickedness of his heart, and the hidings of God's countenance from him, he felt assured that "there was a fulness in Christ," and that God was willing to bestow all needful blessings, and that if he failed to receive, it was because of his unbelief, and because his prayers were formal, dry and dead. But he often felt that he "could draw near to God, even to

his seat," and in his diary, Sabbath evening, January 11, 1835, he writes: "I had a melting season at the family altar, this morning: it seemed as though the fountains of my wicked, hard heart would break up, and flow out, and melt down. I could plead for grace and felt that I needed it. Oh! this awful stupidity, to *know* that one needs help, and that there is fulness in Christ, and willingness in God to bestow, and yet no disposition to apply, and if I make the attempt it is all formality, so dry, so dead! It has appeared to me, of late, that all my prayers were of this character. O! can the Holy Spirit dwell here; can the Saviour find a place to tarry! dear Jesus: *do* come, drive out thine enemies and mine; oh, take possession of my heart, and use these powers for thyself."

So he often expresses himself as in the following paragraphs:—

August 23, 1835. "I have been favored with a little more freedom in prayer to-day, but have experienced much of depression."

"'The Lord knoweth my frame.' If I did not believe this truth, I should at once despair and give up. I find this poor, weak body has much to do with my mind. O, that I might rise above, in my affliction, and forget earth, in view of the love of Jesus."

Friday, December 31, 1847. "The year is about closing, and with all its responsibilities sealed for the judgment of the great day. Have endeavored to recall its scenes and events. Three deaths among us.

"I have failed in many things. I had hoped to have made more progress in the divine life, but feel that in all I come *short*, and in many things fail altogether. Failed most in private devotion. O, for grace to mend the year to come, if spared. Resolve, by divine assistance, to be *more* prayerful—more constant with the word."

II. CONFIDENCE AND TRUST IN GOD.

We have before alluded to the doctrine of Divine Sovereignty as being his great-

est comfort in hours of trial, discouragement, and darkness; and an extract from a letter written by him, in 1852, to an old and intimate friend, who had been bereaved of a beloved companion, will illustrate this point. (This letter was afterwards sent to his own bereaved widow, to comfort her under her heavy affliction.)

"We feel that a breach has been made in that circle of *old friends*, which has ever been near and dear to us. Oh! how *fast* that circle is *contracting*. How soon it will be narrowed to its last and central point. How uncertain *who* will be the *last* and *closing* one? I need not say that, in the midst of affliction, *you* have strong consolation, for, my dear brother, you long ago fled to the refuge of souls, and now you find that 'Christ is indeed a refuge in time of trouble;' and while your heart bleeds at every pore, your soul can take hold of Him by a *strong and living* faith, that carries it above the storm and the beating waves, and you rest, in sweet peace and calm repose, in the Almighty arms. What but such a refuge could now sustain the soul! And oh! what a blessing it is that the soul may be thus sustained! How glorious the Sovereignty of God! Infinite wisdom! Infinite goodness! Infinite power! What more can we ask? *Too wise to err, too good to be unkind, too strong to fail of any of his designs!* And now you can test the blessedness of that glorious Gospel of Jesus Christ, which you embraced, with all its precious doctrines, more than thirty years ago, and which your dear companion also embraced and loved, and which has led you both to make sacrifices, and practice self-denials for its promotion in the village where you have located. May God, in his kindness, give you and your dear family all the blessings of that Gospel, in this hour of your trial,—is the desire and prayer of your friend and brother in Christ."

During part of the period that he was laboring in the Sabbath School cause, he suffered intensely, at times, from the sciatic rheumatism, induced by over-exertion and

exposure. Having to do much of his traveling on foot, and sometimes preaching with his foot resting in a chair behind him, it was exceedingly painful. At such times he longed for more strength and vigor, that he might do more for Christ. He writes: "O for more strength of body, and vigor of mind, and warmth of affection, to do my Master's work! My year is fast drawing to a close, and yet I feel that I am an unprofitable servant, but the Lord will, no doubt, find some one that will do more for Him and the good of souls, the year to come. *But let Him do with me what seemeth Him good.* I hope I shall find in me the spirit of acquiescence in the Divine will."

To a friend who called a few days previous to his death, and who asked him how it was with his soul, he replied, "God is a Sovereign, but in Christ is a sufficient Saviour,—if not, I am lost; but I am not lost, for God is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? In the time of trouble He shall hide me in his pavilion, he shall set me up upon a rock."

III. ENERGY AND PERSEVERANCE.

One who was associated with him, in his early labors, writes, "I think there was no trait of character more conspicuous in our deceased friend, than his *untiring energy* and perseverance in a good cause. Of him it may truly be said, He has not lived in vain."

It was through these qualities of mind that he, by the blessing of God, was enabled, with a broken and shattered body, so long to battle with the disease which finally was victorious, and which enabled him to engage in his business and in labors for his Master, until very near to the close of his life, and during his labors in the Sabbath School cause to fulfil his duties, even when, through bodily infirmities, he was obliged to give up and sink under them. At this time he writes: "I feel thankful that God in his providence keeps me in this field. I have to lament

my want of bodily strength and vigor, but if I must wear out, this is a good cause to work in." Again—"The Lord has been gracious and merciful through the season so far, and has not laid me aside a single Sabbath, and I have been enabled to do a large amount of speaking and traveling. In all I have found the promise sure, 'As thy day is, so shall thy strength be.' My purpose is to serve the Lord in my generation, that when by the will of God I sleep with my fathers, I may rest in Christ my Redeemer and my Lord."

Again—"Returned home to-day, so exhausted as to be almost unable to keep up. But it is good to wear out, if I can but be made instrumental in building up the Redeemer's kingdom, and saving the young from the paths of the destroyer."

IV. LOVE TO HIS KINDEED AND RACE.

It was this element of his character that made his presence so welcome wherever he was called to labor, and in whatever sphere he was placed, and early led him to espouse the cause of freedom and humanity, and to engage in labors in behalf of his fellow men. In the family circle, where he was best known, these qualities were pre-eminent.

One who had been in his employ, as an apprentice, in 1827, says: "I always looked upon him as a father, having lost both my parents in infancy, and he was truly a father to me."

Another, who stood over the casket containing his last remains, said: "Oh, he was a *true* man! a *true* man! He was a friend to the poor man."

In his Diary, Nov. 20, 1835, he writes:—"Held a meeting in Hard-Scrabble last night. No other white person present except myself. An old Indian woman present who had been a professor sixty-three years."

I love to carry the Gospel to the poor despised colored men, they are so rejoiced that any one cares for their souls. Oh! that the Lord would make me an instrument of good to them."

Again—On New-Year's day, 1849—

after visiting several poor families and assisting them, he writes—"I have made at least *one*, happy to-day."

V. A PECULIAR FACULTY FOR INTERESTING CHILDREN.

Where many failed to make an impression on children's minds, or to excite their interest, he seldom or never was unsuccessful.

Did he wish to enforce any duty or rebuke any sin, he had some incident adapted to secure the attention, some simple illustration of truth, drawn from the common occurrences of the school-room, the play-ground or the family, which seldom failed of the right impression.

One writes from the early field of his labors, "it was always a gala day here, when Mr. Richmond was to speak to the children."

During all his labors his family duties were not neglected. He always assembled his children—when they were young—around him on Sabbath evenings, and instructed them in the Bible and Catechism, and those instructions are gratefully remembered by them now, and the influence of them, and of his consistent Christian example, has kept them in many an hour of temptation, and with his prayers in their behalf, and at the family altar, have been blessed to the conversion of all of them.

His faith in the *covenant promises* of God was strong, and early led him to consecrate his children in baptism, the two eldest being among the first children baptized in the Richmond Street Church, by Rev. T. T. Waterman, and the names of all of them have been enrolled on the books of the Church as members, and as a testimony that God's covenant promises are sure.

During the revival of 1857-8, he was present whenever his health permitted him to attend the Union meetings, and his remarks, coming from one who stood as it were on the borders of the grave, could not fail of producing a good effect. Although unable to engage actively in labors as he wished to do, yet his closet

bore testimony that his soul was in the work.

The last religious meeting that he attended out of the city, was of the Conso-ciation, at Westerly, R. I., June, 1857. The morning prayer meeting of the Conso-ciation will never be forgotten by some of those present. Mr. R. alluded to the fact that in the great revival in Bristol, in 1820, the moderator of the meeting, Rev. Joel Mann, was pastor of the Congregational Church, and two of the brethren present were, with himself, subjects of that revival, and co-laborers. After so long a time, (37 years) these were permitted to come together in a *prayer meeting*: all being or having been, officers in the Church of Christ.

The closing part of his life was such as might have been expected. Although, at times, suffering intense pain, he was submissive and trustful in God. His mind seemed to grow clearer as his body failed, and his reliance on the truths of that Gospel which he had so long believed and loved, firmer and firmer to the close of his life. Those who were privileged to be with him during the last days and hours of his life, gathered much of wisdom and religious experience from his lips, and could truly say, "Let me die the death of the righteous, and let my last end be like his." Two weeks before his death, he became convinced that he was approaching the end of his labors on earth, and said: "I feel that my work here is nearly done. I have passed the crisis and feel that I am sinking. I shall die, however, in the full belief of the glorious principles of our articles of faith, as they were when I joined the Church." Again, "I do not fear to die. I settled the great question nearly forty years ago, and I shall not begin to doubt now."

"During the intervals of sleep, his mind seemed to be dwelling on the promises of God, and full of the Scriptures; such expressions as these falling from his lips, 'God is my rock and my salvation;

whom shall I fear?' 'I will put my whole trust in Him.' 'O, how wonderful have been the dealings of God with me; so good, so kind, so forbearing; I will praise Him with my whole heart. My heart is fixed, trusting in Him.'

"God has truly been a covenant God to me. How thankful I ought to be. He has led me through life until I was fifty years old, and provided for all my wants, and for my family, and since that time has prospered me in my business. My children are all professedly in Christ, and I have nothing to wish for of earthly blessings and comforts. I have trusted in Him, and he never disappointed me."

To others he said, "no fears, no fears. Heaven looks bright; I am going home." "I would not shrink from suffering all that the Lord designs, but if it were possible, I would be delivered from this intense anguish." "Oh, this poor brain, would I could be relieved a moment from this constant thinking, thinking."

"I want no great demonstration made when I am dead, nor a fulsome epitaph placed on my tomb-stone. All I want to be recorded there is—'An honest man.' "I have no affinities for any place away from my Saviour. I shall soon be home."

To one who called on him, and who had not a hope in Christ, he said, "My friend, remember these are the words of a dying man: '*Religion is the thing to live by, and the thing to die by.*'"

On one occasion his brother read to him, by request, the 90th Psalm—"Lord thou hast been my dwelling place in all generations;" and as he proceeded, the voice of the deceased was heard, clear and full, responding, "Yes, that is it. Amen. Yes, yes, all true."

The Sabbath evening before his death, as the family were seated in a circle around his bed, he requested them to join in family worship. The 14th chapter of John was read, and all joined in singing the beautiful hymn, "While Thee I seek, protecting power," and his voice was

heard joining with theirs, clear and strong, at intervals in the hymn. An appropriate prayer was then offered. At its close, he said, "You don't know how much good you have done me;" and soon after, "Lord, now lettest thou thy servant depart in peace."

On Monday morning he had a very painful hour and his watchers thought he was dying; but by their exertions and attention he rallied. His sufferings were not to be ended then. Through Monday he was very low, and through that night and Tuesday, his sufferings, at times, were agonizing. He said, "I am disappointed to find so much vitality in this poor old body, and if the Lord spares my life he will do it at immense cost." In the afternoon of that day, he called his family around his bedside, and gave them a "patriarchal" blessing and benediction. An interval of freedom from the intensity of anguish, followed until ten o'clock, when he became so much distressed that for the first time, and at his own request, an anodyne was administered. Through the night and day following he was quite comfortable and calm. As he took the anodyne, he prayed, "Lord, give me rest; Lord, give me sleep," and soon after sank into a quiet and refreshing sleep. He had remarked this evening that "for three years before his mother-in-law died, he had daily prayed that her descent down the hill of life might be smoothed, and her last days be her best," "and," said he, "the Lord heard my prayer, and she died as gently as an infant goes to sleep in its mother's arms. If it be God's will, I would that such might be my end." From his knowledge of his own constitution, he had feared that the last struggle would be a terrible one, and his constant prayer was for rest, for sleep. God heard his prayer. On Thursday evening, March 17th, he seemed comfortable as usual, and at ten o'clock closed his eyes in sleep. About twelve o'clock, he opened his eyes, and in reply to a remark from one who watched with him, that he seemed to be

having a refreshing sleep, said, "He giveth his beloved sleep."

About 4 o'clock, a change was observed and the family were aroused; but before they reached his bedside he was gone, without a struggle. God answered his prayer, and gave him sleep. "Those that sleep in Christ will God bring with him." "The Christian cannot die before his time. The Lord's appointment is the servant's hour."

It may truly be said that he served his own generation, out of devoted love to his Lord. In his conversion, he bowed to the sovereign will of God, in all-devoting love. Then for two years, at Bristol, in a life of consistent Christian activity, he lost not sight of the welfare of souls. On Constitution Hill, he pursued the same, in self-culture by night, in the orchestra, the conference and prayer meeting, the Sabbath School, in reforms for temperance, purity and freedom, in the Tract service, in his long Sabbath School agency, in prayer by day and by night, sometimes by night until the day broke, and in all various Christian fidelity to his own family, until his children, publicly dedicated, by their parents, to God in baptism, all sat down with them in the same Church communion. Besides, through his whole life, as he had opportunity and occasion, he "labored, working with his own hand," for human comfort. And of his means, less or more, he gave freely in charity, for the good of the living generation of men.

But disease summoned him to his long rest. On the sick bed, his last night there, he opened his eyes at the midnight hour, and said, gratefully, "He giveth his beloved sleep." Before morning came, the sleep God gave was the long repose.

"I heard a voice from Heaven, saying

unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Although in accordance with his early education and preferences, he was immersed, his views afterwards changed on that subject. The providence of God seemed fitting him for this cherished field of Sabbath School labor. His immersion gave him free access to all the churches of the Baptist denomination, and he could sit with them at the table of the Lord.

He was early imbued with an ardent love for our Congregational Church polity, and ever extended a helping hand to the feeble churches of our communion, not only by laboring in their behalf, but giving of his limited means for their support.

For twelve years he faithfully served the R. I. Home Missionary Society, as Treasurer, and one of its Board of Directors. The Secretary of that Society, in his last Report, after noticing the death of Mr. R., says: "His interest in the Home Mission cause, which he had so long and faithfully served, his prayers and counsels for its welfare, did not cease while he lived. His memory will be ever associated with the Sabbath School, Temperance, and other beneficent enterprises of our State; but with none more closely than with this Home Missionary work, which, as his associates well know, lay very near his heart. Can we better honor his memory than by imitating his example of self-denying devotion to the spiritual interests of our little commonwealth?"

And are there not many other Christian laymen whom this example shall quicken to the honoring of the Master by a similar devotion to His cause?

Books of Interest to Congregationalists.

MORAL PHILOSOPHY. By Joseph Haven, D.D. 12mo. pp. 366. Gould & Lincoln, Boston.

Professor Haven makes good use of the skill he has gained as a Pastor and Professor, in treating his subject. Minds, not altogether juvenile, will be obliged to him for treating morals independently of metaphysics. True there is an introductory chapter in the old style, on which we will say a word hereafter; but the essential parts of the book are concise, practical, sensible and beautifully arranged.

He begins at home, with the duties to one's self; self-support, self-control and self-culture. In part second, the duties pertaining to society are treated; such as Life, Liberty, Property, Reputation, Veracity. In part third, the Duties to the Family, including Marriage and the Parental Relations. Part fourth treats of the duties to the state, including a very intelligent sketch of the theories of government, kinds of government, the duties of subjects to states, of states to subjects, and of one state to another. These topics are all discussed with sufficient fulness as well as precision; there is no arbitrary temper or manner indicated. Justice is also rendered to cotemporary and ancient theories, by separate historical sketches. By this method the flow of the discussion, and what is more valuable—the moral impression—is not interrupted by side controversies with authors or sects. The fifth, and last part, is occupied with our duties and feelings towards God, including chapters on obedience, worship, prayer, the Sabbath, its institution, and authority.

This work has been written with an eye to the discussions that have taken place within the last few years on the higher law and Slavery; without, however, a controversial aspect. The old questions as to war, oaths and lying are also well discussed, but not with so much zest. Probably the principal use of a new American work on Moral Philosophy, is to treat the late

American questions; on the more ancient topics, no one can expect to surpass Paley in felicity and clearness of illustration, or Wayland in dignity. Among us, the foundations of the right to personal liberty will need to be examined and re-examined, so long as many intelligent citizens are under the necessity of inventing new arguments, or discovering new analogies, against personal liberty. In ears and watering places we hear that Pharaoh was quite excusable for holding the children of Israel in bondage up to the date of the first plague. All men—young and old—should be provided with clear views on this subject, in order to counteract such absurdities, whether in books or conversation. Our tendency to party spirit, too, requires all the counter-acting influences of a high standard of personal responsibility—such as this work enforces.

After approving the body of this work, as we do, highly, it may appear ungracious to object to the Introduction, which occupies the first fifty pages; but to us it seems not in keeping with the general impression of the remainder of the work, if not prejudicial to it. We have no fault to find with Dr. Haven for placing the "rule of right" in the will of God (as he does on page 50,) but his reasoning on the "ground of right," or "that which constitutes right" is not satisfactory. He puts it (on page 27) not in utility, not in law, human or divine; "not in the nature or character of God himself," (page 45) but "in the eternal nature of things," (page 46.) On this "eternal nature of things" he founds it rather than on the nature and character of God, in order that it may be more ancient and more fundamental; also in order that (pages 41, 47,) any change in the foundation of right may be avoided, whatever change may occur in the Divine nature. To this we say:—if the search is for a foundation, ancient and stable, we know nothing in Theology or Philosophy, more ancient, fundamental or stable than the nature and

character of God. Any search or analysis, back of God's nature and character, for foundations out of which may spring the nature and character of God and "the foundations of right," we cannot make intelligently, not to say reverently. We object to "the nature of things" as a basis, on grounds that are practical as well as philosophical; for if this is the ground of morals, we shall never have a perfect and complete system until all this "nature of things" is revealed to us.

ESSAYS, LECTURES, ETC., UPON SELECT TOPICS IN REVEALED THEOLOGY. By Nathaniel W. Taylor, D.D., late Dwight Professor of Didactic Theology in Yale College. New York: Published by Clark, Austin & Smith. 8vo., pp. 488.

Another volume of the series containing Dr. Taylor's works. This one contains papers on the Trinity, Human Sinfulness, Justification, Election, and Perseverance. Valuable as a permanent contribution to Theological Literature from a man of wonderful ability, and especially interesting as defining precisely those views about which so much contention existed once, even if it has yet died away; in this form they take their chance for intelligent adoption or rejection. Of their truth or error, we, as a whole, express no opinion, for very conclusive reasons. As a contribution to the course of New England historic theology, they will take their place on the shelves of every student.

A HISTORICAL SKETCH OF THE CONGREGATIONAL CHURCHES IN MASSACHUSETTS, from 1620 to 1858, with an Appendix, by Joseph S. Clark, D.D., Secretary of the Congregational Library Association. Boston: Congregational Board of Publication. 12mo. pp. 344.

It is a little remarkable that no "sketch" like this had been offered to the public at an earlier date; yet it is matter of gratitude that the work was reserved for a hand so competent. A personal acquaintance for years, in an important official capacity, with the entire field to be described; a natural fondness for antiquarian research; a sound judgment; an honorable candor; unusual facilities for the collection of facts, and the (in this connection, rare) power of self-denial in not telling all that one knows (to the overpowering of printer and reader

alike);—these fitnesses were rarely combined to prepare this author to perform this work. By consequence the result is a valuable—we had almost said invaluable—one. It places, in a cheap and compact form, in the hand of the intelligent man whose time, or taste, or opportunities do not favor original and extended investigation, the means of rapidly gaining a bird's-eye view of the features of Congregationalism in Massachusetts; a view which not only aids in the interpretation of our entire civic annals, but which is essential to the right understanding of many questions now awaiting public decision.

We wish the book could find a welcome, at least to every Congregational dwelling in the State, to whose history it is devoted. It is finely printed, and sold at an exceedingly low price. D.

THE GREAT CONCERN; or Man's Relation to God and a Future State. By Nehemiah Adams, D.D., Pastor of the Essex Street Church, Boston. 12mo. pp. 235. Boston: Gould & Lincoln.

Such is the title-page of a neat volume containing a re-print of the author's six tracts, known to the religious world as "TRUTHS FOR THE TIMES." They first appeared "during the general attention to the subject of religion, in 1857-8," and were drawn out, say the publishers, through "a desire expressed by some of the author's parishioners that certain discourses which had been of service to inquirers, should be printed in the form of Tracts, for general distribution,"—of which tracts, they moreover tell us, "more than eleven thousand copies have been sold." They were admirably suited to that revival season, and were eminently helpful in bringing souls to Christ. The topics—"Instantaneous Conversion;" "Justification and its Consequences;" "Our Bible;" "Scriptural arguments for Future, Endless Punishment;" "Reasonableness of Future, Endless Punishment;" "God is Love"—are divested of their sermon form, if they were ever so constructed, and appear not unlike that number of popular articles taken from a religious Quarterly. The book will always be seasonable, for there are always to be found cases which its lucid, earnest and evangelical teachings are adapted to meet;

but in seasons of special religious interest it will find its most appropriate sphere.

BRITISH NOVELISTS AND THEIR STYLES: *Being a Critical Sketch of British Prose Fiction.* By David Masson, M. A., Professor of English Literature, University College, London. Boston: Gould & Lincoln. 12mo., pp. 332.

To those who have read the published volume of the "Life and Times of John Milton," no commendation of Professor Masson's patient investigation and clear style will be needed. The present work,—on works of Fiction as a form of Literature,—early British Prose Fiction,—the British Novelists of the Eighteenth Century,—Scott and his influence,—the Novelists since Scott, embracing those now living,—is marked by all the author's clearness, and also by a careful and happy analysis of the past and present writers in this department of letters, and with no little philosophical classification. Our readers who familiarize themselves with this species of literature, (and a scholar must,) will do well to study this work.

THE AUTOCRAT OF THE BREAKFAST TABLE. Boston: Phillips, Sampson & Co., 1858.

This volume, as the readers of the Congregational Quarterly are aware, is a collection of articles published originally in the *Atlantic Monthly*, now being followed by another series, entitled the "The Professor at the Tea Table." Of the exquisite touches of humor, the fine sabre-strokes of wit, and the literary excellence of the style, we shall attempt no review.

Much that is suggestive, admirably said and often illustrated with point, or beauty, or both, never to be forgotten, falls from the smiling lips of the Autocrat-Professor. He is always readable.

But we must protest, in the name of simple justice, against his recent abuse of literary neutrality in the Magazine of which he has been the chief attraction. In the "Autocrat" we have but occasional and vague hints at his religious sentiments. The May number of the *Atlantic*, contains a somewhat disguised and adroit assault on the Theological opinions of a large portion of its readers—opinions underlying, and interwoven with, the history of New England.

No intelligent reader would fetter the right of free discussion; but we condemn its flagrant abuse in this instance. Dr. Holmes commences his article with a delicate fling at the weakness of the sensitive lady who expressed her fears that his influence was at least questionable, touching spiritual verities, upon some minds; assures us that the great truths of revelation, like the practice of law and medicine, are emerging from barbarian darkness; that Pres. Edwards was a crude and unendurable old Puritan, "turned off" by his parish in Northampton, because the people were wiser and better than he; sneers at "Cotton's Remarkable Judgments of God"—and also at orthodox expositions of the Prodigal Son; and then shrewdly covers his attack from anticipated indignation by allusions to Shimei and Rabshakeh, and a beautiful *appeal to woman*—all this in the columns of a Magazine professedly non-committal on theological differences, and closed against all articles of orthodox ring and odor.

We might, were it in the scope of this notice, allude to Mr. Bancroft's eloquent refutation of the unworthy, self-damaging thrust at the great Edwards, whose worst accusers lived to "repent in dust and ashes"; and to the modest self-defence of the Professor at the anniversary festival, comparing this hatred of orthodoxy, *takingly* expressed for superficial readers, to the mighty truths and ideas sent forth by sober and lofty minds to an, at first, indiffererent or heretic world. We affirm, however, that this breach of good faith will follow with its odium, the longest possible life of the Monthly whose dawning existence it marked.

A HISTORY OF THE TOWN OF NORTON, BRISTOL CO. MASS., from 1669 to 1859, by George Faber Clark, member of the Old Colony Historical Society, Corresponding member of the New England Historic-Genealogical Society, and minister of the Congregational Parish. Boston: Crosby, Nichols & Co.

This is a full, and we presume essentially accurate narrative; written in the interest of the Unitarian Church—so far as there has been any controversy between that Church, and Trinitarians in the town—

and sometimes a little *brusque* in its tone, yet containing ample stores of valuable facts; enriched with a large number of portraits, autographs, &c.; well written, admirably printed, and, in the main, just such a history as there ought to be of every town in the Commonwealth.

MINUTES OF THE GENERAL CONFERENCE OF MAINE; at their Thirty-third Annual Meeting held with the State Street Congregational Church, Portland, June 21, 22, 23, 1859. Bangor: Wheeler & Lynde, Printers, No. 1, Bowmar's Block, 1859. pp. 76.

Excellent as usual, and full of minute details relating to current ecclesiastical history, not alluded to in the title. Returns received from all but ten of the churches, which blanks seem to be supplied from returns of previous years. Conferences, 14; 248 churches, 190 clergymen, 2,405 admissions (1,924 on profession, and 481 by letter), 906 removals (323 by death, 543 by dismissal, and 40 by excommunication,) 19,221 members (2,912 non-residents,) 923 adult baptisms, 358 infant baptisms, 20,510 in Sabbath Schools, \$27,595 donations. Net gain of members, 1,379.

MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS at their Fifty-seventh Annual Meeting held at Pittsfield, June 28-30, 1859. *With the Pastoral Address, the Narrative of the State of Religion, and the Statistics of the Churches.* Boston: Crocker & Brewster, 47 Washington St. pp. 76.

New type, in part, and improved arrangements of tables. Crocker & Brewster publish this for the thirty-eighth time, and Mr. J. M. Everett puts the tables in type for the twenty-fourth successive year. All the churches of our faith and order in the State are here reported. Summary, 485 churches (81 vacant,) 586 ministers (338 pastors, 80 stated supplies, 168 others,) 76,784 members, (10,553 absent,) 11,340 additions (8,811 by profession, 2,529 by letter,) 3,676 removals (1,188 by death, 2,410 by dismissal, 78 by excommunication,) 1,719 infant baptisms, 4,095 adult baptisms, 80,285 in Sabbath Schools. Net gain of church members, 7,135.

MINUTES OF THE GENERAL CONVENTION OF VERMONT, at their session held at Vergennes, June, 1859, with the Report of the Corresponding Secretary, and the Statistics

of the Churches. Windsor: Vermont Chronicle Book and Job Printing Office. 1859. pp. 47.

Handsomely printed, and worthy of handsome printing,—excepting that three churches are not reported, and six others are estimated from previous statistics. Fifteen Associations, 192 churches (25 destitute,) 222 ministers, (67 pastors, 91 stated supplies, 58 without charge, — 7 having been ordained, 7 installed, 9 dismissed, and 2 deceased,) 17,778 church members, (a net gain of 1,123,) 2,588 absentees, 1,992 admissions (1,483 by profession, 509 by letter) 743 removals (265 by death, 418 by dismissal, 60 by excommunication,) 618 adult baptisms, 337 infant baptisms, 14,523 in Sabbath Schools, 23,858 average in congregations, and \$22,877 45 donations.

MINUTES OF THE ANNUAL MEETING OF THE RHODE ISLAND EVANGELICAL CONSOCIATION, held at Little Compton, June 14, 1859: With the Report of the Rhode Island Home Missionary Society, and of the State of Religion. Providence: Printed by M. B. Young, 33 Westminster Street. 1859. pp. 24.

"Faithful are the wounds of a friend;" the page of statistics is this year complete. Total, 21 churches, 21 ministers, (15 pastors, 6 stated supplies,) 3,452 Church members, (990 males, 2,462 females, the only Minutes which accurately distinguish in this important matter,) 539 admissions, (398 by profession, 141 by letter,) 158 removals, (50 by death, 101 by dismissal, 7 by excommunication,) 177 adult baptisms, 110 infant baptisms, 3,466 in Sabbath Schools. Net gain of members, 381.

MINUTES OF THE GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINISTERS OF INDIANA, at its meeting in Indianapolis, May 12, 1859, with an Appendix. Indianapolis: Indianapolis Journal Company, Printers. 1859. pp. 20.

We are glad to see this pamphlet, as coming from Western brethren, although sorry that they have not wheeled into the statistical line. This year they enumerate 32 churches, 14 ministers; and 25 of the churches report 940 members. As our brethren plead their scattered condition, and promise that "every effort will be made to secure perfect statistics in the future," we forgive their shortcomings, with

the hope that sparing the rod will not spoil the—statistics; and we assure them of our sympathy in their Christian labors.

MINUTES OF THE GENERAL ASSOCIATION OF ILLINOIS, at the Annual Meeting in Bloomington, May 26, 27, 28, and 30, 1859. Together with the Constitution, Articles of Faith, Rules of Business, &c. Ottawa: Printed at the Free Trader Office. 1859. pp. 44.

A most decided improvement on preceding issues. Rev. S. H. Emery, with all who have assisted him, deserves great credit for doing so well under depressing circumstances. Nine Associations, 172 ministers, (45 without pastoral charge,) 177 churches (38 vacant,) 11,841 members, 2,333 admissions (1,295 by profession, 1,038 by letter,) 806 removals (101 by death, 644 by dismissal, 61 by excommunication,) 414 adult baptisms, 426 infant baptisms, 15,611 in Sabbath Schools. Net increase of mem-

bers, 1,527. In this report, the figures of 16 delinquent churches were copied from previous years, 9 of which subsequently reported, but without materially affecting the result. Another year will bring the Illinois figures to the true level.

MINUTES OF THE GENERAL ASSOCIATION OF MICHIGAN, at their meeting in Detroit, May 19, 1859. With an Appendix. Adrian: Steam Press of Ingalls & Mills. 1859. pp. 41.

A very respectable document. Appendix F will just suit Bro. Trask. The Statistics show that nobody need despair of improvement. Apart from that fact, however, these Statistics are a very great advance. Our principal objection is that no satisfactory Summary is presented. Such as it is, it reports 7 Associations (or Conferences,) 105 ministers, 118 churches, of which 109 report 6,768 members. Don't omit the Summary next year.

Congregational Necrology.

Rev. AUSTIN OSGOOD HUBBARD died in Brattleboro', Vt., Aug. 24th, 1858, aged 58 years and 15 days.

He was born in Sunderland, Ms., Aug. 9th, 1800. His father was Dea. Phineas Hubbard, and his mother, Catherine, was a daughter of Dea. Elisha Nash of Williamsburgh, Ms. They removed with their family to Stanstead, C. E., in 1804. In early life he was thrown from a loaded cart, one of the wheels of which passed directly across the lower part of his breast, from which hurt, however, he soon recovered; but the state of his health in later life, and especially the revelations of a *post mortem* examination, gave reason to believe that this caused a displacement of the bowels which at length resulted in his death.

He prepared for College with the Rev. Daniel Willie, of Quebec, C. E., and at Amherst (Ms.) Academy. He was graduated at Yale College in 1824. He then taught the Academy at Franklin, Md., at the same time pursuing theological studies under the direction of the Presbytery of Baltimore, from which, in October, 1826, he received license to preach the gospel.

While Principal of that Academy, he published "Elements of English Grammar; with an Appendix containing Exercises in Parsing, Examples of False Orthography, Violations of the Rules of Syntax, Exercises in Punctuation, and Questions for Examination." Baltimore: Cushing & Jewett, 1827, pp. 220. 12mo.

This work was characterized by an eminent teacher as "better adapted to the present state of American literature than any other yet published."

He preached a year and a half as a licentiate, and was then ordained to the work of the ministry by the Presbytery of Baltimore. He labored as a missionary in Frederick County, Md., about two years. In 1830, he became Principal of Harrisburg, (Pa.) Academy, at the same time supplying a neighboring Church. In 1831, he went to Princeton Theological Seminary, where he spent two years in study, and preached regularly to vacant churches. In October 1833, he was appointed Assistant Professor of Biblical Literature during Prof. Alexander's absence in Europe. In 1835, he went to Melbourne, C. E., where he labored

three years as a missionary, and gathered a flourishing Church. About the first of May, 1840, he commenced preaching at Hardwick, Vt., and on the 7th of July, 1841, he was installed pastor of the Cong. Church and Society in that place. During his pastorate at Hardwick he published "Five Discourses on the Moral Obligation and the Particular Duties of the Sabbath." Hanover, N. H. William A. Ruggles, 1843, pp. 160, 16mo.

This is a concise but satisfactory discussion of the subject, and contains as good a Sabbath Manual as is to be found. His last literary labor was a revision of this work, to be published by the American Tract Society, but the work was left unfinished. He was dismissed from his pastorate in Hardwick, May 1st, 1843.

In 1845, he took charge of the Congregational Church in Barnet, Vt., and preached stately till 1851, when he retired from that charge, but continued to reside in Barnet, employed as a teacher and an occasional supply for destitute churches. During his residence in Barnet he held the offices of Town Clerk and County Superintendent of Common Schools. In 1855, he became stated supply of the Church in Craftsbury, Vt., where he remained till the Fall of 1857. The death of his wife, which occurred Aug. 7th, 1857, after a protracted illness, gave him a shock which completely prostrated him, mentally and physically. The following memorandum in his diary was made at that time: "Aug. 8th. Yesterday at 8, P. M., my most tenderly beloved wife, Julia, departed from this world. I now feel like a lonely pilgrim in a dark world. Oh Lord! help me to bear this heavy load. Give me grace meekly to submit to thy chastening stroke." He attempted to resume his labors, but was unequal to the effort, and remained at Craftsbury but a short time. The last entry in his diary, under date of Sept. 27th, 1857, is as follows: "Am exceedingly feeble, prostrated both in mind and body. Oh Lord! help! or I sink." His last agonizing cry was unanswered, for he had finished the work which the Master had given him to do. He soon went to a brother's in Stanstead, C. E., and remained till

March, 1858, when it was found expedient to remove him to the Vermont Asylum for the Insane at Brattleboro'. Here, under the care of the Superintendent, Dr. Wm. H. Rockwell, his classmate at Yale, he continued till his death. His remains were conveyed to Stanstead, and buried among his kindred.

Mr. Hubbard married, 1st, in 1832, Mary T. Graydon, daughter of Wm. Graydon, of Harrisburg, Pa. She died in 1834, and he married, 2d, in 1837, Julia Ann Hayes, daughter of Rev. Joel Hayes, of South Hadley, Ms.

Fervent piety and thorough scholarship combined to render Mr. Hubbard a faithful and able minister of the New Testament. His views of divine truth were clear and strong, his manner of presenting them forcible and impressive. His sermons were logical and weighty with matter. In delivering them, he was somewhat constrained at first, till he forgot himself in his subject, when he preached with an energy and unction, which if it was not eloquence, was better than that. His sensibilities were acute, almost to morbidness, and he sometimes suffered severely from trials and annoyances incident to ministerial life, which a ruder nature would have endured with contemptuous indifference. He had a warm, affectionate, and sympathizing heart, which fitted him successfully to minister to others the consolation which he could not receive in his own afflictions. His praise is in all the churches with which he labored, and he will long be kept in memory as the faithful pastor, the earnest preacher, the ardent friend.

P. H. W.

ELIHU WOLCOTT, lately a Deacon in the Congregational Church, Jacksonville, Ill., died at his residence, Dec. 2, 1858, in his 75th year. He is entitled to a memorial here, as one of the founders of that Western Congregationalism, which has risen in his day from its feeble beginnings, to its present strength and promise. He was born in East (now South) Windsor, Ct., and, in the year 1830, he removed with his large family to the West, having chosen for his future home the village of Jackson-

ville, which had just been selected as the site of Illinois College, and which has become the pleasantest town in the state, and the appropriate seat of its humane Institutions, and of various educational enterprises.

He was attached to the Congregational polity with the force of religious conviction, though devoid of proselytism and sectarianism; wishing others to enjoy their preferences as freely as he claimed the right to gratify his own. He early enlisted in a movement for the origination of a Congregational Church; and for his leading agency in this measure he was severely censured by his Presbyterian brethren, (some of whom had been trained as Congregationalists,) who regarded the new Church as an intruder in the field. There were then only two churches of this order in the State, or nearer to that point than the north-east part of Ohio. There are now 161 Congregational Churches reported in Illinois; and let the present position of the Church in Jacksonville, as one of the moral forces of the region, decide whether its founders misjudged in this step! If all the sons of New England Congregationalism, who have gone out to lay the spiritual foundations of the Great West, had cherished the faith of their Fathers as earnestly, and carried it out as consistently, can we doubt that our common Christianity would have been unspeakably the gainer?

Mr. Woleott's sympathy with the cause of freedom and humanity was earnest and thorough, and the weak and oppressed found in him a steadfast protector and benefactor. In the assembly that came together at his funeral, it was impressive to see so many of the poor Portuguese exiles and colored people, who seemed to appreciate the loss of their best friend in the community. The service was conducted by Rev. J. M. Sturtevant, D. D., President of Illinois College, (who had preceded him but a year in the territory,) to whom we are indebted for the following tribute to the deceased—being the substance of a part of his remarks on the above occasion.

"Three traits of character seem to me to have distinguished our departed friend—intuitive insight and discernment of prin-

ciples; the power of giving his opinions a concise, lucid, and often irresistible expression in language; and an inflexible steadfastness in adhering to his convictions, in whatever circumstances, and at whatever cost. In his modes of life and the character of his education, he ranked as a man of business rather than a man of study; in his modes of thought and the style of his conversation, a person unacquainted with his history would have placed him among scholars and philosophers. Few men ever used the English language in conversation, with greater purity and felicity than he. But eminent above all merely intellectual traits was his unbounding adhesion to his convictions. Opposing public opinion, however overwhelming in its numbers, and however clamorous and imperative in its tone, did not move, nor even disturb him. He was not at all ambitious of the world's honors or praises; he was not even ambitious of being a man of influence. It was enough for him that he saw a truth clearly, that he enjoyed the luxury of giving it clear and forcible utterance, that he should steadily adhere to it to the last, and that, sooner or later, it must prevail and overbear all opposition. Whether we hold all the opinions of our deceased friend or not, we should all unite around his open grave in thanksgiving to God, that we have had one man in the midst of us who was willing to stand above and suffer obloquy, rather than be disloyal to his convictions of truth and right; one man whose opinions were never in the market, and were formed, and held, and expressed, without the slightest regard to their bearing on his temporal interests. Such examples the American people need more, perhaps, than any other. Many persons seem to regard the utterance of an unpopular sentiment as a crime. Mr. Woleott had formed his character in a very different school of morals. And we should unite in honoring the noble example which in this respect he has set us, however we may differ in respect to the truth of those opinions, which he maintained with so much steady consistency."

His last sickness was brief, and he sank peacefully to his rest—the serenity of which seemed to linger on his countenance.

How mild to the righteous is the dawn of immortality! How calm the sleep of death!—Eight of his eleven children survive him; his oldest son is in the ministry.

Rev. SAMUEL AUSTIN WORCESTER, who died among the Cherokees on the 29th of last April, was born at Worcester, Jan. 19, 1798. He was son of Rev. Leonard Worcester, who, the year after the birth of this son, was ordained pastor of the Congregational Church in Peacham, Vt. He became a subject of grace in early life; was graduated at Burlington in 1819, and at Andover in 1823; was ordained as a missionary of the American Board to the Cherokees in Aug. 1825, and, two days after, started for that field of labor, where he prosecuted the missionary work with great ardor till 1831, when the well known difficulties in which the Board became involved with the State of Georgia, brought him into the penitentiary at Milledgeville, where he illustrated the spirit of primitive Christianity by suffering imprisonment for conscience's sake sixteen months. Released at length, in the spring of 1825, he removed his residence west of the Mississippi, where a portion of the despoiled Cherokees had gone, to be subsequently rejoined by the rest. Here in humble and assiduous toil, he passed the remnant of his life, which terminated, April 29, 1859, at the age of 61 years.

Mr. Worcester was a man of *integrity*, using that term in its widest sense. Proverbially honest, he never even *seemed* to take advantage of those with whom he dealt. His judgment was eminently sound and practical. An opinion once formed, whether upon matters of public policy, or of private interest, seldom needed revision. And this was because he tried *all* questions at the bar of conscience, and of God's word. "Is it right?—To the Law, and to the Testimony." And in adhering to principles thus settled, he exhibited a remarkable degree of moral courage.

Of his intellectual habits it is perhaps enough to say, that he could seize with great readiness the strong points of a subject, and present them clearly, logically, and concisely. His mental armory was so

well furnished, and his faculties so well trained, that he was rarely found unprepared, or off his guard.

For the work of *translation* he had peculiar qualifications. Patient, cautious, critical, persevering, he has spent hours in the examination of a doubtful word or phrase, in the endeavor to render *precisely* "the mind of the Spirit," where the idioms of the language forbade the ambiguity of the original. His constant aim was to *translate*, not to paraphrase nor comment. To furnish his people with the word of God in their own tongue was the ardent desire of his heart, and the object of his faithful toil—the wish he most longed to realise, to which he clung longer than to any thing else, and which called forth his latest energies.

As a *preacher* he was discriminating, simple, earnest, tender, evangelical. The one thing that he always made prominent was, "salvation through the atoning blood of a crucified Redeemer." Whatever might be the general topic of his discourse, *he never failed* to introduce the cross of Christ. Whoever heard him preach once, heard enough to show him how he might be saved.

[For a fuller sketch of his life and labors, see *Journal of Missions* for July.]

Rev. OTIS THOMPSON died in North Abington, Ms., June 29th, 1859.

He was the son of Nathaniel Thompson, and was born in Middleboro', Ms., Sept. 14th, 1776. He graduated at Brown University, in 1798. The two years following his graduation, he filled the office of tutor in College, was ordained over the church in Rehoboth, Ms., Sept. 24, 1800; and continued in that connection till his dismissal Oct. 30, 1832. In 1840, he took charge of a church in Litchfield, Herkimer Co., N. Y., which charge he relinquished in 1849, and subsequently removed to North Abington.

The following brief obituary is an extract from a sermon preached at the funeral of Rev. Mr. Thompson, by Rev. Jonas Perkins. Text 2 Timothy i : 12, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." Similar sentiments to what these words express were uttered by this aged minister

of Christ near the close of his life. To the remark, "Sir, you have uniformly preached the doctrine that it is by the grace of God through Christ that men are saved," he replied: "Yes, I have always preached that; have always believed it; and I feel its truth more and more." The doctrines of grace he regarded as the sincere milk of the word, the genial aliment of the believer's spiritual life. His published discourses evince that he had clear conceptions of these doctrines, that he aimed to present them in the most lucid manner, and that he had singular ability to vindicate them.

During his ministry he superintended the theological studies of fifteen candidates for the sacred office. Those who enjoyed his aid as a theological instructor had occasion gratefully to bear testimony to his suavity and kindness of manner, his well systematized method, his discriminating elucidation of doctrine, the wisdom of his counsels, and his reverence for the Word of God as the only infallible standard of religious truth. He was a worthy pattern of Christian urbanity and dignity, blended with modesty and affability. He was "courteous," "meek," yet "mighty in the Scriptures."

His publications consist of a periodical—the *Hopkinsian Magazine*—four volumes; a volume of Sermons, Doctrinal and Practical; a Review of Rev. Thomas Andros' Essay on Divine Efficiency; and numerous ordination and other occasional discourses. "These works show the author to have been an acute metaphysical thinker, a discriminating writer, and a thorough, consistent Hopkinsian, who understood his position and definitions, and left no obstacles to prevent others from doing the same."

Rev. CHRISTOPHER MARSH died in Sanford, Me., June 30, 1859.

He was a native of Campton, N. H., born August 4, 1794. His boyhood he passed upon a farm, where his life, it seemed probable, was to be spent. Circumstances led him to the study of medicine, in which he had progressed to some extent, when, at the age of 21, he was converted. He im-

mediately began to fit for College, that he might become a preacher of Christ and Him crucified; worked and struggled his way along, and was ready in a year; graduated at Dartmouth College in 1820; studied theology under private instruction; and was ordained, June 4, 1823, over the Church in Sanford, Me., where, after years of separation, he was finally to rest from his labors.

He remained in Sanford but six or seven years, removing to Biddeford, Me., where he was again settled. From that place, removing to the vicinity of Boston, he was the first Secretary and General Agent of the Massachusetts Sabbath School Society. Returning to direct ministerial labor, he gathered, at West Roxbury, what is now the South Evangelical Church, which was organized—then a feeble band—June 11, 1835. There he remained (including an intermediate year of labor in the service of the American Sabbath School Union,) nearly sixteen years,—installed May 17, 1837; dismissed Dec. 11, 1850. Three years after, he removed to Jamaica Plain, in the same town, mainly through sympathy with the Mather Church, then just organized, in which he was a faithful laborer, though not as minister. In the spring of 1858, his old people, at Sanford, urged him to preach there a few Sabbaths. He did so. He was besought to return and settle as pastor. He removed there, entered with all his early fervor into his beloved work, and was blessed with a revival which more than doubled the Church. But he had miscalculated his strength. He forgot his added years; and his health broke down. He died through his labors, but in his last days rejoiced that he was to die at work. The person he had asked to preach his installation sermon, was called, at his own request, to preach at his funeral.

The life of Mr. Marsh was characterized by entire devotedness. He had great practical wisdom, warmth of heart, and was, in an eminent degree, a man of prayer. He was a man of great firmness, and of Puritan steadfastness. While a parishioner, no man could be more kind, judicious, or forbearing; to the young pastor of his Church, he was an invaluable friend and counsellor.

His life was a life of hard work. At Sanford, when he settled, there were but six male members. The Church at West Roxbury was almost a desperate enterprise. The very weakness of that at Jamaica Plain drew him thither. And the Church at Sanford was struggling when he returned to his earliest pastoral home. In quiet faithfulness, he did his duty; and with such eminent success, that hundreds traced their conversion directly to his instrumentality.

His sickness and death were happy, though attended with the sufferings of consumption. When in his sleepless hours it was said to him, "I wish you could get some sleep," he answered, "Do you think Moses slept when he was upon Pisgah?" This was the spirit of his last months, as it had been all his life. He trembled for weeks on the verge of the grave, but was quiet and happy. Wishing to live for his people's sake, yet he longed to depart and be with Christ. Day after day was he disappointed that he did not wake with Jesus. He did, at last, leaving to the Church the memory of a man "full of faith and of the Holy Ghost."

Mr. Marsh was twice married, and each time most happily. His last wife, a fit helpmeet in the service of God, survives him; and four children, (all by the first marriage,) viz: Elizabeth P., wife of Edward L. Goddard, of Claremont, N. H.; Phebe F.; Maria A. M., wife of John Haven, of Malden, Ms.; and Christopher B., (H. C. 1855,) now of Chicago, Ill.

ALPHEUS DEMOND, Esq., died in Ware, Ms., Aug. 27th, aged 80.

Mr. Demond was born in Paxton, in Worcester County, Ms., August 15th, 1779. In early life he was a successful merchant in Spencer. In April, 1813, in connexion with Col. Thomas Denny, of Leicester, he went to Ware, and bought of James Magoon the mills and water power, with four hundred acres of land, covering the whole territory of the village, now containing nearly 3,000 inhabitants. At that time there was but a single house standing on the tract. The old cotton mill, demolished three years ago, was built by him, and so were most of the buildings erected there in the early history of the village.

The death of his partner, Col. Denny, in December, 1814, and the close of the war with Great Britain the same month, arrested their manufacturing enterprise for a time, but, when it was revived by other parties in 1821, Mr. Demond was employed to superintend much of the work, and has ever been closely identified with the interests of the place, until age led him to retire from active business. But his habits of industry and his energy of character continued to the close of his life. He was the patriarch of the village, and a pioneer of manufacturing in that part of the State.

He was often called to serve the town in places of trust, and his good judgment and integrity of purpose secured for him the confidence and esteem of his fellow men in an eminent degree. He represented the town in the Legislatures of 1826, and 1833.

Soon after he came to Ware he united with the Congregational Church in the center of the town, by profession, and became one of its active and efficient members; and in 1826, he took a prominent part in the establishment of the Congregational Church in the village. Of this Church he has been a pillar.

Few men have so happy an old age. It was his prayer that he might not outlive his activity and usefulness, and his desire was granted to him. Blest in his house and in his family, with all things needful for his comfort, the evening of life was to him tranquil and cheerful. He felt a lively interest in the passing events of the times, and was well informed in all public and benevolent enterprises. A gentleman of the old school, holding fast to the truth, he seemed to be a connecting link between the past and the future.

But it was in his religious character that his life shone the brightest. He loved the Church of Christ, and enjoyed the religious interest of the last two years, and often expressed his gratitude that he lived to see this day. His place in the Church on the Sabbath, and in the daily morning prayer meeting in the chapel was seldom vacant, he having been at the latter meeting almost constantly till within two days of his death. He seemed to be ripening for heaven. In the little circle that has met at his house

for a year and a half, every Monday evening, for prayer, his Christian graces have shone out, giving evidence of his readiness to go to the Better Land. A severe attack of cholera morbus closed his life in twenty-four hours.

Mr. Demond leaves a widow and seven children. Two sons are manufacturers in Ware, and two in Montague. One is a lawyer in Boston. His daughters are the wives of Eleazer Porter, of Hadley, and of George H. Jones, of Victory Mills, N. Y.

Rev. WILLIAM BATES was the son of Rev. Joshua Bates, D.D., formerly of Dedham, Ms., and afterwards the honored and eminently useful President of Middlebury College, Vt. Mr. Bates was born in Dedham, Jan. 19, 1816. He united with the Congregational Church in Middlebury in the summer of 1836; was graduated from Middlebury College in 1837, and at Andover Theological Seminary in 1840. Two subsequent years were spent in teaching, with great acceptance and success.

After supplying the pulpit in Northbridge for six months, he was ordained over that Church and Society, Nov. 5, 1845, and held this office twelve years. During his pastorate there, there was a revival which left scarcely a family untouched. In 1858, he judged it best to close his connection with that people, and receiving a unanimous and cordial welcome to the pastoral office in Falmouth, Ms., was installed June 16th, 1858; and there he died, Sept. 9, 1859, aged 42.

Dea. JAMES TUFTS, died in West Roxbury, Ms., Sept. 5th, 1859, aged 59.

Dea. Tufts was a native of Plymouth, Ms., where he passed the years of his minority, surrounded by such social and religious influences as were not suited to foster an attachment to Orthodoxy, but quite the reverse. It was not till after his removal to Boston that he was brought into connection with evangelical instruc-

tion. He made a profession of religion under the ministry of Rev. Lyman Beecher, who was then pastor of Hanover Street Church—which was afterwards removed to Bowdoin Street, where he was an officer of that Church. He possessed a discriminating mind, and had a clear understanding of, and strong attachment to, the distinguishing doctrines of the Gospel. Having been brought up under the influence of *Unitarianism*, when he renounced that error, he knew why and wherefore he embraced the peculiar doctrines of the Gospel. Through a protracted illness, they were his support and consolation. In illustration of this, at a time when too feeble to read himself, he requested the following, from Bishop Beveridge, to be read to him three times, and then *three times more* :—

“This, therefore, is the righteousness, and the manner of that justification, whereby I hope to stand before the judgment seat of God, even by God imputing my sins to Christ, and Christ’s righteousness to me; looking upon me as one not to be punished for my sins, because Christ hath suffered, but to be received into the joys of glory, because Christ hath performed obedience for me; and does, by faith, through grace, impute it to me.”

Dea. Tufts was remarkable for his equanimity, and was kind and affectionate in all his domestic relations. He had a decided leaning towards the Puritanical, both in doctrine and practice, and yet proclaimed no war upon those who differed from him. His religious views were held with great tenacity, and nothing but the most impregnable logic could avail to change them in the smallest iota; and yet he was not a man to disfellowship such as could not see with his eyes all sorts of things relating to “life and godliness.” He would have stood his ground with Lot in Sodom; while at the same time no body in that wicked city who knew him, could have failed to respect the blameless and gentle manner of his life.

Congregational Quarterly Record.

Churches Formed.

- JUNE 23. The Union Congregational Ch. in Madison, Wis.
 JULY 19. The Second Reformed Dutch Church in Schenectady, N. Y., detached itself from its former relations, and adopted the Congregational polity.
 AUG. 27. At Wayland, Winona Co., Minnesota.

Pastors Dismissed.

- JUNE 26. Rev. ROYAL ROBBINS, from the Kensington Ch. in Berlin, Ct.
 " 30. Rev. D. H. BABCOCK, from the Ch. in So. Plymouth, Ms.
 JULY 6. Rev. THOMAS O. RICE, from the Evangelical Ch. in Brighton, Ms.
 " 11. Rev. SOLOMON P. FAY, from the Ch. in Dayton, O.
 AUG. 23. Rev. JOSEPH EMERSON, from the Ch. in Rockford, Ill.
 " 30. Rev. B. F. RAY, from the Ch. at McIndoes Falls, Vt.
 " 30. Rev. LEVI G. MARSH, from the Ch. in Thomaston, Me.

Ministers Ordained, or Installed.

- MAY 13. Rev. RUFUS M. SAWYER, (late of Winthrop, Me.) over 2d Ch., Great Falls, N. H. Sermon by Rev. E. B. Webb, of Augusta, Me.
 JUNE 23. Rev. PERKINS K. CLARK, over the Ch. in South Deerfield, Ms. Sermon by Rev. Dr. Worcester, of Salem, Ms.
 " 29. Rev. JOHN G. WILSON, over the Ch. in Swanzey, N. H. Sermon by Rev. M. G. Bradford, of Grafton, Vt.
 " 29. Rev. EDWIN JOHNSON, over the Bowdoin Street Ch. in Boston. Sermon by Rev. J. P. Thompson, D.D., of New York City.
 " 29. Rev. WILLIAM S. WRIGHT, (recently of West Avon, Ct.) over the Ch. in Chester, Ct. Sermon by Rev. J. L. Dudley, of Middletown, Ct.
 JULY 7. Mr. ALEXIS W. IDE, over the Ch. at Stafford Springs, Ct. Sermon by Rev. J. M. Bacon, of Essex, Ms.
 " 14. Rev. NATHANIEL H. EGGLESTON, over the Union Ch., Madison, Wis. Sermon by Prof. Smith, of Lane Seminary.
 " 22. Rev. GEORGE E. FISHER, (late of North Amherst, Ms.) over the Ch. in Mason Village, N. H. Sermon by Rev. John Dodge of Harvard, Ms.
 AUGUST 3. Rev. M. E. STRIERY, over the Plymouth Ch. in Syracuse, N. Y. Sermon by Rev. Jonathan Edwards, of Rochester, N. Y.
 " 24. Mr. MOSES TAYLOR, over the Ch. in Owego, N. Y. Sermon by Rev. Dr. Kitchel, of Detroit.
 " 25. Mr. HENRY G. M'ARTHUR, over the Ch. at McGregor, Iowa.
 " 30. Mr. JAMES M'LEAN, over the Ch. in Thomaston, Me. Sermon by Rev. Prof. Phelps, of Andover, Ms.
 SEPT. 7. Mr. GEO. F. HERRICK, at Essex, Vt., as a Missionary of the A. B. C. F. M. for the North Armenian Mission. Sermon by Rev. John H. Herrick, of Malone, N. Y.

SEPT. 14. Mr. ABBOTT E. KITTREDGE, over the Winthrop Ch. in Charlestown, Ms. Sermon by Rev. A. C. Thompson, of Roxbury, Ms.

" 14. Rev. E. A. BUCK, over the Ch. in Melrose, Ms. Sermon by Rev. Dr. Shepard, of Bangor, Me.

" 14. Rev. J. W. HEALY, (formerly of Gardner, Ms.,) over the Ch. in Walpole, Ms.

" 21. Rev. O. S. TAYLOR, over the Ch. in Simsbury, Ct. Sermon by Rev. President Woolsey, of Yale College.

[In our last number we stated that Mr. STEPHEN S. MERRILL had been ordained over the Ch. in Malden, Ill. It should have been Rev. STEPHEN S. MORRILL.]

Ministers Married.

- JUNE 2. Rev. D. D. T. M'LAUGHLIN, of Sharon, Ct., to MARY W., daughter of the late Rev. G. L. Brownell, of Sharon.
 " 2. Rev. JOHN D. EMERSON, of Haverhill, N. H., to Miss SARAH J. DUDLEY, of Candia, N. H.
 " 22. In South Hingham, Ms., Rev. ABEL G. DUNCAN, of Freetown, Ms., to Miss AMELIA WILDER, of S. H.
 JULY 23. In Orono, Me., Rev. HORATIO ILLSLEY, of Mechanic Falls, Me., to Mrs. ELLEN M. SILSBEE, daughter of Elijah Webster, Esq., of Orono.
 " 29. Rev. N. C. HASELTINE, pastor of the Ch. in Springfield, Vt., to MARY A., daughter of Rev. R. F. Lawrence, of Claremont, N. H.
 AUG. 6. Rev. WM. H. WARD, of Abington, Ms. to Miss ELLEN M. DICKINSON, of Sudbury, Ms.
 " 22. In Sutton, Ms., Mr. ALVAH LILLIE FRISBIE, pastor elect of the 1st Cong. Ch. in Ansonia, Ct., to Miss JERUSHA SLOCUMB, of S.
 " 26. In Vermontville, Mich., by Rev. W. B. Williams, of Charlotte, Rev. JOHN G. W. COWLES, of Oberlin, Ohio, to Miss LOIS M. CHURCH, of V.
 SEPT. 6. In Somers, Ct., Rev. E. C. BISSELL, of West Hampton, Ms., to Miss EMILY, daughter of Dea. Oren Pomeroy, of S.
 " 7. In North Amherst, Ms., Rev. GEORGE E. FISHER, pastor of the Ch. in Mason Village, N. H., to Miss ELLEN E., daughter of Lyman Kellogg.
 " 13. In Providence, R. I., Rev. JONATHAN LEAVITT, D.D., pastor of Richmond St. Ch., to Mrs. ABBY G. B. PACKARD, of P.

Ministers Deceased.

- JUNE 26. In North Abington, Ms., Rev. OTIS THOMPSON, aged 83 years, 9 mos. (See Necrology.)
 " 29. In Branfield, Me., Rev. JAMES TATTON, aged 35.
 " 30. In Sanford, Me., Rev. CHRISTOPHER MARSH, aged 64 ya. 10 mo. (See Necrology.)
 JULY 24. In Winthrop, Me., Rev. GEO. H. SHEPARD, son of Prof. S., of Bangor.
 " 30. In Frankfort, Me., Rev. STEPHEN GOULD, pastor of the Ch. in Poland, Me., aged 59.
 SEPT. 9. Rev. WILLIAM BATES, of Falmouth, Ms. aged 42. (See Necrology.)

AMERICAN CONGREGATIONAL UNION, NEW YORK.

THE Trustees of the American Congregational Union, at their meeting April 12, appropriated to Congregational churches as follows, viz:—Mendota, Ill., \$100 00; Newton, Jasper Co., Ia., \$250 00; Canton, Ms., \$300 00; Middleton, Wis., \$200 00; Indianapolis, Ind., (especial,) \$500 00. By *especial* is meant those instances where an individual or a Church gives the money for *the Church* to which it is appropriated. If said Church comes within the rules which govern in other cases, and complies with the usual conditions, the Trustees are only too glad to be the almoner of all such especial benefactions.

At their meeting May 3d, an especial appropriation was voted to the Congregational Church of Flushing, L. I. At their meeting, May 23d, an especial appropriation was made to the Congregational Church at Abington, Ill., of \$250 00. Voted, That the Annual Report of the Trustees, the Treasurer's Report, and the Annual Address, be published in the Congregational Quarterly. June 27, appropriations were made to Congregational Churches as follows, viz:—Wyandotte, K. T., \$500 00; El Paso, Ill., \$300 00; Worth, Mich., \$250 00; Aurora, Ill., \$200 00; Prescott, Wis., \$200 00; Nevada, Cal., \$300 00; Grand Haven, (additional,) \$100 00; Winona, Min., \$500 00; Church of the Pilgrims, Milwaukee, \$500 00.

Since our annual meeting there have been paid to churches as follows, viz:—Mendota, \$100 00, by the 1st Congregational Church of Newton, Ms.,—Rev. D. L. Furber, Pastor; Indianapolis, Ind., \$500 00, by Wm. Allen, Esq., New York; Flushing, L. I., \$250 00, by Chas. Abernethy, Esq., of New York; Grand Haven, \$300 00; Winona, \$500 00; Milwaukee, \$500 00; Geneva, K. T., \$100 00, by Nelson Kingsbury, Esq., of Hartford, Ct.; and to the Church at Hudson, Wis., \$250, by Abner Kingman, Esq., of Boston.

It is proper to state that the appropriations of the last meeting were much above the average. Some of them were *especial*; some very urgent cases, the houses, if not the churches, periled without immediate aid. In most of these cases, however, there is good reason for believing that the gift will speedily be returned, with large interest. The receipts since the Anniversary have been, for May, \$933 95; for June, \$818 07; for July \$276 05; for August, \$317 07; total, \$2,345 14,—a less amount for the four months than is needed every month. May the future be more propitious!

QUARTERLY MEETING OF THE CONGREGATIONAL LIBRARY ASSOCIATION.

IN the necessary absence of Edward Buck, Esq., who had been appointed to read a paper on "Ecclesiastical Councils, in their legal aspects," at the August meeting, the Corresponding Secretary was requested to read an article which he had prepared for this periodical, (see pp. 359-368,) on the "American Home Missionary Society and the N. S. General Assembly." A free discussion of the subject matter by the members present, elicited their warm approbation of the paper.

At an adjourned meeting two weeks later, the Association were favored with Mr. Buck's production, the result of a thorough and instructive research into the history, authority, and legal proceedings of Ecclesiastical Councils, as established by usage among New England Congregationalists,—for which the thanks of the Association were voted; and a copy requested for such further use as the Directors may see fit to make of it.

The Librarian reported the following donations in books, &c., during the quarter, viz:—

Rev. J. L. Taylor, 1 volume; J. A. Palmer, 2 v.; Rev. P. C. Headly, 2 v., and 67 pamphlets; Rev. D. T. Kimball, 4 p. and 6 manuscripts; J. W. Thornton, 47 p.; Rev. H. J. Patrick, 2 v.; Rev. S. Harding, 1 v.; S. A. Green, 1 v.; Hon. S. H. Walley 26 v. and 146 p.; Rev. G. Richards, 870 p.; Mrs. Russell, (of Kingston,) from Rev. S. Parris' Library, 17 v. (ancient) and 12 m.; Rev. J. Peckham and Rev. D. Wight, 15 v.; Rev. J. M. Bacon, 2 v.; G. & C. Merriam, 1 v.; E. Spaulding, National Intelligencer from 1816, 25 v.; Dea. W. Whitney, 1 v.; Rev. D. D. Field, D.D., 1 v.; Rev. A. H. Dashiell, 13 pamphlets, and the writing desk of Rev. Dr. Stephen West, formerly of Stockbridge.

THE Editors and Proprietors of this *Quarterly* are able to assure their subscribers that its success has been such as to make it certain that it meets a felt want, and will be permanently sustained by the denomination to whose interests it is especially devoted. They are happy to add also that the experience of the year has been such as to authorize its continuance *at the same price, and with a somewhat increased size.* And, in the belief that they give to each subscriber a generous return, they beg the kind co-operation of all in extending its circulation as widely as possible. Please remember that *the money must always accompany the order.*

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NOTE.—The names in the list of students in Theological Seminaries, on pp. 182-6, and those of donors to the Congregational Library Association, and to the American Congregational Union, on pp. 330-32, 324-6, and 420, are not included in this Index. The examiner is also reminded that the same name may occur repeated, upon the same page.

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No. 4.

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OCTOBER, 1859.



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